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"Ut Ecclesia aedificationem accipiat."

I Cor. 14 : 5.



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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. X.—(LX).—JANUARY, 1919.—NO. 1.

ORGANIZATION OF DIOCESAN CHARITIES.

CATHOLIC charitable or social work in the ordinary American diocese assumes a fourfold form. In the first place we have the institutional charities of the diocese. These are infant asylums, homes for dependent and delinquent children, hospitals and institutions for the aged. Secondly, we have the problem of family care. The income of the family may be cut off by a non-compensable accident, by sickness, invalidism, old age, or death of the breadwinner, under which circumstances the family may need relief, whether in the form of direction, food and clothing, or medical aid. Again, the moral standards of the family may be undermined. The parents may be careless in their moral duties, and the children may contract bad habits which bring them into the juvenile court. The remaking or breaking up of the family, a question of vital importance so far as the future of the children is concerned, will then come up for consideration.

A third problem of immediate interest in diocesan Catholic charity work is that of coöperation with outside organizations, private, semi-public, and public. We have in every city a number of private and semi-public organizations which do social work among Catholics. The associated or federated charities, as they are variously known, have been organized by all the people of the different cities to work among Catholics as well as others. The same is practically true of visiting nurses associations, humane societies, and the welfare departments of non-Catholic hospitals. If these organizations are to serve the best interests of our people, Catholic charity workers must keep in close working contact with them.

The work of the departments of public health, welfare boards, and departments of charity also have a direct bearing on Catholic charity work. The care of the tubercular has become a city, county, or state problem in this country. Nearly every city of importance has its public health nurses, its dispensaries and its tuberculosis hospital. A number of cities expend vast sums in outdoor relief, part of which goes to the Catholic poor, and in a few cities we find well developed general hospitals. The work of these public institutions has naturally a very direct interest for Catholics. They are at our disposal to be used for the care of our people.

The fundamental aim and purpose of all charity work, according to Dr. Kerby, is the supplying of our own individual limitations and the limitations of our institutions. But our institutions are flexible. They may be modified and refitted so as to give fuller expression to the wants of the people as a whole. This necessary modification and refitting of our institutions is brought about by social legislation, which is the fourth problem with which diocesan charities are concerned. We must interest ourselves in social legislation, whether we will it or not. Bills are constantly being introduced into each of the forty-eight legislatures in this country which affect our interests as Catholics and as American citizens.

Scarcely anybody questions the fact that our Catholic institutions are doing a splendid work in the field of charity in this country. There seems to be no ill of human kind to which the idealism and self-sacrificing spirit of Catholic charity is not equal. In reply to a prominent Protestant who recently expressed surprise that non-Catholics were not interested in social work, the writer pointed to the hundreds of hospitals, homes for the aged, and child-caring institutions all over this land which are monuments to the sacrifice of thousands of men and women who have given up their lives to the welfare of their fellowbeings. The Catholic man or woman who feels a call to serve God in caring for his neighbors, usually enters a monastery or convent so as to be free from all other cares. While we admire the great work of our Catholic institutions, we should not fail to realize their limitations, the infinite possibilities for good which they contain but which can never be realized without a more perfect organization and coördin-

ation of their work than exists in most dioceses in America at the present time.

There are two defects from which our Catholic charities are liable to suffer. The first is the lack of coördination, and the second, the seeming inability of many of them to profit by the best things in modern charity outside the Church. One feels the lack of coördination in Catholic charity work all the more because it is so easily brought about. Some dioceses with which the writer is particularly well acquainted have developed a more perfect organization in their charity work than any outside the Church, with the exception of the Jewish charities. It need not be inferred, then, that Protestant and public charities are being held up as models of organization. The different Protestant charities have not the facilities for organization that we have, and the politicians are naturally opposed to a more perfect organization of public charities, because they are afraid of their jobs. Our Catholic hospitals are doing a good work along their own line; but what effort are they making to coöperate with our relief-giving organizations or our child-caring institutions? Our homes for the aged are doing a splendid work; but how far do they coöperate with the other charities of the diocese? Our child-caring institutions are doing good work; but how far do they feel free to use the facilities of Catholic hospitals for the medical care of the children? The fact is that each of these institutions very frequently carries on its work as if it had no relation to the work of the others.

Coördination of the work of the American States in caring for their defective, dependent, and delinquent classes has followed two distinct lines. In some States we have a Board of Control, or a Board of Administration, which manages all institutions caring for defectives and delinquent adults. Most of the States have Boards of State Charities whose principal function is the formulation of standards for all State, city, county, and, in some instances, private institutions engaged in charitable or social work. No American diocese has thus far gone to the extent of establishing a central board of management for all its institutions. Such a board would have many things to commend it; but it may be seriously doubted whether it could improve on the economies of the Catholic

sisterhoods. A central standardizing or directive agency is, however, of the first importance in every diocese as a means of coördinating the work of the different institutions and improving their methods. The writer has been able to observe the working of central Catholic charity bureaus in five dioceses, and has found them an eminent success.

The diocesan bureau of Catholic charities should, of course, be under the immediate direction of a priest having a special adaptability and preparation for the work. Some priests, with little or no special preparation, have made excellent diocesan directors of charity; but nearly all the successful directors regret their lack of special preparation. They feel that such preparation would have given them a broader vision, more self-confidence, and a greater ability to interpret to the outside world the Catholic attitude toward social problems. Without training, it will take the ordinary priest two or three years before he can do any constructive work with the charities of the diocese. He must master the many technical problems connected with child care, and placement, outdoor relief, hospital standards, and hospital social service; and he must become acquainted with the various public and private institutions with which his work will bring him into contact, before he takes any steps in advance.

The diocesan director of charities should coördinate and standardize all the Catholic charities of the diocese, including child-caring institutions, outdoor relief, juvenile court work, hospitals, and institutions for the aged.

It is generally admitted by Catholic students of social work that no child should be admitted to a Catholic children's home without a careful investigation, the purpose of which would be to find out how far its parents or guardians are able and qualified to care for it. It is a well known fact that many parents attempt to place their children in institutions in order to rid themselves of the obligation of caring for them. If it is discovered that the parents are able, but not qualified, to care for their children, they should be compelled to pay for their maintenance. When the child has been accepted by the institution, it should be examined by a competent physician. This examination should show not only that the child is free from communicable diseases, but also the positive physical de-

fects it may have. Every institution should have at least one sister who has qualified as a trained nurse, whose principal duty would be to observe any physical defects in the children which may need the attention of a specialist. The institution should also have a family and medical history of each child. Every possible effort should be made by the sisters to develop the individuality of the children. It should always be remembered that the nearer the institution approaches home conditions, the more nearly ideal it is. The educational standards of the institution should be up to the best in the parish or public school.

After institutional care comes the placement of the child. The homes in which children are about to be placed should be thoroughly investigated. It is not sufficient merely to have the recommendation of the pastor. His recommendation is a sufficient guarantee of the Catholicity of the family, but not always of its fitness to receive a child. After the child has been placed, it will be necessary to visit the home occasionally for a period of at least one year and see how it is being treated.

For our Catholic sisterhoods, investigation previous to the admission of children to the institution and supervision of homes in which they have been placed out, are clearly out of the question. Through the office of the diocesan director of charities this work can be done, most efficiently and economically. No children should be admitted to any institution in the diocese or placed out in families except through his office. The director should also have the final say in regard to all institutional standards. If he is properly qualified for his office, he is acquainted with the best things in modern institutional work. His office will, therefore, be an information bureau for the different religious communities of the diocese on the best things in modern child-care. Without the advice and assistance of a diocesan director who is given all the necessary authority to do his work, some institutions in the diocese will not come up to reasonable standards. Religious communities have their limitations. The sisters who are given charge of child-caring institutions do not always have the breadth of vision and education necessary to give children proper care. Their limitations can be easily supplied by a capable and efficient director of charities. At first, the sisters may be suspicious of his interference; but if he is kind and considerate in

his dealings with them, they will come to realize that he is working in their interests. If, as sometimes happens, there is a religious order in the diocese which refuses to pay any attention to the diocesan director, then, of course, the only thing he can do is to refer the matter to the bishop.

The Catholic hospital is essentially a charitable institution. The surplus money which it receives from its pay patients, or from the public, is devoted to caring for the sick poor. The Catholic hospital—and let us hope there are none of this kind—which confines itself to the treatment of pay patients, has no reason for its existence. Such an institution would be simply a hotel for the sick. The hospital, however, should do more than care for the sick in its wards and private rooms. If it is really to serve its purpose, it must provide medical care for the sick in their homes through its social service department. It must have a well organized clinic, where the poor and the working man who is unable to pay may obtain treatment by specialists, instead of having recourse to patent medicines or a low type of general practitioner. Attached to the clinic should be a number of nurses in training who would keep a record of all cases of persons receiving medical treatment, and follow them into their homes in order to see how far they were profiting by the medical advice given to them. The nurses should also visit convalescents in their homes. Many of these are discharged from the hospital before they are completely cured, and require after-care in order to be able to return to work as soon as possible. In this way, the Catholic women in training in our hospitals will not only be doing an excellent work of social service, but will also be preparing themselves for positions as public health nurses. Without this training they will be placed at great disadvantage as compared with the graduates of a number of Protestant and public hospitals.

The hospital, especially in its social-service aspects, is an integral part of the diocesan charities and there is every good reason why it should come under the jurisdiction of the diocesan director of charities. If the diocesan director is given charge of Catholic hospitals, he can make them more efficient institutions for social service. In their wards and clinics he can provide medical care for the sick poor and the children in

institutions. He can utilize their nurses and their social workers for the care of the sick and the convalescent in their homes.

Some religious communities object to any outside interference in their hospital work. In this regard we might be reminded that a movement for hospital standardization is well under way in this country, and if we are unwilling to do the work ourselves, the State will some day standardize our hospitals for us.

There is scarcely any Catholic work which is inspired by such high idealism as the care of the aged. The Catholic sisters who are conducting institutions for the old and infirm are doing a work that is without parallel in American charitable endeavor. Very little, if any, fault can be found with the standards of these institutions. It is, indeed, a sad reflection on human nature to feel that these institutions should be used by unfaithful children as a means of ridding themselves of the obligation of maintaining their aged parents, and yet such is the case, as the writer well knows from the study of hundreds of cases. There is only one remedy for this situation and that is to have all applicants investigated by the diocesan director's office before they are admitted to the institution.

Outdoor relief is the second large problem with which the diocesan director has to deal. It is generally administered by the St. Vincent de Paul Society through the parish conference. Where the society is well organized, there is, in addition to the parish conference, a central conference or Particular Council, of which the diocesan director of charities is the official chaplain. The Particular Council gives the director a means of unifying and coördinating relief work in the different parishes in the diocese. Each parish conference should be required to send duplicates of their records to the central diocesan office. Through the diocesan office the different conferences should communicate with Protestant and public charities. The director of charities should also be the intermediary between the local conferences and the Catholic hospital, children's home, or institution for the aged.

When the family standards have been undermined by poverty, and particularly when poverty is due to the carelessness and shiftlessness of parents, the children very frequently

find their way into the juvenile court. Nearly all social workers have noted the very striking connexion between poverty and juvenile delinquency. This does not mean that poverty is a direct and proximate cause of crime; it simply means that when the home standards have been broken down by poverty, the children are more exposed to little petty offences than the children of well-to-do parents, or that they are brought into court for things which children living in another part of town and in better circumstances can do with impunity.

In order to safeguard the interests of Catholic children the diocesan director of charities, or some one from his office should be constantly in attendance at the juvenile court. If he is tactful and prudent, the judge will invariably follow his advice in disposing of Catholic children. If it is decided to leave them with the parents, it will be necessary for him to keep in constant touch with the family, either directly or through the pastor or local conference of the St. Vincent de Paul Society. If it is necessary to break up the home—which is always a last resort—the director must, whenever possible, have the children received into one of the diocesan institutions. In most instances it will be necessary to send incorrigible children to state institutions, as very few dioceses are equipped with institutions for delinquents, and it is most undesirable to have them associate with dependent children.

It is impossible to do effective Catholic charity work in American cities without some working arrangement with non-Catholic and secular charities. These outside organizations are constantly inviting our coöperation, and if we fail to respond, how can we blame them if they come to wrong decisions and adopt unwholesome policies in dealing with our Catholic people? A few years ago the writer heard the late Thomas M. Mulry, that greatest of American Catholic charity workers, tell of an incident in his early experience in charity work in New York City, an incident which shows what an amount of good can be done by coöperating with outside charities. Against the protests of a number of friends he decided to join the charity-organization society of New York City; but before he had been in the society very long, he was called to task by a certain high authority in the Church and asked to explain why he had affiliated himself with such a seemingly anti-

Catholic group. In reply Mr. Mulry pointed to two hundred Catholic children whom he had removed from Protestant Sunday schools and restored to the Church. A number of similar incidents have been brought to the writer's attention in different cities. The fact is that most non-Catholic social workers are only too glad to refer Catholic cases to Catholic workers. If the diocesan director of charities is a man of tact, he can practically regulate the entire policy of non-Catholic charity organizations in their dealings with the Catholic poor.

Catholic charity workers sometimes refuse to deal with non-Catholics because of their real or alleged bigotry or unfairness to Catholics. There is no better means of changing the attitude of the outsider in this regard than by personal contact. Bigotry and suspicion are most frequently found among outsiders who have never had an opportunity of working with Catholics. Non-Catholic social workers, while not agreeing with Catholics in certain fundamental attitudes toward life, are anxious to establish a working harmony with them, and no one is in a better position to establish real harmony and good will between Catholic and non-Catholic agencies than the diocesan director of charities.

The director of charities is the logical representative of Catholic agencies before the city Board of Health, Board of Public Welfare, Department of Charities, or Board of State Charities. These institutions belong to all the people of the city or state, and Catholics should have a say in their policies as well as others. All these institutions are engaged in social work in the city or state, and it is the duty of the diocesan director of charities to see that the work is properly done and that Catholics get their share of its benefits.

It is very important that Catholic leaders keep in touch with all movements in social legislation. Many of these have a direct bearing on our Catholic charities. A number of states are at present considering legislation for the compulsory health supervision of schools, both public and parochial. Some states are considering legislation regarding hospital standardization. The extension of the medical benefits of workmen's compensation—a problem of vital interest to Catholic hospitals—will be brought before most of our state legislatures at their next session. At one of the last sessions of a certain state legis-

lature a bill was introduced requiring, among other things, that all superintendents of training schools for nurses have two years' practical nursing experience. This would have legislated all Catholic training schools out of existence; but, thanks to the work of two active diocesan directors of charity, it did not get very far.

A fundamental principle of our government is that its organs, whether legislative, executive, or judicial, should give expression to the interests of all the people. Catholics have interests just as well as labor and capital, and these interests ought to be represented before every legislature in the country. Every director of Catholic charities should follow the proceedings of his state legislature; otherwise he is overlooking one of his first duties. In addition to following the proceedings of the legislature, he should become acquainted with the different groups in the state interested in social legislation. If he keeps in touch with them and follows the development of their plans, he will know beforehand what bills are liable to be presented to the legislature. If the diocesan director is a man of parts, the different groups will be anxious to have the benefit of his advice in developing their legislative schemes.

The writer feels that there is no institution which is more sorely needed by the Church in America at the present time than a central legislative reference bureau, which would keep diocesan directors of charity, as well as diocesan superintendents of schools, informed on all developments of legislation affecting Catholic interests.

JOHN O'GRADY.

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WHO INTRODUCED THE FORTY HOURS' DEVOTION INTO THE UNITED STATES?

WEEK after week our diocesan organs announce the order of the Forty Hours' Devotion. Week after week we are made acquainted with the places where the Eucharistic King, "exalted and enthroned as Head of Creation," holds public audience, to receive the homage and adoration of His subjects, to dispense His favors, to receive their assurances of

sorrow for remissness in His service. Week after week the triumphal journey of the Sacramental Lord continues, from end to end throughout our beloved land, indeed throughout every land; for, as Father Faber says of the devotion to the Blessed Sacrament,¹ "It is the devotion of all lands, of all ages, of all classes." He passes, as it were, from church to church, from city to city, from coast to coast, so that this "jugum sacrificium" of adoration and praise, contrition, thanksgiving, and supplication, like the Mass itself, continues from the rising to the setting of the sun.

Considering the mystic chain which links the Church throughout the Union, through the devotion of the *Quarant' Ore*, the question has risen doubtless in many an inquiring mind: "Who really was the first to introduce this beneficent devotion into the United States, and who was the humble instrument in God's hands, in spreading it in this country?"

The question is all the more opportune in view of a certain passage concerning the Blessed Sacrament in a publication just issued, *The Externals of the Catholic Church*, by the Rev. John F. Sullivan.² The volume, as its very title indicates, has a wide and interesting range of subjects. Reviewers have justly praised this useful work because of the vast amount of information it contains, the accuracy of detail, and the painstaking and many-sided research evident in its production.

If, therefore, under such circumstances, an inaccuracy should be detected by scrutinizing eyes, which are focused possibly on but one subject, all the more credit is due for the accuracy and thoroughness of the work as a whole.

In the book just quoted,³ we find this statement: "The devotion (Forty Hours) was not introduced into the United States until about 1854, probably by Archbishop Kenrick of Baltimore, and did not become common until much later."

In justice, however, to the Venerable Bishop Neumann, C.S.S.R., of Philadelphia, and also to the great archdiocese of Philadelphia, known throughout the country as an ancient stronghold of organized Catholicity, we venture to call the

¹ *Blessed Sacrament*, p. 549.

² P. J. Kenedy & Sons: New York.

³ Chap. "Forty Hours", p. 263.

above statement into question, and make the assertion that the Forty Hours' Devotion was introduced into the United States by the Right Rev. John Nepomucene Neumann, D.D., C.S.S.R., and that he himself opened it for the first time in this country, in 1853, in the church of St. Philip Neri, in Philadelphia.

For information explaining and elucidating the externals of the Catholic Church, we naturally turn to what the author of the above-named book himself calls "that monumental, marvelous and long-desired work, which is the literary glory of the Church in America, *The Catholic Encyclopedia*" (Preface).

Looking at the very detailed Index of the work, under the heading "Forty Hours", we find: "In Baltimore". We are directed to Vol. II, p. 233. Under the subhead: "(e.) Francis Patrick Kenrick", we read: "The Forty Hours' Devotion was established in the diocese (1858)".

Consulting the heading "Forty Hours" again, we find: "In Philadelphia, Vol. X, p. 774 a.", and the reference is to the article on Bishop Neumann. There we read: "Noted for his devotion to the Most Blessed Sacrament, Neumann was the *first American Bishop to introduce the Forty Hours' Devotion* into his diocese, in 1853" (italics our own). The article is written by the late Rev. Joseph Wissel, C.S.S.R., who had charge of the cause of Bishop Neumann in the process for Beatification. He surely must have been intimately acquainted with the life and deeds of his saintly confrère, and realized the import of his words, when he made this definite statement.

In the book quoted above (*Externals of the Catholic Church*), there follows this statement: "Many of our older readers can remember when the Forty Hours' Adoration was a novelty." Father Wissel was ordained by Bishop Neumann, 26 March, 1853. Being a contemporary of Bishop Neumann he surely must have taken note of such a "novelty", as the introduction of the Forty Hours.

The dates furnished by *The Catholic Encyclopedia*, for the subject under consideration,—Baltimore 1858, Philadelphia 1853,—give Philadelphia the precedence in the introduction of the Forty Hours. To find out more details, it is but natural to turn to the life of the saintly Bishop Neumann.

Clark, in his *Lives of the Deceased Bishops*,⁴ spreads over six and a half pages the account of the famous Genoa ivory crucifix—"that superb work of art and touching object of devotion"—which Bishop Neumann purchased at considerable cost—carved from a huge piece of ivory by a simple lay brother uninstructed in art, yet pronounced by celebrated anatomists as a "miracle of anatomical accuracy".⁵ Yet, in reference to the introduction of the Forty Hours, surely an event of national historic interest, considering at least the wonderful circumstance of its introduction, Clark contents himself with the bare statement (p. 455): "He (Neumann) established in his diocese the Devotion of the Forty Hours, and was thus instrumental in its being adopted in other dioceses." The statement, however, is sufficient to sustain our contention.

John Gilmary Shea, in his *History of the Catholic Church in the United States* (Vol. IV, p. 398), says: "In his diocesan synod, held April 20 and 21, 1853, Bishop Neumann directed the Devotion of the Forty Hours to be observed by all churches in turn. . . . To many the introduction of the Devotion of the Forty Hours seemed premature, but an almost miraculous circumstance encouraged the Bishop. . . . The devotion was first celebrated in the church of St. Philip Neri."

In the *Life of Bishop Neumann* by his nephew, the Rev. John Nep. Berger, C.S.S.R.,⁶ we read (p. 338): "His devotion to this great mystery (the Most Blessed Sacrament) was tender and edifying; he was impelled without ceasing to make arrangements whereby the faithful would be encouraged in their devotion and love for Jesus in the Blessed Sacrament. . . . The devotion of the Forty Hours seemed to him the best means of accomplishing this end, and the thought of introducing it into his diocese and celebrating it with the greatest possible splendor occupied him constantly. At the last diocesan synod the proposition was, it is true, laid on the table, because there was not unity of opinions. Nevertheless, the Bishop could not bring himself to let the proposition rest; he repeated his wish before a more intimate circle of his wisest and most experienced

⁴ Chap. Rt. Rev. John N. Neumann, D.D., C.S.S.R. (pp. 459-466).

⁵ This crucifix, by the way, "with its exquisite beauty and artistic perfection", may still be seen in the Cathedral of Philadelphia.

⁶ *Leben des hochseligen J. N. Neumann, C.S.S.R.*

priests, whom he consulted. But his intention was not sanctioned; for, it was said, the time had not yet come to celebrate this sublime devotion in a worthy manner in this country, and there was really danger that the Most Holy Sacrament would be dishonored instead of being revered. The Bishop, however, found no sufficient reason in this hesitation to desist from his holy purpose; on the one hand he would have followed the judgment of prudent men; on the other, his love for Jesus in the Blessed Sacrament urged him to put into effect his pious plan."

The biographer then goes on to give in detail the "miraculous circumstance" indicated above by John Gilmary Shea. We subjoin it here, because it is not commonly known, and because, like other great and beneficent movements in the Church which have been inaugurated under direct inspiration from above, it surrounds as with a halo of heavenly sanction the diffident planning of mortal man.

In this struggle (between love and hesitation) the Lord came to his aid in a wonderful manner. Once, when at midnight, as was his wont, he had sealed the letters he had written, the following occurred: his candle in the candlestick had been consumed, and there remained but the stump of another candle, which he could not place firmly on the candlestick. Engrossed in his pious purpose of introducing the Forty Hours' Devotion into his diocese, he placed, one may say, imprudently, though Providence willed it so, the stump of candle on the table, and moved papers and written letters from various sides toward it, to support the candle. Shortly afterward he fell asleep. We may remark here that not infrequently Bishop Neumann took his rest of several hours, whilst sitting in a chair. After a few hours, upon awaking, he saw with wonder and dismay how the candle had been consumed, and the flame was flickering away between the papers. Papers and letters were ignited and blackened in several places, but on blackened papers the characters themselves remained unharmed and readable. Awed by this spectacle, the servant of God, without thinking of removing the papers from the flame, threw himself upon his knees in prayer. His soul urged him on; he believed he plainly heard an inner voice saying: "As the flame is burning here without destroying or even damaging the writing, even so I shall dispense my graces in the Blessed Sacrament, without damage to my honor. Therefore, fear no irreverence, and hesitate no longer to carry out thy wish and My desire." The wonderful incident sealed his

resolution, and, without further hesitation, he wrote out that same hour the decree ordering the Forty Hours' Devotion to be celebrated in all the parishes of his diocese. This event occurred in the year 1853. . . . The church of St. Philip Neri in Philadelphia was the first in which the Forty Hours' Adoration was celebrated. The Bishop himself opened and conducted the devotion.

It remains but to add that the answer to the question proposed is given both tersely and truly in the *Manual of the Forty Hours' Adoration* published by the AMERICAN ECCLESIASTICAL REVIEW: "This Devotion was first introduced into the Diocese of Philadelphia in 1853 by the saintly Bishop Neumann; next, in 1858, into the Archdiocese of Baltimore; and, finally, at the Plenary Council of Baltimore, in 1866, formally approved (confirmed by Papal Indults) for all the Dioceses of the United States."

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MEDITATIONS OF AN EX-PRELATE.

PRIESTS AT FUNERALS.

I WAS alone at luncheon. Ella, who usually takes her meals with me, had gone to attend a funeral—that of a prominent draper in our neighborhood with whose wife she was on friendly terms.

Presently she came in, somewhat flurried. In taking off her gloves, she said:

"The Clergy have no manners."

"No?—Is this compliment intended for me, or do you refer to the Orthodox Russian Clergy, who call themselves "Orthodox" without recognizing the Pope when they meet him in history?"

It should be stated here that Ella is my younger sister. She likes gossip, and freely criticizes the Clergy to her brother's face, though she is jealous enough of her religion and its representatives—priests and nuns; and vigorously insists on defending them from aspersions by outsiders. I rather like her frankness and, while outwardly professing to be scandalized, have often, consciously, encouraged it. Being nearly fifteen

years her senior, I did not see much of her during my Seminary days when she was growing up and at school. Later she went to complete her education in Italy and Germany. When she came home she took a violent liking to me, in spite of the fact that I courted retirement while she was quite fond of social gaieties. In truth, she refused a rather desirable marriage simply because it was to separate her from her "dear old brother." When I resigned my mission she offered to keep house for me—ostensibly; for in reality she just did what she liked, merely pandering to my humors by reading and singing, and generally entertaining me when there were no feminine duties to call her elsewhere. Of all her acquaintances she most idolized the Sisters. They got in fact more work out of her than any slave master could have exacted. She did their purchasing, and was a sort of factotum at the neighboring orphanage, giving all kind of help. As she showed a decided devotion to the Reverend Mother Mary de Sales I called her the "de Sales lady."

"I mean our Diocesan Clergy," she persisted.

"Well, they can not all be gentlemen bishops, like your patron saint of Geneva. But they are apostles; and therefore you will meet them occasionally without scrip or staff, obeying the Lord's injunction to salute nobody by the way. It is quite proper. But who ruffled the usually amiable temper of my de Sales lady to-day?"

"Nobody. There were a number of priests in the sanctuary at Mr. N.'s funeral. And the way some of them behaved was scandalous."

"What did they do?"

"O, they chatted and stretched themselves, and peered out at the congregation. One of the fathers actually nodded to a woman in the pew beside me. Some of them were late; and big Father Miller straggled in without even a cassock, standing in a corner at the side of the altar and licking his fingers while reciting the Breviary."

"I call that taking scandal where it is not given. What you ought to have been doing was attending to your prayers for the repose of the soul of your friend. I am scandalized, and justly, at the conduct of certain female pharisees who, while pretending to condole with the bereaved, go to church

merely for the purpose of seeing what other people do, and criticizing the clergy."

"One can't help noticing the ministers in the sanctuary. Father George, who acted as Deacon of the Mass, was all right. He always attends to what he is about. One can see that he thinks of God, and not of other things; and people are edified. But the Subdeacon did not seem to know what to do with his hands or how to fold them. He kept them together somehow, but he looked as if his arms from the elbows down were loaded. If the laity behaved that way, they would soon be made examples for correction by the pastor."

"The difference is just this, Ella. The priests feel that they are at home in the church. It is their Father's house; there are no formalities. You go to church like a stranger, or as though the ceremonial were a show which must have no hitch in the smoothness of its performance."

"Now, brother, you are just excusing the Fathers. What are the ceremonies for, if they are not to be observed with exactness, or, as you used to say, with decorum? Are not the priests there to pray? And prayer calls for an attitude of reverence. You are yourself mighty particular about the observance of the rubrics, and you insist on everything about the altar being in order. Our children in the choir are not allowed to romp about or talk. But the Fathers seem to have a separate rule or conception of devotion for themselves. Reverence at the altar is reverence, and anyhow it scandalizes the laity to see the loose way in which some priests behave about the altar, which they want us to treat reverently."

"Well, wait until the suffragettes get into the Church, so that we can make them bishops. That may remedy things."

"Indeed I would make things fly if I were bishop. His Lordship is punctilious enough about dinner calls and—"

Ella was getting on to dangerous ground; so I interrupted her and changed the conversation.

THE USE OF WEEDS.

"By the way, we shall need the services of a gardener, to make the backyard respectable. Do you think Mrs. Mundy's man could be gotten to put in some spring seeds and bulbs? He is an expert, I understand, at such things. I suppose he could be spared for an odd hour occasionally?"

"Michael Rooney is a fine gardener. He says he worked for the Duke of Connaught. But the place wants to be ploughed over. It is full of weeds. I asked him about it the other day."

We went out to look at the plot. I call it the yard; but it is nearly an acre in width, and had at one time been laid out as a pretty garden. There was a fine beech tree at one corner, and a sort of grotto adorned the other. Altogether the place could be converted into a cosy *Sans souci* for a stroll in the afternoon and a restful hour in the shade.

"I wonder why the Lord lets these weeds grow," mused my sister, "instead of the beautiful flowers He could easily have put in their place."

"The answer is simple enough—to teach us the lesson of uprooting, which, if we heed it, will make us flower the better in Paradise. Moreover these weeds furnish the very food for the growth of your beautiful flowers."

"I thought the plants were fed by the mineral substances in the soil, which they suck up through the roots."

"That is true to a limited extent only. The upper layer of the soil, which includes the subsoil, furnishes the chief material for plant growth. The process of nature is protective and corrective at the same time. When subsoil is left exposed to the open air it seeks to cover itself with vegetation. Its natural tendency is to be useful, to mother something as well as to produce. The first seeds it catches, as they are blown about from other fields, it fosters and feeds as best it can from the material of the soil, and from the carbon dioxide in the air. In this process the sun helps by furnishing the energy required to digest these materials, so to speak, and to turn them into tissues out of which nature builds leaf and stem."

"But what is the use of this 'process,' as you call it, since it consumes valuable material simply for the purpose of making weeds that have to be pulled up or plowed under?"

"There would be no use in it if it ended there. But it goes on. The weeds furnish the very best material for further healthy vegetation; only, they must die first to enrich the aftergrowth. When the first vegetation of the soil dies through the frost of autumn, or through any other cause, such as want

of rain, or excessive heat, the decomposed growth mingles with the mineral of the soil, and begets the strength and matter for a new and much richer and prolonged development. These withering plants contain oxygen and carbon in large proportions, hydrogen and nitrogen in smaller proportions, and moreover varying quantities of magnesium, potassium, phosphorus, calcium, and similar valuable chemical substances. Ammonia also, which is an important element in the nutrition of plants, is continually being generated.

"Thus you see that decomposition is absolutely indispensable to the life of the plant in its first stages of growth. We sometimes try to furnish that element by fertilizers or manures. But nature demands it; and ordinarily begets it in the course of what scientists call the mortification process.

"Long frosts, sudden heat spells, and droughts are on the whole beneficial to the production of these elements of life and nutrition. On the other hand, warmth lasting beyond a certain period, or moisture that is excessive, and the continuous artificial treatment of the soil with organic manures, cause ultimate disease and deterioration of the soil."

"And how does that teach us to grow in Paradise, as you said? I don't quite see the application."

"Well, the process of the development of perfection in the soul is quite analogous. Mortification, like frost, drought or heat, benefits the life of the soul; whereas coddling with warmth, overfeeding, and artificial pandering to whims and tastes cause deterioration and ultimate sterility of the soil of the heart. That soil is overrun with, and disposed to feed, all kinds of useless or noxious weeds. These are the faults that must first be rooted out and die in order to produce a healthier and more permanent life. 'He that loveth his life shall lose it; and he that loseth his life shall save it.' The weeds are defects that must be brought under. Thus they are made to feed the subsoil of the spiritual life, and produce a richer growth of virtue from new seeds cast upon the receptive ground.

"Somewhere among my clippings I have kept an address to the members of the London Royal Institute by a Dr. Russell. He discusses before that learned body the cultural conditions under which plant growth is most favored. He puts the mat-

ter in the form of a paradox, like the Scripture's, 'Man's control of nature's cycle indicates that any process which is fatal to life proves ultimately beneficial to the fertility of the soil. Whereas any process beneficial to life proves ultimately harmful to the soil.' "

"Brother, you are simply wonderful. I wish I could remember it all, and tell it to the children in the Kindergarten class. But then it would probably be above their heads, though it seems perfectly simple."

"That would depend entirely on how you put it before them," I said. "They won't of course understand it if you use botanical and chemical terms. But you can substitute words that will arrest their attention and make them see the essential point. Children have a marvellous gift of imagination; and if you place before them the images in parts and slowly, merely suggesting the terms of comparison, they will work the matter out and apply it for themselves. Their intuitions are not hindered by seeing too much at a time, nor by artificial standards of comparison, nor by habits of generalizing. Innocence is simplicity; and the simple see God; and from Him are reflected in the mirror of their soul truths that remain a mystery to the wise of the world. The fact that they are not conscious of these intuitions prevents their analyzing them, and that leaves them free from the pride of intellect which darkens the understanding about the things of God."

In the afternoon Ella brought over to the house little Clara Benson, to whom she gives occasional lessons in French. They have been reading selections from the poets. The child has a singularly beautiful pronunciation which makes music of her recitations. Her mother is French; a rather cultured woman; but an invalid; and she insists on the girl studying French, which they regularly speak at home. I heard, like chimes, the lines from Boileau:

Le naturel toujours sort et sait se montrer.
Vainement on l'arrête, ou le force à rentrer:
Il rompe tout, perce tout, et trouve enfin passage.

"Clare," said my sister, interrupting the reading, "why do we call nature our mother?"

"Because she feeds us by the things that grow on nature's bosom."

I took my finger from out the Breviary which I was reciting at the window, to listen.

"Does she grow those weeds out there?"

"Yes, mademoiselle."

"Well, what for? They don't feed us, do they? We have to pull them up or plough them under, if we want flowers or vegetables to grow there."

The child was silent. She is a naturally introspective little maid, and I was wondering what she would answer. After a while she said: "Perhaps they are like our faults, which Mama calls weeds. She says we must correct them and then they help us to grow better."

"Correct them, how?"

"Pull them out by the root and let them die. It makes the flowers and vegetables, which she calls virtues, grow. Our truckman says he gets the cauliflowers and other things from the south, because they can raise them cheaper there; they don't have to fertilize the ground. The land is so rich because the Indians let the weeds and grass grow for hundreds of years and that makes the soil fertile."

"Is that what Mama tells you to do with your faults? I thought you had no faults."

"O, Mademoiselle Ella; I have plenty. The principal one is stubbornness; and Mama thinks it is pride. I asked Father Stinson in confession. He said I need not worry, so long as I try to pull it out by taking a penance every time it crops up. He says it is original sin. I suppose weeds are original sin, too."

I thought of the Church, and how God lets the cockle grow there too, which becomes entangled in the very roots of the grain. Sometimes it is well not to pull up the tares, lest with them you uproot the wheat. Thus faults have their purpose at one time; whilst at another time they must be tolerated to avoid greater losses that would follow upon drastic correction.

"THE LORD OF THE WORLD."

I have been reading Hugh Benson's *Lord of the World*. It is my second reading; for I had recently heard some one say

that it was the work of a prophet. On its first appearance, a few years ago, I received the impression that the book was likely to do more harm than good. A Catholic publisher who had seen the manuscript, told me that, under a similar impression, he had refused an offer to publish it. Whilst I still believe this judgment was right, I have changed my opinion about the importance of the volume as a correct forecast of events. Had it appeared first under the auspices of a Catholic firm, the volume would have raised severe criticism at once. As it was launched by a secular firm in England, the immediate estimate of its ethical worth came from readers who were sympathetic and shared many of the writer's preconceptions. They were not disposed to raise the question of heterodoxy, knowing the sincerity of the writer. Indeed the popularity of a book frequently depends on the circumstances under which it is first issued. Like many another enterprise it may fail when the first judgments it meets are adverse. After the Pitmans had made their appeal to the public in England, where the name of Benson as son of the Archbishop of Canterbury was honored, the general public, including the Catholic reader, were satisfied about the worth of the book.

There were however not a few critics who, like myself, disapproved of the thesis which the author seemed to have set himself to defend; namely, that the Church of Christ would be worsted in its earthly struggle against the forces of Antichrist.

Benson himself appeared conscious of the impression that his book was likely to make among Catholics. "I am perfectly aware," he wrote in his preface, "that this is a terribly sensational book, and open to innumerable criticisms on that account, as well as on many others." But he passionately believed in the principle which he sought to illustrate; namely, that the powers of darkness are apt to gain the mastery over truth and right in this world, and that the ultimate triumph of the Church was reserved to the day of judgment. Even when he had been made to feel the unfavorable verdict of critics who did not simply repeat what was being said by the conventional appraisers of the book trade, he clung to the conviction that humanitarianism and infidelity were represented in the person of Pilate and Herod as against the Son of God.

The fact that he afterward wrote another volume, *The Dawn of All*, in which he seemingly reversed his judgment, only showed that he deemed it advisable to quiet the apprehensions of those who saw in the former book a denial of Christ's prediction that the gates of hell should not prevail against the rock of Peter.

As I reread the *Lord of the World*, I gradually came to see with the eyes of Benson. Events that have occurred since the writing of the volume and the author's pathetic death, plainly indicate that he had a very keen sense of prevision regarding the strength and nature of the forces operating against truth in modern society. These forces he knew to be constantly at work opposing the supernatural point of view within the Church. Whilst he was convinced that the kingdom of Christ on earth is indefectible, he saw its close association with the secular element, which is not incorruptible. The indefectibility of the Church of Christ does not rest upon the multitude and strength of its adherents. A Pontiff in chains should still be the vindicator of truth and right, just as Christ was on the Cross, leaving His disciples for ages under persecution and ignominy; and this even after He had returned to heaven, giving proof to the world of His supernatural estate by the Resurrection. It is therefore not only conceivable but in accord with Christ's own prediction that, despite the spread of the Gospel over the face of the whole world, fervor and faith should diminish and eventually shrink to a minimum in strength and appearance, as set against the wisdom of the world. "The Son of Man, when He cometh, shall He find, think you, faith on earth?"¹

The thought had troubled me, for I had heard a prominent theologian assert that the missionary activity of the Church in our day was a sign of the eventual triumph of the faith over infidelity, and that the wholesale conversions of nations in Asia and Africa were bound to issue in a renewal of fervor that would react and reanimate with its healthy spirit the effete ecclesiastical systems of Europe. Then I read St. Augustine's comments on the exhortation of Christ to His Apostles.² The Bishop seems to share the view that charity

¹ St. Luke 18:8.

² Tract. XXXVI. De Verbis Domini secundum Lucam.

will grow cold and faith be weakened, within the Church, so that in the course of time iniquity will reign supreme. And the Venerable Bede speaks in similar fashion saying: "When Christ appears at the end of time, there will be a great scarcity of true believers, and orthodox faith will be weakened on earth." He quotes the prediction of Christ in St. Matthew³ to the effect that false teachers will pervade the world and corrupt the faith of many, so that even the elect shall barely escape the contamination of error.

Benson's argument in the *Lord of the World* now seems to me quite logical, whereas his later volume, in which he endeavors to reason in the opposite direction, namely, that the Church on earth is bound to triumph through the conversion of the world to Christianity, appears forced and unreal. The author himself was conscious of the fact; and I have a strong suspicion that he wrote *The Dawn of All* simply to strengthen his first contention. The plea in the latter book is supported by so many assumptions, and supposes such sudden and unlikely changes in the present and actual conditions of society, that the whole becomes incredible. Moreover, whilst throughout the story he aims to counteract anti-Catholic prejudice, such as he knew it from experience to exist, he is betrayed into almost ludicrous exaggerations when he undertakes to define the Catholic position in face of the overwhelming opposition of modern scientific thought. His dedication to Christ as the "Clavis Domus David" suggests a reference to the ancient prophets of Israel who strongly insist on the world's tendency toward gradual destruction as foreshadowed in the final dispersion. "Salvum me fac, Domine, quoniam defecit sanctus; quoniam diminutae sunt veritates a filiis hominum."

What we see on all sides to-day is the growth of Humanitarianism, into which are being drawn, through political agencies and an appeal to bishops and priests, our various Catholic interests. Catholic sentiment is thus being weakened step by step through identification with a practically pagan altruism supported by the state and by influential organizations of public beneficence. Charity is being defined as

³ 24: 12 and 24.

the ultimate object of all religious professions supported by the dicta of the Bible. Meanwhile the old lines of a positive faith are being eliminated; and the vivifying charity that flows out of Catholic doctrine, as exemplified by the history of the ages of faith, is made to give way to the pleas for philanthropic service. The latter is represented by Fraternal Societies which assume the Masonic phraseology, and by various Benevolent Associations which ape the formalities of the Red Cross, or the White Ribbon of Prohibitionists, or the distinctions of Ethical Culturists. Money and affiliation are solicited in behalf of institutions which gradually take the place of Catholic Unions and loosen the religious bond that is wrought in the school and in the church. The Religious Orders, bent upon retaining their hold on the young and on public esteem, are tempted to relax their rules, and in place of the self-denial, mortification, and unworldliness indicated by their founders, who followed the Way of the Cross, become advocates of a modernist preaching that extols the Fatherhood of God and the Brotherhood of Man, and places, at least in practice, the pagan wisdom of Plato, of Epictetus, and of Marcus Aurelius, on a level with that of Christ, as if we had nothing to learn from the precepts of the Gospel.

The motives of religion are thus being constantly secularized and reduced to a code of utilitarian principles and rules set up as the cult of Humanity. Of that cult Benson makes one of his characters say :

What was chiefly to be feared was the positive influence of Humanitarianism; it was coming like the kingdom of God, with power; it was crushing the imaginative and the romantic; it was assuming rather than asserting its own truth; it was smothering with bolsters instead of wounding and stimulating with steel or controversy. It seemed to be forcing its way, almost objectively, into the inner world. Persons who had scarcely heard its name were professing its tenets; priests absorbed it as they absorbed God in Communion; children drank it in like Christianity itself. "The soul naturally Christian" seemed to be becoming "the soul naturally infidel".

The priest who says these things is inclined to pray for persecution, indeed he fears lest it may not come to purify the Christian atmosphere of the Church, because the secular au-

thorities are too shrewd to challenge us to martyrdom; they would rather introduce a species of liturgy and sacrifice as a substitute for the Church.

To minds thus disposed by the atmosphere of natural virtue as exhibiting the supreme effort of man to attain contentment and peace on earth, the difficulties begotten by the demand of a positive faith are increased. Benson gives us a picture of the mind that accepts them without seeking to explain them. Speaking his views through Percy, a priest and principal figure in the book, he says :

Difficulties?—Why, there were ten thousand of them. He did not in the least understand why God had made the world as it was, nor how Hell could be the creation of Love, nor how bread was transubstantiated into the Body of God—but—well, these things were so. He had traveled far, he began to see, from his old status of faith, when he had believed that divine truth could be demonstrated on intellectual grounds. He had learnt now (he knew not how) that the supernatural cried to the supernatural; the Christ without to the Christ within; that poor human reason could not contradict, yet neither could it adequately prove the mysteries of faith; except on premises visible only to him who receives Revelation as a fact, that it is the moral state rather than the intellectual, to which the Spirit of God speaks with the greater certitude. That which he had both learnt and taught he now knew, that Faith having, like man himself, a body and a spirit—an historical expression and an inner verity—speaks now by one, now by another. This man believes because he sees—accepts the Incarnation or the Church from its credentials; that man, perceiving that these things are spiritual facts, yields himself wholly to the message and authority of her who alone professes them, as well as to the manifestation of them upon the historical plane; and in the darkness leans upon her arm. Or, best of all, because he has believed, he now sees.

The great agency for evil to-day is the newspaper. Not only does its universal employment as a constant educator imply a gradual atrophying of the faculty of independent thinking, but it fills the imagination of the young with impressions, superficial on the one hand, and contradictory on the other. People read the headlines of news. They form their convictions upon what is there partially stated. Often the statements are entirely devoid of truth or fact. The in-

tellect whereby man perceives truth is thus subordinated to false impressions and the newspaper becomes a systematic instrument for absorbing the best of man's faculties, and for the propagation of error. As Benson expresses it:

There it all was—gigantic headlines, and four columns of print broken by startling title phrases in capital letters, after the fashion set by America—a hundred years ago. No better way even yet had been found of misinforming the unintelligent.

REVISION OF RULES AND CONSTITUTIONS OF RELIGIOUS COMMUNITIES.

THE promulgation of any code of laws necessitates an adaptation of existing legislation to the new order.¹ To prevent any disorder from disturbing the common weal, this adjustment must be effected with due care and, when completed, subjected to authoritative control. This is especially imperative in the case of societies like religious Institutes, in the life and government of which obligations and relations must be accurately defined and organized. It is to attain this object that, some time after the issuing of the Code of Pius X, the Holy See decreed that the Rules and Constitutions of all religious communities should be made conformable with the new legal status, and that the work done should be submitted to the Congregation of Religious for approbation.²

The last two decades witnessed the revision of the Rules and Constitutions of many communities. The authorities of these religious bodies realized the expediency of adapting to the requirements of the common law the particular legal documents which governed their subjects. In the majority of cases, besides the codifying of the *Acta* of preceding General Chapters, no alterations were introduced except those necessary to adapt the Rules and Constitutions to the general legislation of the Church. The superiors shrank from changing texts hallowed by the hand of a saintly founder and made venerable by centuries of faithful observance.

¹ *Codex Iuris Canonici*, can. 3-7.

² *Sacr. Cong. de Relig.*, 26 June, 1918, in *Act. Apost. Sed.*, vol. X, p. 290.

In view, however, of the sweeping innovations of the new Code, some institutes of simple vows may deem it expedient to go further into the work of revision. They will not be content with changing whatever detail needs altering, but will be prepared to remodel their Constitutions according to the legal spirit and temper which for the past fifteen years has been crystallizing in the Church. This is more particularly true of institutes founded in the early part of the nineteenth century. The Church, at the time of their approbation, had not yet formulated her discipline regarding Congregations of simple vows with the minute preciseness and delicate accuracy which characterize the canonical growth of later years. The law concerning these religious bodies was still in the making.³ As a consequence, some Constitutions, approved either by the old Congregation of Bishops and Regulars or by the Congregation of the Propaganda, fail to meet certain requirements which the Holy See at present demands. It may, therefore, serve the highest interests of these religious communities that their Constitutions, which according to the present decree must be revised and approved anew, should undergo a thorough adjustment to the spirit of canonical progress.

The carrying out of such an adaptation is attended by not a few difficulties. On the one hand, the traditions of the community must be guarded with jealous vigilance, and no unnecessary modification should be introduced into the text. At the same time the exigencies of the contemporary canonical spirit must be satisfied. The Church herself, in the new Code, offers an illuminating example of the same progressive conservatism. Religious communities will derive profit and inspiration from a searching study of this document.

RULES AND CONSTITUTIONS.⁴

At the outset it must be noted that in canonical parlance there is a sharp distinction between Rules and Constitutions.

According to the present legislation, the name of Rules should be restricted to the four Rules of St. Basil, St. Augus-

³ Battandier, *Guide Canonique*, third edition, p. 13.

⁴ Vermeersch, *De Religiosis Institutis et Personis*, tom. I, n. 89, 90, p. 61; Bastien, *Directoire Canonique*, 2d ed., p. 10, n. 3; Battandier, *op. cit.*, p. 35, n. 46.

tine, St. Benedict, and St. Francis. The Fourth Council of Lateran in 1215 forbade the foundation of new orders. This prohibition was interpreted in the sense that henceforth no order should be constituted under a *new* Rule. The Holy See, accordingly, always insisted on the adoption of an *old* Rule for the new orders it approved.

Since 1215, therefore, the founders of religious orders have made it a practice to choose one of the above-named four Rules, adding, however, such prescriptions as were required by the special object of their foundation. These prescriptions are called *Constitutions*.

While a few ancient orders have only the Rule of their founder, e. g., the Basilian monks and the Benedictines, most religious orders are governed by both Rules and Constitutions. Thus the three branches of the First Order of St. Francis (Friars Minor, Capuchins, and Conventuals), follow the Rule of St. Francis; but each of them has its own distinct Constitutions. Other religious orders, e. g., the Jesuits, the Redemptorists, and the Passionists, have Constitutions only.

Congregations of simple vows do not have Rules in the above sense. On the contrary, they are expressly prohibited by the Holy See to apply the name of Rules to their collection of laws. In the case of such religious bodies *Constitutions* only are approved: "Novas regulas, praeter regulas primaevae a S. Sede approbatas, Sacra Congregatio non solet admittere: quare textus propositus appelletur tantum sub nomine Constitutionum." ⁵

GENERAL OBSERVATIONS CONCERNING CONSTITUTIONS.

I. The chief *sources* available in the revision of Constitutions are three in number: 1. the decrees of preceding General Chapters; 2. the Code of Pius X; 3. the "Normae". The last text was issued by the Holy See on 28 June, 1901 under the title: "Normae secundum quas S. Congregatio Episcoporum et Regularium procedere solet in approbandis novis institutis votorum simplicium". Its primary purpose is to describe the ordinary procedure followed by the Sacred Congregation in approving new institutes of simple vows and their Constitu-

⁵ *Animadversiones in Const. Sor. S. Augustini*, Meaux, 22 July, 1891, in Battandier, *op. cit.*, p. 36.

tions. It also supplies a detailed schema of the manner in which these Constitutions should be drawn. It has been a common occurrence in the past that institutes applying for approbation were dismissed by the formula: "Quoad approbationem Instituti, *Dilata*, et interim conformetur Normis".

Strictly speaking, the "Normae" cannot be said to bind religious communities whose Constitutions are already approved. In fact, it is well known that in recent years the Congregation of Religious has approved revised Constitutions which were far from meeting the minute requirements of the "Normae". At the same time it is certain that the document contains clear and helpful directions for the drafting of Constitutions which must be submitted anew to the Holy See for approbation. First of all, it represents the result of the best canonical workmanship on the difficult subject of institutes of simple vows. Secondly, the following of the "Normae" may be considered as a praiseworthy act of spontaneous submission to the desires of the Holy See. It is the part of wisdom, therefore, as well as of expediency, to conform to the spirit, if not to the letter, of the "Normae".

II. The *subject-matter* of the Constitutions of a community is, as the name indicates, all that forms the constituent legislation of that religious body, whether pertaining to its nature, government or regular observance. Consequently, any article which does not fall under that heading should be stricken from the text of the Constitutions: "Constitutiones continere debent tantum leges *constitutivas* Congregationis et directivas actuum Communitatis, sive quod ad gubernium attinet, sive quod ad disciplinam et normam vitae".⁶ The "Normae" further prohibit minute details about certain secondary employments in the community, for "such details are in no way befitting the gravity of a text to be approved by the Apostolic See".⁷

There are, however, non-essential points which are conducive to uniformity of observance, or to the fostering of a distinctive spirit in a community. These may, and even should be inserted in other books designated by various names, such

⁶ "Normae", art. 33.

⁷ "Normae", art. 34.

as "Capitular Rules," "Directory", "Coutumier". The bare designation of "Rules" or "Constitutions" should never be applied to such documents, in order to avoid possible confusion between them and the Rules and Constitutions approved by the Holy See. This appellation should be avoided, also, because these secondary documents, unlike the Constitutions, are not, strictly speaking, approved by the Holy See. It is the practice, nevertheless, to submit a copy to the Sacred Congregation which confers upon it a negative approval or "Nihil obstat"; but this pronouncement merely implies that the book contains nothing contrary to the common law or to the Constitutions.⁸ "Capitular Rules" may be changed by the General Chapter without any direct intervention of the Sacred Congregation. It is not so with the text of the Constitutions: once approved by the Holy See, it cannot be altered without a fresh appeal to the pontifical authority.⁹

III. The *qualities* which the Holy See expects to find in the text of the Constitutions submitted to its examination are: 1. *Brevity*: i. e., repetitions, superfluities, and unnecessary details should be avoided. The text must contain nothing foreign to the object at which the institute is aiming. 2. *Clearness*: i. e., the law should be stated precisely and accurately. This precision and clearness must be found both in the ideas and in their wording. Ambiguities are likely to breed disorder and discord in a community. Moreover, exaggerations or legal inaccuracies should be avoided. This is especially important in the matter of the vows. The *Collectanea* of the Congregation of Bishops and Regulars contains, at least, thirty observations on that very point. 3. *Orderly Arrangement*.¹⁰

Constitutions lacking in these three qualities are ordinarily sent back to their authors for revision, with the gentle advice that the text be corrected by an expert in canonical matters. A striking example is found in the case of the Little Sisters of the Workingman, a Community founded at Grenoble, France: "Constitutiones propositae minus respondere proprietati, ordinis et perspicuitati quas exhibere solent textus a Sancta Sede

⁸ "Normae", art. 28.

⁹ Battandier, *op. cit.*, p. 39.

¹⁰ "Summopere commendatur brevis, claritas, et optimus ordo" ("Normae", art. 35).

approbandi; quare studeant ut ab idonea et discreta persona forma magis praecisa redigantur, stilo oratoris secluso, amputando omnes repetitiones et superflua." ¹¹

IV. The Holy See has drawn up a detailed list of the mistakes to be avoided in the text of Constitutions. These mistakes are: 1. the use of the expressions "Rule", "monastery", "regular profession"; 2. the introduction of historical details concerning the founder or the circumstances of the foundation; 3. using prefaces and letters of recommendation from bishops or other persons. The only laudatory documents that can be lawfully added to the text of the Constitutions are the *decretum laudis* and the *decretum approbationis* issued by the Holy See; 4. quotations from Holy Writ, the Councils, the Fathers, theologians, or any authors; 5. legislating about bishops and confessors. It is useful, however, to determine clearly the relations of the community with the Ordinary of the diocese, and the legislation concerning the appointment of confessors; 6. the regulations for students and the organization of studies in schools or colleges; 7. the insertion of dogmatic, moral, or controversial questions; 8. the introduction of ascetical or mystical considerations. These may find place in the "Capitular Rules", "Directory", etc.; 9. the prescribing minutely for secondary officials, such as cook, sacristan, door-keeper, etc.; 10. the appending of foot-notes; 11. finally, scholastic terms should be avoided in the titles or text of a chapter.

THE PLAN OF THE REVISED CONSTITUTIONS.

I. Superiors may feel a certain repugnance to alter altogether the arrangement of parts in the Constitutions of their communities. It may be held, however, that compliance with the suggestions of the "Normae" present notable advantages of a practical nature.

The matter is treated in art. 35 and 36 of the "Normae" under the title of *Generalia in Constitutionibus requisita*: "Constitutionum codex continere debet ea quae respiciunt notiones et dispositiones 1° de Instituti natura, membris et modo vivendi; 2° de Instituti gubernio, administratione, officiis. Quae omnia distribui possunt in duas, tres, vel quatuor

¹¹ Battandier, *op. cit.*, p. 34.

partes . . . Constitutiones dividantur in partes; partes in capita, capita in articulos, seu paragraphos, hisque praeponantur numeri ab initio usque ad finem progredientes."

II. The writer ventures to submit a scheme of the Constitutions of a clerical community which is modeled on the plan of the "Normae". It is easily adaptable to Constitutions of institutes of women.

Chapter I. Object of the Institute.

First Part: Membership of the Institute.

Chapter II. Members of the Institute.

Chapter III. Admission of Members.

Chapter IV. Novices and Novitiates.

Chapter V. Religious Profession.

Second Part: Government of the Institute.

Chapter VI. Dependence on the Holy See.

Chapter VII. Dependence on the Ordinary.

Chapter VIII. Elections.

Chapter IX. General Chapters.

Chapter X. Superior General.

Chapter XI. General Assistants.

Chapter XII. Procurator General.

Chapter XIII. Provincial Superiors and their Assistants.

Chapter XIV. Provincial Chapters.

Chapter XV. Local Superiors and their Assistants.

Chapter XVI. Temporal Administration of the Institute.

Third Part: Religious Life and Work in the Institute.

Chapter XVII. Vows.

Chapter XVIII. Vow of Poverty.

Chapter XIX. Vow of Chastity.

Chapter XX. Vow of Obedience.

Chapter XXI. Spiritual Exercises and Privileges.

Chapter XXII. Studies.

Chapter XXIII. Preaching.

Chapter XXIV. Confessors and Chaplains.

Chapter XXV. Parish Priests.

Chapter XXVI. Foreign Missions.

Chapter XXVII. Rank and Precedence.

Chapter XXVIII. Dismissal from the Institute.

ADJUSTMENT OF CONSTITUTIONS TO THE NEW CODE.

It is thought by many that the Code of Pius X is made up largely of innovations. That this is inaccurate can be gathered by a cursory glance at the copious footnotes of the official edition. There is hardly a canon that is not the summary of previous legal pronouncements. Viewed, therefore, from the standpoint of the past, the said Code is less a body of new legislation than an orderly collection of preëxisting laws. Again, what is new to one community may have been the century-old tradition of another. In certain cases the Church has made universally binding what was the particular rule of a few orders or congregations. In other cases, the older orders have been constrained to comply with the suggestions found in the "Normae". In view of all this, it is impossible to give a full list of the changes brought about by the new Code. A few points, however, may be of interest.

I. *Government of the Institute.* Canon 504 states that no one is eligible to the office of Superior General, 1. who has not been professed at least ten years, counting from the first profession; 2. who is born of unlawful wedlock, and 3. who has not yet completed his fortieth year. Other higher superiors, besides possessing the same qualifications with regard to the years of profession and legitimacy, must be, at least, thirty years old. Constitutions, however, demanding more rigid qualifications are not thereby abrogated. The Code states merely the minimum requirements.

Higher superiors are to be temporary, unless the Constitutions state the contrary. The tenure of office of local superiors is restricted to six consecutive years in the same house.¹² According to a recent Pontifical declaration the directors of schools, hospitals, or other such institutions may be maintained in their position beyond the legal period provided they are not at the same time superiors of the religious.¹³ The same holds true of masters of novices. If they are local superiors, as well as masters of novices, they fall under the same rule as other local superiors. If, however, as is the case in some communi-

¹² Can. 505.

¹³ *Pontificia Commissio ad Codicis Canones authenticè interpretandos*, II, in AM. ECCL. REV., vol. LIX, p. 407.

ties, a local superior is placed over them, they may be re-elected indefinitely, unless the Constitutions provide otherwise. Their relations with the local superiors are clearly defined in Canon 561, 1.

In the election of superiors, the regulations contained in Canons 160-182 must be strictly observed, and any Constitution contrary to these rules is abrogated.¹⁴ Direct or indirect canvassing or procuring of votes in one's own behalf or another's is expressly prohibited.¹⁵

II. *Membership in the Institute*: Canon 538 tersely states the three essential requisites for admission to the institute: 1. freedom from impediments; 2. a right intention; 3. fitness for the life and work of the community.¹⁶ Detailed lists are also provided of those who can be admitted neither validly nor licitly. Among those whose reception is invalid one notices "converts from non-Catholic sects."¹⁷ It should be observed also that the new Code specifies the various documents which the candidate is to present to the superior before admission.¹⁸

Very explicit declarations are found concerning the duration of the novitiate, and the meaning of the expression "continuous year".¹⁹ The master of novices may no longer be the ordinary confessor of his subjects, who fall under the universal rule regarding the confessions of religious.²⁰ In clerical communities a priest is to reside in the novitiate in the capacity of ordinary confessor.²¹ Novices enjoy all the privileges and spiritual favors granted to the institute, and, if they die during their novitiate, they have the right to the same suffrages as the professed member.²²

The chief innovation about profession consists in the fact that no one may be professed perpetually prior to the age of

¹⁴ Can. 507, 1.

¹⁵ Can. 507, 2.

¹⁶ Can. 538.

¹⁷ Can. 542, 1. Cf. Papi, S.J., *Religious Profession*, p. 13.

¹⁸ Can. 544, 545.

¹⁹ Can. 555, 556.

²⁰ Can. 566; 520.

²¹ Can. 566, 2.

²² Can. 567.

twenty-one and before having taken temporary vows for at least three years.²³

The new Code dispenses full information as to the procedure to be followed in case of the dismissal of members professed either temporarily or perpetually.²⁴ A digest of these rules should be embodied in the Constitutions.

METHOD OF PROCURING THE APPROBATION OF THE REVISED CONSTITUTIONS.

The decree of 26 June, 1918, states that the revised Constitutions may be presented to the Holy See at the time when the Superior General submits his report concerning the condition of his community.²⁵ This report is to be submitted every five years, or oftener if the Constitutions so decree.²⁶ If the text had been extensively revised, it will be prudent to have it approved by a general chapter of the congregation.

The revised text shall be transmitted to the Holy See through the Sacred Congregation of Religious. It should be printed because the Congregation does not examine manuscripts. The language of the document should be either Latin, Italian, or French. If, therefore, the original is in English, or in any other tongue, it should be translated into one of these three languages.²⁷

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CATECHISM TEACHING.

I. OUR TEXTBOOKS.

THE zeal which animates Catholics to maintain schools under exclusively religious management must command the respect and approval of all right-minded citizens. We the pastors who call upon our people to make sacrifices to this end are bound in conscience to see that adequate results are obtained under the system. One of the chief means to

²³ Can. 573, 574.

²⁴ Can. 646-673.

²⁵ *Loc. cit.*

²⁶ Can. 510.

²⁷ Battandier, *op. cit.*, p. 11 seq.

make religious teaching effective is a proper textbook. The catechisms employed in our schools should be, from a pedagogical point of view, the best possible. Are they such, as a matter of fact? And if they are not the best, what are the qualities that are lacking and which must be aimed at to give us an ideal textbook of religious instruction?

The question has of course been mooted often enough. Despite the various answers, however, that have come to solve the problem of correct catechism teaching in our schools we are on the whole still wedded to a system that appears radically defective.

The almost universal practice embodies at present the question and answer method. That method was once used in the teaching of all other branches of knowledge. But it is so no longer. Teachers have come to realize more and more that the child mind is not to be regarded as a memory faculty chiefly, by which we are enabled to lay in a store of ready-made knowledge which awaits its development and application with the growth of the faculties later on. Dr. Shields, of the Catholic University, referring to this method in its application to moral teaching, characterizes it in the words of an eminent pedagogical authority, Dr. McMurray:

Swallow a catechism reduced to a verbal memory product. Pack away the essence of morals in a few general laws and rules, and have the children learn them. Some day they may understand. What astounding faith in memory-cram and dry forms! We can pave such a road through the fields of moral science, but when a child has traveled it, is he a whit better? No such paved road is good for anything. It isn't even comfortable. It has been tried dozens of times in much less important fields of knowledge than morals. . . . To begin with abstract moral teaching, or to put faith in it, is to misunderstand children. In morals, as in other forms of knowledge, children are overwhelmingly interested in personal and individual examples—things which have form, color, action.

A generation or two ago many branches of knowledge were taught in this way. There were catechisms of history, of grammar, of arithmetic. Even at the present time there exist in our midst schools in which geography is still taught in this manner, and in which language-study consists in memorizing the rules of grammar, and long lists of unfamiliar words; schools in which children are required to learn by rote the rule in arithmetic before working the examples. . . .

All such procedures result in dead accumulations, instead of living growth. These accumulations tend to paralyze the mind of the child and to render it a mere receptacle for words and formulae. All originality and initiative disappear, and the child, having dwelt in such a school during the years required by law, leaves it without enduring interest in any subject taught within its walls.

Psychology and pedagogy demand a return to the method of teaching which was employed by the Master, who frequently spoke of the truths which He came into the world to impart to the children of men, but which He refused to announce to those who were not ready to assimilate them and render them functional in their lives and conduct.

As a result of the conviction that memorizing abstract concepts not understood is a pedagogical error, the methods of conducting classes in which the memory faculty is engaged have been radically changed in recent years. The catechism classes form the single exception. We are constrained to ask: Is there any legitimate reason for this exception? Or is it that the sacredness attaching to the doctrines taught has been identified with the method of teaching, and thus made us heir to a relic of bad pedagogy?

Whatever the answer, the fact remains that the system of continuous question and answer is still the prevalent method employed in teaching religion in the schools. There is undoubtedly a good reason for this. Good teaching is largely a matter of good questioning. The professional teacher excels in this. But there are other elements required that must precede or go hand in hand with the questioning. The parent from whom the child in the Catholic home chiefly derives his knowledge of religious truth will succeed no matter what the character of the textbook is which is used in school, because instruction is being constantly illustrated by homely instruction and action or example. Children attending Catholic schools will by reason of a similar contact and association learn their religion more or less thoroughly independently of any textbook they use. But the large number of children who are still forced to attend the state schools, and who may not even have the advantage of a supplementary Sunday school, if they are to be taught their religion from a book, will need one differently constructed from that which employs the present method of question and answer.

NECESSITY OF SIMPLE LANGUAGE.

Undoubtedly the most objectionable feature in practically every catechism produced for generations in the past has been the use of language and reasoning beyond the interest, if not beyond the comprehension, of the younger children. It is a defect that largely runs into our preaching. The Catechism enjoined and prepared by order of the Third Plenary Council of Baltimore, was, in its aim to avoid unintelligible phraseology, a marked improvement on the textbooks which preceded it. Nevertheless it fails to a large extent in being intelligible to the average child. I had a test of this recently in the sixth grade of a parish school. The teacher was asked to select three of her brightest pupils in the class. They were all three in their twelfth year, had been confirmed, and had spent nearly six complete years under the direction of teachers who were members of a religious order. The result of the examination showed that the correct meaning of not one of the subjoined phrases had been grasped by all three pupils.

Our nature was corrupted by the sin of our first parents. (46)

Deprive us of spiritual life. (55)

A grievous matter. (56)

The entire answer under number 57.

A supernatural gift. (103)

A divine virtue. (107)

The attributes of the Church. (122)

A doctrine of faith or morals. (124)

All its members are in one communion. (129)

From whom does the Church derive its undying life and infallible authority? (134)

Whence have the sacraments the power of giving grace? (138)

To attain the end for which He instituted each sacrament. (146)

Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water? (161)

Our sorrow should be prompted by the grace of God, and excited by motives which spring from faith. (198)

The circumstances which change their nature. (213)

The superabundant satisfaction of the Blessed Virgin Mary and of the Saints. (236)

Laws concerning the civil effects of the marriage contract. (287)

By attributing to a creature the perfection which belongs to God alone. (318)

Representations and memorials of them. (342)

Enliven our devotion by exciting pious affections and desires. (344)

According to the nature of the vow, and the intention we had in making it. (357)

To seek his spiritual and bodily welfare. (367)

Mortify our passions, and satisfy for our sins. (395)

The reader may possibly suggest that children often fail to do their best in an examination; that they cannot be expected readily to explain phrases taken from their context, etc., etc. Let me assure him that in this case the pupils had the text before them in the book throughout; that unlimited time was given them to understand and to express themselves; that they manifested no embarrassment whatever; and that the only conclusion to be drawn by teacher or examiner was that either the matter or the language was too difficult for children of their years or for the stage of their advancement.¹

There are many parents, especially in the less populated districts of our country, who are obliged to give their children such religious instruction as they deem essential. For this purpose they use a catechism which the child must learn and recite. Here the difficulty of unintelligible terminology in questions and answers often embarrasses the elders more than the children. Now in view of the fact that the responsibility of religious instruction rests in the first place with the parent, it would seem supremely desirable that the makers of catechisms should remember this condition, and employ only such forms and expressions in a manual of religious instruction as are readily intelligible to the common sense of all classes. And here we are made to realize that

RELIGION IS A PRACTICAL STUDY.

All study of religion derives its importance from the fact that it acts upon our spiritual and moral life so as to direct our conduct. "Not everyone that says to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father who is in heaven." In such practical matters as conducting a business, housekeeping, the study of art

¹ One of the few catechisms, so far as I know, that has come down to the level of the children's intelligence is an admirable little treatise "First Steps in Catechism", the work, I understand, of the Right Rev. Bishop of Pittsburgh.

or of music, no one would think of teaching exclusively by the word-for-word method? Let us suppose a mother who wishes to instruct her child in the art of acquiring good manners. Would she insist that the child memorize word for word a text arranged in some such fashion of question and answer as the following:

Qu. What should be the deportment of children permitted to remain in the drawing room when visitors are present?

Ans. The deportment of children permitted to remain in the drawing room when visitors are present should be reverential, genial, composed, and characterized by a becoming reticence.

Qu. What is meant by reverential deportment?

Ans. By reverential deportment is meant a conscious and manifested respect for the dignity of those with whom we are permitted to associate.

Qu. How can children preserve a genial deportment?

Ans. Children can preserve genial deportment by replying to all questions with a pleasant countenance and in a manner free from perturbation and embarrassment.

Qu. What do you mean by composed deportment? etc., etc.

Whilst no sensible mother would adopt this means of instructing her children in social decorum, she appears, in using our current catechisms, to do exactly this thing in regard to Christian doctrine. If, for example, she wants to prepare her child for a duty so practical as that of going to confession, she sets about the matter by getting the child to memorize word for word the chapter or chapters on the Sacrament of Penance, which would be something like this:

Qu. What is contrition?

Ans. Contrition is a sorrow and detestation of sin for having offended God, implying a firm resolution to avoid sin in the future.

Qu. What qualities must true contrition possess?

Ans. That our contrition may be true, it must be interior, supernatural, universal, and sovereign.

Qu. What do you mean by saying that our contrition should be supernatural?

Ans. When I say that our contrition should be supernatural I mean that it should be excited by motives which spring from faith and not by merely natural motives.

The ordinary Catholic child has made many confessions long before he is capable of grasping the sense of a series of questions and answers expressed in the above form. And if he has been already trained in the performance of so important a duty, why should we insist upon his still learning these definitions? Similarly do we proceed with regard to the all important duty of properly preparing for Holy Communion. To impress the importance of this act upon the child and to suggest to him the means of persevering we require him to learn by rote the following:

Qu. How should we prepare for Holy Communion?

Ans. We must be in the state of grace, penetrated with a lively faith, animated with firm hope, and inflamed by ardent charity.

The words "penetrated with a lively faith, animated with a firm hope, and inflamed by an ardent charity" are then severally defined in three questions and answers, to be learnt by rote in language which it is safe to say never yet appealed to the child or had anything whatever to do with his actual method of preparing for Holy Communion.

Artists, poets, and literary people in general have left many beautiful pictures representing a mother teaching her little child to pray, and we realize the attractive simplicity of the method from our own recollections of childhood. But if we follow the catechism it would seem to require something far more intricate to perform this duty.

Qu. What conditions are necessary to render our prayers acceptable before God?

Ans. We must offer them with a humble and contrite heart, with fervor and perseverance, with confidence in God's goodness, with resignation to His Will, and in the name of Jesus Christ.

Generally I should be disposed to maintain that the pupil be obliged to memorize only such matter as he thoroughly understands. Memory work must be done in all grades of a student's life from the lowest class in the parish school to the highest in the University. But the recitations are as a rule in due relation to the intelligence of the pupil. It would be absurd to require from a child in a first reading class that he

memorize parts of *Hamlet* and similar literature in the hope that some day the mind would grasp the meaning of the passages and assimilate them. The practice of learning questions and answers that the child does not understand is objectionable, if for no other reason than that it places an unnecessary strain on the memory by requiring purely mechanical efforts. The child gains little or nothing by this expenditure of energy. In order that the things he has to memorize may be of any use to him later on, it would be absolutely essential to retain them accurately up to the time when the mind can grasp their full meaning. This is by no means a common fact. It might be instructive to ascertain by an examination of the young men between the ages of twenty and twenty-five in a given parish, how much they actually retained of the memory lessons in their catechism classes as boys in the parish school. From my own observation I have this fact to record. Among a number of teachers who some time ago were discussing the merits of Butler's Catechism, there were several who maintained the thesis that, despite the numerous unintelligible phrases in the catechism, the fact that these things were stored in the memory was an assurance of their being of value when recalled later on as the intelligence developed. The writer then asked these teachers whether they themselves had studied the Butler Catechism in their primary school days. They averred that not only had they done so but had for years used the same catechism in preparing the juniors of their college for First Communion and Confirmation. When thereupon one of the party took the liberty of inquiring how much of Butler's Catechism the teachers who had taken part in the discussion themselves actually retained, it was discovered that with one honorable exception the twelve or thirteen members of the company were actually unable to repeat a given number of answers in Butler's Catechism.

Thus far I have dwelt on what seems to me a defect of our teaching of Christian doctrine. In a second paper I propose to say what I believe would be an improvement on our prevailing method of religious instruction through the catechism.

M. V. KELLY, C.S.B.

Sandwich, Canada.



Analecta.

ACTA BENEDIOTI PP. XV.

EPISTOLAE.

I.

AD LUDOVICUM NAZARIUM S. R. E. CARD. BÉGIN, ARCHIEPISCOPUM QUEBECENSEM, CETEROSQUE ARCHIEPISCOPOS ET EPISCOPOS REGIONIS CANADENSIS: MUTUA INTER FIDELES CONCORDIA ITERUM COMMENDATA, DANTUR NORMAE QUOAD SCHOLASTICAM LEGEM A GUBERNATORIBUS ONTARII STATUS LATAM.

Dilecte fili Noster, venerabiles fratres, salutem et apostolicam benedictionem.—Litteris apostolicis *Commisso divinitus*, quas ad vos dedimus die VIII septembris MCMXVI, clerum populumque catholicum regionis vestrae impenso studio hortabamur ut contentiones omnes animorumque similitates deponerent sive ratione stirpium exortas sive ex diversitate linguarum: simul autem monebamus ut si quas, his de causis, controversias in posterum agitari contingeret, eae caritate incolumi definirentur, *prout scilicet decet sanctos, sollicitos servare unitatem spiritus in vinculo pacis.*

Hortationem Nostram non in vacuum, tribuente Deo, cessisse gratulamur; ea etenim a fidelium coetu, non modo qua par erat

observantia excepta fuit, verum etiam communi plausu ac laetitia, ut liceret ideo spem bonam concipere tranquillitatem et concordiam inter canadenses catholicos esse in posterum regnaturam.

At vero, haud multo post, quaedam infauste inciderunt, quae, etsi malae nullius menti tribuenda videntur, sed tamen initam perturbavere pacem ac nova discordiarum semina animis indiderunt. Hinc factum ut ex utraque parte concertantium iterum ad Nos appellaretur, Nosque, per sententiam Nostram, sequestri pacis invocaremur.

Agitur nempe de lege scholastica, quam Ontarii gubernatores iam inde ab anno MCMXIII sanciverunt pro scholis bilinguibus anglo-gallicis. Eam etenim alii ut iniustam traduxere totisque impugnare viribus censuerunt: alii ex adverso nec adeo severe notandam nec tam acriter oppugnandam sunt arbitrati. Opinionum diversitatem sequutum est animorum discidium.

Cum igitur res tota sententiae Nostrae fuerit delata, Nos quaestionem, pro eiusdem gravitate, diligentissime perpendimus, et ab Emis etiam Patribus Cardinalibus S. Consilii Consistorialis perpendi mandavimus. Quapropter, omnibus considerate inspectis, hoc Nobis edicendum duximus atque edicimus: Posse non iniuste Franco-Canadenses de dicta lege scholastica opportunas a Gubernio declarationes postulare, simulque ampliora quaedam concedi sibi et desiderare et exquirere. Eiusmodi certe sunt: ut inspectores pro *scholis separatis* catholici destinentur; ut primis annis, quibus pueri scholas frequentant, in aliquibus saltem disciplinis tradendis, praesertim vero ac prae ceteris in christianae doctrinae institutione proprii ipsorum sermonis usus concedatur; ut liceat etiam catholicis *normales* quas aiunt scholas constituere ad magistros formandos. Haec tamen omnia, et si quae utilia sunt alia, sic a catholicis petenda sunt ac persequenda ut rebellionis speciem ne habeant neque violentis aut non legitimis utantur modis; verum pacate ac modeste, ea videlicet adiumenta omnia adhibendo quae civium cuique ex lege legitimoque more permittuntur ad meliora assequenda quae sibi deberi autument. Id autem, in re praesenti, eo securius ac liberius asserimus, quod suprema ipsa auctoritas civilis agnoverit et fassa sit legem scholasticam ab Ontarii gubernatoribus latam obscuritate aliqua laborare nec facile determinari posse quinam latae legis limites esse queant.

Hos ergo intra fines et modos Franco-Canadensibus libertas esto ad assequendas in lege scholastica interpretationes mutationesve quas optent. Nemo tamen, in posterum, in hac materia, quae ad catholicos omnes pertinet, tribunalia civilia adire, ausit litesque inferre nisi conscio ac probante cuiusque Episcopo; qui quidem, in eiusmodi quaestionibus, nihil constituet nisi communicatis consiliis cum aliis sacrorum Antistitibus ad quos proxime res spectet.

Nunc autem ad universos Canadensis Dominii Episcopos fratres Nostros convertere sermonem libet, eisque hortationem, quam ante duos annos dedimus, toto studio imoque ex animo iterare; ut sint nempe *cor unum et anima una*, nec sit schisma inter ipsos neque ratione stirpium neque ratione sermonum. Unus enim atque idem Spiritus *posuit eos regere Ecclesiam Dei*, Spiritus videlicet unitatis et pacis. Sic utique, *forma facti gregis ex animo*,¹ maiore auctoritate et efficacitate fas erit vobis, venerabiles fratres, sacerdotibus vestris praescribere (et ut districte praescribatis praecipimus) ut animorum concordiam et ipsi servant et a fidelibus, verbo exemploque suo, servari contendunt. Quem ad finem, placet hic iterum atque iterum commendare quae in prioribus Apostolicis Litteris commendavimus: *studeant nempe sacerdotes omnes in utraque lingua, anglica et gallica, peritiam usumque habere, invidiisque omnibus amotis, modo una modo altera utantur pro fidelium necessitate*.

Meminerint demum catholici fideles omnes nihil sibi antiquius esse posse ac debere quam caritatem servare invicem, sic enim se discipulos Christi probabunt: *In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem*;² quod sane tum maxime praestandum est quum dissensionum causae sive ex opinionum discrepantia sive ex utilitatum oppositione enascuntur. Severe autem moneri volumus tam e clero quam ex fidelium coetu universos, quicumque, contra Evangelium doctrinas ac praescripta Nostra, conflictationes, quibus Canadenses ad hoc tempus divisi fuerunt, alere porro aut acuere ausint. Quod si, quod Deus avertat, parere quis detrectaverit, non dubitent Episcopi, antequam res in gravescat, eum ad Apostolicam Sedem deferre.

¹ I, PETR., v. 3.

IOAN., XIII, 35.

Divinorum munerum auspicem et peculiaris Nostrae benevolentiae testem, vobis, dilecte fili Noster ac venerabiles fratres, et gregi cuique vestrum commisso, apostolicam benedictionem amantissime impertimus.

Datum Romae apud sanctum Petrum, die VII iunii, in festo sacratissimi Cordis Iesu, MCMXVIII, Pontificatus Nostri anno quarto.

BENEDICTUS PP. XV.

II.

AD LUDOVICUM NAZARIUM S. R. E. CARD. BÉGIN, ARCHIEPISCOPUM QUEBECENSEM, DE IIS QUAE SUMMUS PONTIFEX EX APOSTOLICI OFFICII CONSCIENTIA HOC BELLO GESSIT.

Dilecte fili Noster, salutem et apostolicam benedictionem. Animus tuus, Nobis et huic Apostolicae Sedi singulariter deditus, omnis in eis tuis litteris apparet, in quibus gratias Nobis agens diligenter quod clarissimo viro finem diuturnae captivitatis impetravimus, occasione uteris ut universam instituti Nostri rationem, quae adhuc bello fuerit, attingas. Ea quidem apertior cuilibet et clarior est quam ut illustranda videatur. Exarserat iam per Europam hic armorum furor, quando ad Pontificatum maximum evecti sumus: cumque id incendium circumscribere Nobis non liceret, nedum restinguere, conari coepimus quod unum restabat, ut coniuncta huic tanto malo incommoda, quantum esset in Nobis, mitigaremus. Hinc illa excogitata Nobis, alia ex aliis caritatis officia variis miseriis angoribusque sublevandis: quae tu officia enumerans, iure affirmas Nos in iis tribuendis nullum inter belligerantes fecisse discrimen. Eodem consilio, quod universitati gentium salutare foret, ut caedes vastationesque finirentur, Nos, quotiescumque tempus visum esset, pacem, scilicet cum iustitia cohaerentem, suasisse, egregie defendis, dolens Patris vocem hortationemque neglectam tum praesertim, cum ea, quae sola viderentur esse posse rei componendae capita proposuisset. Equidem isto pacto caritati Nostrae esse responsum moleste tulimus; nam quis crederet futurum, ut quod a Nobis profectum esset munus paterni amoris ad homines inter se reconciliandos, id ipsum converteretur adversum Nos in materiam popularis odii? Quamquam hac in re non tam est miranda quorundam im-

probitas qui Nos de studio alterutrius partis acriter in vulgus accusarint, quam multorum temeritas, qui vanissimae criminationi fidem adiunxerint. Iam vero hanc iudicii levitatem nequaquam in Canadensibus utriusque linguae catholicis esse reprehendendam, qui Nobiscum semper de hoc bello una et mente et voce consenserint, libentissime ex tuis quoque litteris cognoscimus; idque consentaneum est eorum in hanc Apostolicam Sedem summae observantiae ac pietati quam tu Nobis diserte confirmas. De hoc igitur solatio, quod amantissimi filii Nobis afferunt, volumus ipse eis, nomine Nostro, gratias persolvas. Quod ad ceteros attinet, non desperamus fore ut demum intelligant quanto in errore versati sint; habet enim omnino hoc veritas ut nulla unquam vi possit adeo obscurari et deprimi, quin aliquando pulcrior emergat. Nos autem nihil pensi habentes quid homines, praeiudicatis opinionibus addicti, de Nobis iudicent, perseverabimus, quidquid pro apostolico officio debemus, exsequi, Eius nimirum freti praesidio qui nobiscum "omnibus diebus usque ad consummationem saeculi" se fore promisit. Auspicem divinorum munerum ac testem singularis Nostrae benevolentiae, apostolicam benedictionem tibi, dilecte filii Noster, universoque clero et populo Ecclesiae Canadensis amantissime impertimus.

Datum Romae apud S. Petrum, die XVI mensis octobris MCMXVIII, Pontificatus Nostri anno quinto.

BENEDICTUS PP. XV.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

18 June, 1918: Monsignor Francis J. Van Antwerp, of the Diocese of Detroit, and Monsignor Emanuel B. Ledvina, of the Diocese of Indianapolis, made Domestic Prelates of His Holiness.

21 June: Monsignor Peter J. Sheridan, of the Diocese of Erie, made Domestic Prelate of His Holiness.

29 July: The Most Rev. John B. Pitaval, D.D., formerly Archbishop of Santa Fe, made titular Archbishop of Amida.

17 September: Monsignor Joseph Stourton, of the Diocese of Nottingham, made Domestic Prelate of His Holiness.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

POPE BENEDICT XV addresses two letters to His Eminence Cardinal Bégin, Archbishop of Quebec: (1) the first commends the mutual harmony prevailing among the Catholics of the Dominion, and gives some rules for guidance on the School question in the Province of Ontario; (2) the second letter tells of certain things undertaken, during the war, by the Holy Father out of a sense of apostolic duty.

ROMAN CURIA announces officially some recent pontifical appointments.

RECENT EPISCOPAL ARMS.

I. ARMS OF THE ARCHBISHOP OF PHILADELPHIA.

Two coats impaled. A: Argent, on a pile azure a star in chief of the field, the pile debruised by a fess sable, thereon



three plates each charged with a cross gules (See of Philadelphia). B: Argent, a stag rampant gules, on a chief vert

three stars of the first (Dougherty). The new Archbishop has continued the archdiocesan arms established by Archbishop Prendergast. These are based on the arms of William Penn, with the addition of Our Lady's heraldic symbol of the silver star on blue and the three red crosses. His Grace's personal impalement is the old armorial bearings of the O'Dougherty family.

II. ARMS OF THE ARCHBISHOP OF NEW ORLEANS.

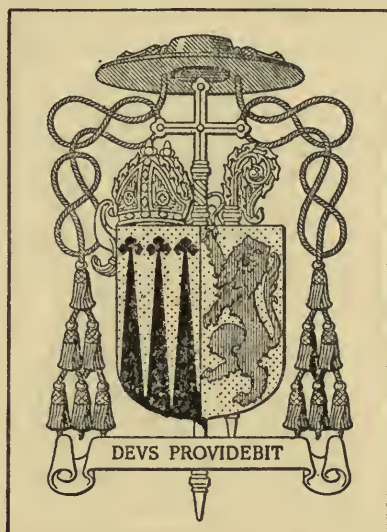


Two coats impaled. A: Azure, a pelican in her piety between three cœurs-de-lis argent; on a chief gules three fleurs-de-lis or (See of New Orleans). B: Argent, a "shaw," or grove of three trees vert, charged with a rose of the field; on a chief of the second an apostolic eagle displayed of the first (Shaw). His Grace has continued, and thus firmly established the arms promulgated for the archdiocese by his predecessor, Archbishop Blenk. As was explained when the deceased prelate adopted these arms, they are simply the insignia of the old French city of Orleans, with the colors of the field and "chief" reversed for difference, and with the addition of the pelican, taken from the state seal of Louisiana. The personal half, or "impalement", of Archbishop Shaw's shield

is, naturally, the same as appeared on his former arms as Bishop of San Antonio, then impaled with the armorial bearings of that diocese.

III. ARMS OF THE BISHOP OF LEAD.

Two coats impaled. A: Or, three piles from base each ending in a trefoil sable (See of Lead). B: Or, a lion rampant guardant gules (Lawler). This is a third example of an



orderly continuance of already established diocesan arms. The arms of the see, first promulgated by Bishop Busch, now of St. Cloud, symbolize the Black Hills of the diocese, and, by means of the trefoils, the Patron of the Cathedral Church, St. Patrick, who with a shamrock expounded the doctrine of the Blessed Trinity. The personal impalement of the bishop is one of the simplest and best of the old Irish family coats.

IV. ARMS OF THE BISHOP OF SAN ANTONIO.

Two coats impaled. A: Azure, on a cross quadrate argent a Tau-cross of the field, in dexter canton a star of the second (See of San Antonio). B: Gules, a tower argent; on a chief of the second a lion passant of the first (Drossaerts). The

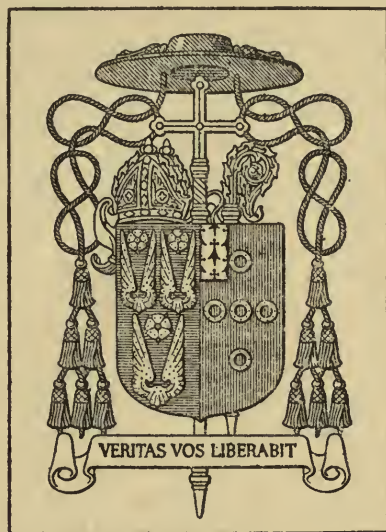
diocesan coat, promulgated by Bishop Shaw and now happily carried on by his successor, shows, besides the large cross of our Faith, the small crutch-shaped cross peculiar to Saint Anthony, together with the "lone star" of Texas. The Bishop's arms are "canting" or allusive, derived from his name, which means the governor or captain of a stronghold, hence the heraldic "tower". The lion is that of his patron, Saint Jerome.



It should interest the American student of ecclesiastical heraldry to study the procedure of the four Ordinaries whose arms have just been described, by comparing their official coats with those of their immediate predecessors, by means of the *ECCLESIASTICAL REVIEW* where, in previous articles of mine, they have all been discussed. He will see how at last an orderly traditional method is emerging from the heraldic chaos of ten years ago, and he may in part share the present writer's gratitude to the four prelates whose recent example has gone far to reestablish the sound canons of an art which was anciently one of the lesser lesser glories of the Church.

V. ARMS OF THE BISHOP OF MONTEREY AND LOS ANGELES.

Two coats impaled. A: Azure, three pairs of wings conjoined and erect, between the tips of each pair a rose, all or (See of Monterey and Los Angeles). B: Gules, five annulets in cross or and a canton ermine (Cantwell). In this new diocesan coat the Ordinary, in view of a possible future division of the See, desired to symbolize only the second city of his title, the old Spanish name which was "the City of Our Lady of the Angels of Portiuncula." Thus the angelic wings em-



brace one of Our Lady's heraldic symbols, the rose. The personal arms are very quaintly interesting to the collector of canting arms. The circles—in heraldic jargon, "annulets"—are the shape of, and a fair, abstract heraldic equivalent of well-heads. (Five of them would suggest the Five Sacred Wounds, each of which is a well of grace.) But the whole combination, cant[on] well[heads], is precisely the kind of heraldic rebus that the old armorialists delighted in. Another interesting point about Bishop Cantwell's arms is that years ago his father took the trouble to obtain from Ulster King of Arms an official "exemplification" of the coat, thus making the present herald's task a very easy one.

PIERRE DE CHAIGNON LA ROSE.

STATISTICS OF CATHOLIC COLLEGES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Some time ago I had occasion to compare the number of Catholic students in Catholic colleges in a certain State with those in the State University and other non-sectarian institutions. There were five dioceses in the State, and according to the *Catholic Directory* there were two universities and eight colleges. The attendance was given for only two dioceses, but in those amounted to 478.

If I had not been personally acquainted with several of the institutions set down as colleges, I would probably have taken these figures as correct and proceeded to draw my conclusions. But from what I knew I suspected that high schools and colleges were combined in some of them, and that the attendance reported to the *Catholic Directory* probably made no distinction between the pupils in high school classes and those in the college proper.

I was not prepared, however, for the answers I received to a questionnaire on the subject of students doing college work. It developed that one of the "universities" had no college students whatever. It frankly admitted that there were no students above high school grade, and that it made no pretence of conducting a college. In fact there was only one institution having four years of college work and that was the other "university". This institution had about 25 students in the college classes. Two other schools had two years of college work, and combined they had less than a dozen students in these classes.

Instead, therefore, of ten colleges with a total of at least 500 students, there were in reality only 3 colleges with an average attendance of a dozen!

As the Catholic population of this State was about 500,000, some interesting conclusions might be drawn as to the indifference of the people to Catholic education. But just at present I should like to call the attention of your readers to the inadvisability of sending in false statistics to the *Catholic Directory*. I am sure that those in charge of the *Directory* wish to get at the facts, and that if the blanks now sent out do not admit of giving correct figures they will be changed. And

I am equally sure that the heads of these institutions, if they will only consider the matter carefully, will see the need of facing the situation squarely.

It does not help Catholic institutions, or the cause of Catholic education, to call a high school a college. In fact, there are two ways in which it tends to hurt our cause. First of all, it lulls us into security when there is really need for alarm. If we had two universities and eight colleges in the State I spoke of, with an attendance of 2,000, as one might judge from the *Catholic Directory*, the showing would be very good indeed. But when we get behind the appearances, and learn that there are only three colleges and thirty students, the story is quite different. Then we see that there is genuine cause for fear instead of congratulation.

Again, it throws discredit on all of our institutions, when some of them assume titles which they do not deserve. When a Catholic high school calls itself a "university", other Catholic institutions suffer. Our critics lump them all together; and, because this one institution which they know calls a high school a university, they think that we do not really know what a university is.

I would respectfully suggest, therefore, that in each diocese steps be taken to get the facts accurately into the *Directory*. If we have only 500 students in 10 colleges, it is better to know that fact than to believe that we have 5,000 in 25. "The saddest fact is better than the merriest lie," said Bishop Spalding. And it is better, because we are on solid ground. If we base our conduct on truth we at least have a chance of improving conditions; whereas if we are quieted and silenced with falsehoods, there is no hope.

A CATHOLIC TEACHER.

THE SUPPORT OF FOREIGN MISSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

With the dawn of peace and the end of the horrible nightmare that has been haunting our sleeping and waking hours for the past months and years, our thoughts naturally turn to the pressing needs of the agencies within the Church that have been neglected on account of the great demands made upon

us for sustaining the army and navy. Perhaps no other Catholic activity has suffered more on account of the war than the Catholic missions. Having been chairman for a number of war-work campaigns in my district, I have had ample opportunity to appreciate the wonderful efficiency of such campaigns in reaching the people and getting them to contribute, or to buy bonds. Now the thought has occurred to me—why not have an annual campaign, such as the recent United War Work drive, for the purpose of financing our Catholic missions? Prepare the members of our parishes throughout the United States, by scattering literature and preaching on the subject before the campaign opens; organize every parish intelligently; get willing workers to solicit in every Catholic home, and I feel sure that the net result for the missions would be more in one campaign than their present income for a period of five years.

Our Catholic missions are woefully neglected, both by the clergy and the laity. We take up the mission papers and appeals, only to throw them aside again, as though they were the brazen pleadings of worthless beggars. Do we realize that men and women who might have stayed at home and ignored the call of God, have torn themselves away from loved ones, have relinquished the comforts of home and native land, to lead immortal souls to God? Do we realize that these priests, brothers, and nuns are performing the most glorious work of apostolic zeal in the Church? Why then compel them to beg, and beg continuously for the bare necessities of carrying on their work?

If the idea of a National Campaign for Catholic Missions appeals to my fellow priests, let them voice their sentiments in the REVIEW. And perhaps the members of the American Hierarchy will find ways and means of organizing for a campaign in 1919. I, for one, hope and pray that American Catholics will soon awaken to their sacred duty toward the missions, and that the good priests, brothers, and nuns engaged in mission work will soon be gladdened and encouraged by the substantial results of a most successful mission campaign.

GEORGE T. SCHMIDT.

OUR OPPORTUNITY AS CATHOLIC LEADERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Let me suggest that the Catholic clergy of this country should not neglect the golden opportunity which is now ours to draw favorable attention to the Catholic Church. Bolshevism in Europe, or Socialism, its synonym in the United States, is becoming very unpopular. Even in its political aspect it is being regarded as a menace to peace and order in the world. The Catholic Church which understood the dangerous tendency of its philosophy for fifty years has been the nation's only defender against it. The Church's enemies, on the contrary, have been and are either allied with Socialism or quite sympathetic toward it. This fact should be given wide publicity; it should be brought to the attention of people in every community, even if local churches had to pay for advertising space to hammer the truth home.

The patriotism of our schools is also questioned, at least by implication. The belief is quite prevalent that we shall have hyphenated Americans as long as the parochial schools are permitted to exist, especially when they are patronized by the children of foreigners. Even hyphenated Americans would be less dangerous than irreligious Americans, but should we not take the trouble to prove to our fellow-countrymen that the inculcation of religious principles is the only foundation on which to build true patriotism?

Are we ever going to devise some means whereby we may get our good things before the non-Catholic public? Catholic scholars have written excellent works on different phases of sociology; they have presented irrefutable arguments in Catholic papers and magazines in support of Catholic teaching, practice, and principles, but it has been almost wholly for Catholic consumption. We are ever airing our grievances to our Catholic people, but this benefits the Church but little. Our enemies are attacking us or slandering us through their own publications, through our big magazines, through the daily press, and we are answering them through Catholic papers which they never see. This course of procedure might be followed till doomsday and we would still have 75,000,000 people educated erroneously concerning us.

All the enemies banded against us declare that they stand for three things: for the Separation of Church and State, for the Public School, and for Tolerance. Masonry gives these three reasons for its existence; the Rationalistic Societies make the same claim; the Free Press Defense League (backing Socialism and the *Menace*) avers that its aim or object is the same; the Order of P's, with which the Guardians of Liberty and all the anti-Catholic organizations are affiliated, makes the same contention in its "Declaration of Principles".

Nine out of every ten non-Catholics, believing that the Pope aims at universal temporal power, are easily misled by the organizations opposed to us into believing that Catholic ascendancy here would result in domination of the United States by the Catholic Church.

The attention of *Catholics* has been called many times to the fact that the only countries in which spiritual and temporal powers are vested in the same person are Protestant countries, but it seems that *Protestants* themselves are never reminded of this. The people of the South have elected men to the United States Congress and Senate, and have elected two Governors, who fought for election on a "Separation from Church and State" platform. Catholics constitute scarcely more than one per cent of the population in the States referred to, but the populace has never thought of that.

As to *Tolerance*, Catholics are the most broad of all; there is no anti-Protestant organization among us; neither is there an anti-Protestant paper published by Catholics. Catholics never take into account the religion of the men they do business with, or of those who ask for their vote at election time. Nine out of every ten Protestants, however, believe that Catholics will go out of the way to patronize a fellow church-member and that they always vote in the interests of their church—and, of course, she always has interests. Catholics are constantly being told that they do not do these things, but it is the non-Catholic body which must be told the same over and over.

The organizations which pretend to stand by "The Little Red School House" represent the Catholic Church as openly hostile to the Public School and as plotting for its destruction. Their literature abounds with fabricated quotations which they

place in the mouths of a Catholic bishop or credit to editors who do not exist or who have been long since dead. The American people must have it brought home to them in a forcible manner that the Catholics have no designs on the Public School, that they really wish it well. They show their approval of the Public School, as far as it goes, by teaching all that it teaches. The addition of a fourth "R" to the curriculum and the inculcation of religious principles surely do not render the Parochial School a menace to, but a stronger support of, the American nation.

We have done considerable boasting (though it was well timed and well founded) of the contribution of the Catholics of America to the winning of the war, but it is the soundness and sanity of Catholic principles that we must now emphasize.

Despite the organized opposition against us since Know-Nothing days, we have never been sufficiently suspicious of our enemies. We have always trusted in the fair-mindedness of the American people, forgetting that the enemy was poisoning these minds all the while and that he was assisted in the work by the millions of copies of sectarian literature which are scattered over the country every week.

What we sorely need is *leadership* and *organization*. During our recent war experience we were taught how to organize, how to handle big problems, how to solicit funds. Let us now begin to assist non-Catholics by the lesson which we learned from them, by organized educational activity. There is no longer need of a National Catholic *War Council* but there is a lamentable need of a National Catholic *Leadership Council* with diocesan and parish representation. If we would do a little more by anticipation, we should not be compelled to do so much by protest. Laws are enacted which militate against Catholic observances and then we are obliged to test their constitutionality. They would never have been enacted if we had, in any kind of a concerted manner, presented our reasonable objection.

There are many ways in which we can coöperate with non-Catholics, without compromising our Catholic faith at all. Religion, with them, means *service* to the community, and our Catholic people should take a more active interest in the moral and social welfare of their respective communities.

Our societies lack life because we have no trained leaders. It would pay pastors to select a few good boys in their last year of school and make them their assistants in a few forms of parish activity, to teach them in night classes the answers to objections against the faith, the falsity of social fads, etc., and drill them in public speaking. Our organizations of men, such as the Knights of Columbus, should strive to have as their officers the most intellectual members of the parish, provided that these same men are 100% Catholic. The Y. M. C. A., wherever it has an organization, engages a live, energetic Secretary and pays for his services. He has nothing to do but to keep up interest and keep the membership active. The Knights, impelled by loftier motives, should do something worth while; they should cultivate in young members a taste for entertainment that is more intellectual.

Would that the officers of our larger organizations had the zeal of the officers of the St. Vincent de Paul Society. In Chicago, St. Louis, Milwaukee, and many other cities these men may be seen at the church door at the close of every Mass, distributing or selling Catholic literature.

Our big national organization with the formidable name "The American Federation of Catholic Societies" exists only in name, while our separated brethren believe it exists in fact. It has never been able to raise sufficient funds to build itself up, and does all its work between conventions through its National Secretary. The Protestant churches have a parallel organization entitled "The Federal Council of the Churches of Christ in America", which has an executive committee of thirty members, one representing each of the thirty larger denominations in the United States. The members of this committee attend, I believe, a regular monthly meeting and are called to frequent special meetings. They have long busied themselves with after-war problems and have a definite program for execution in France.

Protestants also have a more powerful organization than this, and it is quite akin to the American Federation of Catholic Societies, but its organization is perfect and it does things. I refer to the "International Sunday School Association". It has State, Provincial, and Territorial divisions, and, while the separate denominational Sunday School units retain their

individuality, they have City, Township, County, and State Federations, and have frequent rallies. This organization has an executive committee of 96 men and within it is a Board of Trustees comprising 17 members who meet frequently and act for the general committee. The International Sunday School Association exercises no authority over the Sunday School units, but serves them in an advisory way. It has its headquarters in Chicago and keeps twelve clerks and stenographers busily employed. It pays ten Sunday School Specialists and a General and Assistant General Secretary, who do a great deal of traveling. There are affiliated with this organization 174,000 Sunday Schools with 15,000,000 Sunday School students. Millions of copies of sectarian literature are distributed every week through this agency.

Our Bolshevik enemies, ever on the alert, and cunning as they are, are often able to secure the coöperation of these powerful Protestant organizations in advocacy of their work.

Being in constant touch with Catholic and anti-Catholic activities everywhere, I know whereof I speak. In fact, I stand ready to prove that two-thirds of the people of the United States are being educated in an anti-Catholic way and we are doing scarcely anything to remedy the situation.

J. F. NOLL,

Editor, *Our Sunday Visitor*.

Huntingdon, Indiana.

THE CRIME OF FALSE ACCUSATION—AGAIN.

To the Editor, THE ECCLESIASTICAL REVIEW.

Under the caption, *False Accusation of Solicitation and the New Code*, Fr. Slater contributes an illuminating article to the November issue of the ECCLESIASTICAL REVIEW, pp. 458 ff. Before concluding his paper, the distinguished author remarks in a spirit of genuine humility: "My solution of the question is tentative, and if anyone has a different opinion on the matter, I hope he will give us his reasons for holding it." Encouraged by such a gracious and gentlemanly invitation, I shall venture to offer a few conjectural suggestions of my own.

In the first place, I am delighted to find myself in complete agreement with Fr. Slater on all the *practical* conclusions at

which he has arrived. These conclusions, at least so it appears to me, may be summarized as follows. 1. A false charge of the crime of solicitation in the Sacrament of Confession judicially preferred against an innocent priest, continues, as in the past, to be a *sin reserved* to the Holy See *on its own account*. (Canon 894). 2. The new Code further visits the crime with *censure*, viz. *ipso facto* excommunication reserved in a special manner to the Holy See (Canon 2363). 3. Ignorance either of the law or of the penalty, provided it be not affected, crass or supine, excuses from the reserved *censure* for the obvious reason that said *censure* is a *medicinal penalty* (Canon 2229). 4. On the contrary, ignorance of the reserved *sin* does not liberate the offender from the shackles of the reservation. I trust, however, that I shall not seem presumptuous if I beg to differ from Fr. Slater on the reason he is inclined to assign in proof of this last contention. As he views it, the reservation of the reserved sin may be considered a *vindictive* penalty. Now, as he correctly points out, Canon 2229 expressly states that ignorance does not excuse from vindictive penalties. Therefore, his deduction that ignorance does not free one from the reservation. It is this opinion, namely, that the reserved sin is a vindictive penalty, that I feel compelled to disapprove. In my judgment, the reserved sin is not a vindictive penalty, but a reservation and nothing more. My reasons for this view may be thus briefly stated.

NATURE OF PENALTIES AND RESERVATIONS. When we examine the nature of both, we find that a penalty is essentially a deprivation of some good either spiritual or temporal (Canon 2215) and affects the delinquent directly, whereas a reservation is essentially a withdrawal of jurisdiction from a confessor or lower superior and affects said confessor or lower superior directly (Canon 893, Par. 1); the penitent, indirectly. I am conscious that heretofore some authorities, among them Lehmkuhl, held that at least certain reservations partook of the nature of penalties. Without wishing to enter into a discussion of the intrinsic value of this doctrine, I think the obvious distinction traced by the new Code divests the doctrine of all likelihood at present. Surely, I am willing to grant that a reservation exercises a penalizing effect upon the penitent, but this effect I deem merely accidental, a consequence, namely,

of the cancellation of the confessor's faculties in the case. Even when we allow that the lawgiver intended to punish the offender, we must perforce acknowledge that his intention is actualized only secondarily, not primarily. In support of the contention that the reserved sin of false denunciation is a penalty, Fr. Slater adduces the authority of the Constitution *Sacramentum Poenitentiae* of Benedict XIV, because said Constitution is one of the references by Cardinal Gasparri in connexion with Canon 1894. Here I would remark that, generally speaking, it may be hazardous to quote, by way of argument, the *fontes* contained in the footnotes which have been collected by the eminent canonist and Cardinal Secretary of State. In his valuable preface to the new Code (p. xxxvii) Cardinal Gasparri himself warns us that these references do not always harmonize with the text. But, this in passing. Nor do I wish to appear to read Fr. Slater a lecture concerning a point with which he is thoroughly acquainted. My observation is intended solely to serve as an admonition to those who possibly have not found leisure to peruse the Cardinal's preface. In the present case I am of the opinion that Fr. Slater was justified in citing the authority of Benedict XIV, since Canon 894 embodies a restatement of the legislation of the *Sacramentum Poenitentiae* on the point. Still I cannot subscribe to Fr. Slater's interpretation of the Constitution as proving that the reservation of the sin constitutes an ecclesiastical penalty. While readily conceding that the purpose of the lawgiver in reserving the sin of false denunciation was punitive, I nevertheless maintain, as was said above, that his purpose is secured not immediately, but mediately. If this is true, it must follow that the reservation is not a penalty in the technical sense of the term.

DURATION OF RESERVATION AND VINDICTIVE PENALTIES.

But, granting for the sake of argument—*dato, non concesso*—that the reserved sin of false denunciation is a penalty, to which class of penalties does it belong? That it is not *medicinal* has been shown by Fr. Slater, and certainly requires no further proof. What, then? Is it a vindictive penalty? Fr. Slater answers in the affirmative. For my part, I cannot grasp the force of his reasoning. It would appear to me that the points of opposition existing between both furnish conclusive

evidence that the reserved sin cannot be counted in the list of vindictive penalties, even though we maintain with Fr. Slater that the enumeration of such penalties by the Code is not exhaustive (the *enumeratio taxativa* of canonists). In the first place, let us consider each from the angle of *duration*. Since vindictive penalties, as the name itself implies, have as their prime object the punishment, not the amendment, of the transgressor, the vindication of the outraged majesty of the law, and the readjustment of the perfect equilibrium in the social order of the Church which had been disturbed by the transgression, the remission of the penalty depends on the will of the legitimate superior, not on that of the delinquent. Consequently, a vindictive penalty may be inflicted for a specified period of time and, therefore, continue even after the guilty party has repented of his fault and done penance. Accordingly, we find the Code speaking of suspension *in perpetuum vel ad tempus praeafinitum vel ad beneplacitum superioris* (Canon 2298). Remission of the penalty by the superior before the expiration of the term for which it had been imposed, is an act of clemency, not of justice. Contrariwise, the remission of a reserved sin, not unlike that of a medicinal penalty, is subject to the will of the penitent, not of the superior who has decreed either. By this I intend to say that once the offender has repented of his misdeed and satisfied the demands of both the divine and the ecclesiastical law, he has a *right* to the remission. Refusal on the part of the superior to grant the remission would be an act of *injustice*, not merely of inclemency. But, Fr. Slater tells us (pp. 461 ff.) that the remission of a reserved sin "does not depend on the relinquishing of contumacy". If by the expression contumacy he understands failure to repent and comply with the requirements of law, I deny the assertion. I cannot conceive this to be his meaning. Wherefore, if he uses the term in the sense in which it is employed when speaking of censures, I fear he has overlooked the technical signification of contumacy. In its strict acceptation contumacy is nothing less than formal or implied contempt of authority. He is guilty of such contempt who knowingly transgresses a law or precept of a superior.¹ Now since Fr. Slater wishes to

¹ Wernz, VI, n. 145.

demonstrate that ignorance does not excuse, I should consider his choice of the term in the present instance quite infelicitous.

MODE OF REMISSION OF RESERVATIONS AND VINDICTIVE PENALTIES. Again, the divergent manner in which vindictive penalties and reserved sins are remitted further shows the difference existing between them. The Code itself teaches (Canon 2289) that a vindictive penalty lasts until it has been *expiated*, or a *dispensation* obtained from him who has authority to remove the penalty. Thus, a suspension inflicted for a year, by way of vindictive penalty, ceases only after the lapse of the year. If it is to cease beforehand, a legitimate dispensation must be issued. Conversely, a reserved sin is remitted only by *absolution*, not by dispensation. It is possible that some may rejoin that the points of difference, as I have indicated them, are nothing more than a restatement of canonical platitudes recognized even under the old law. True, canonists quite generally emphasized the nature and properties of penalties as I have just done. They did so, however, inferentially, since the former legislation did not supply us with any fixed terminology in the matter. It was left for the Code to crystallize the previous doctrine of the authors and to furnish us with a technical phraseology—a favor for which canonists will be deeply grateful.

RESERVATION AND IGNORANCE. In the beginning of my paper I protested that I fully endorsed Fr. Slater when he lays down the principle that ignorance does not excuse from the reservation of the *sin* of false denunciation. The question, then, which must naturally suggest itself is: "On what grounds do I defend this endorsement since we disagree on the reasons therefore?" The old teaching of the authors concerning ignorance of *reserved sins* is yet fresh in my memory. I still remember the various views advocated. Some maintained that ignorance excused from the reservation when said reservation was imposed by way of penalty, but did not excuse when the reservation was not so imposed.² Others held that all reservations partook somewhat of the nature of penalties, and, as a result, ignorance excused.³ Still others clung to the

² Lehmkuhl, II, n. 525; Buceroni, II, n. 796.

³ Ballerini-Palmieri, V, n. 731.

doctrine of St. Alphonsus,⁴ namely, that ignorance did not excuse from the reservation of reserved sins. Unless I am mistaken, it is this last view which has been adopted by the Code.

RESERVED CENSURES. Now let us turn to the Code and see what it has to say on the subject of reservation. Canon 2246, Par. 3, notifies us that the reservation of a censure which disbars one from the reception of the Sacraments, entails the reservation of the sin also to which the censure is attached. However, if a person is excused from the censure or absolved therefrom, the reservation of the sin ceases. Censures disbarring their victims from the reception of the Sacraments are excommunication (Canon 2260, Par. 1) and personal interdict (Canon 2275, 2°). In like manner, ignorance is one of the causes which excuse a person from incurring censure. Therefore, since ignorance in the matter of reserved excommunication and personal interdict protects one from incurring the censure, the sin is not reserved. As regards those censures which do not disqualify one from receiving the sacraments, viz., suspension and local interdict, the Code is not explicit as to whether or not the reservation of the censure carries with it the reservation of the sin. The only pertinent indication of which I am aware, is given by Canon 2250, Par. 1, according to which, when there is question of such a censure, the individual under censure, provided he is duly disposed and has ceased to be contumacious, may be absolved from the sin, the censure nevertheless remaining. To my mind this ruling contains an implicit declaration that in the case of censures of this description, the censure only is reserved, and that once he has fulfilled the necessary conditions, the penitent may be absolved from the sin by any confessor. The absolution from censure, however, is still reserved to the superior. In quitting this topic I wish to remark by way of corollary that, since Canon 2246, in speaking of the cessation of the reservation of the sin in its relation to reserved censures which hinder one from receiving the Sacraments, makes no distinction between *papal* and *episcopal* reservations, I conclude that the same rules apply to both. Hence, ignorance of *episcopal* reserved censure excuses from the censure and the reservation of the sin alike, contrary to the opinion of St. Alphonsus.

⁴ VI, n. 581; quaest. Ref. 83.

RESERVED SINS. Neither has the Code any express teaching that bears on ignorance of reserved sin. The problem of reserved sins is dealt with in Canons 893-900. Here I must not fail to observe the sharp line of cleavage drawn between reserved sins and reserved censures. In fact Canon 893, Par. 3, admonishes us in unmistakable language that the prescriptions of canons 2246, 2247 are to be followed in the matter of reserved censures. It is patent, then, that both are to be measured by their own set of principles. Overlooking this distinction, the bulk of commentators were led to misinterpret the decree of the Holy Office, 13 July, 1916, on episcopal reserved cases as applying to reserved sin and censure indiscriminately. In the light of the Code we see that such an interpretation was not intended. Nor is this said in depreciation of the commentators. The difficulties with which interpretations bristle nowadays is more than ample justification of their oversight. But, to return to our subject, let me call attention to two Canons which apparently exhaust the topic of absolution from reserved sin. Canon 899 enumerates those who may absolve from episcopal reserved sin, namely, 1. canons penitentiary; 2. *parochi* and those who are included under the term *parochi* in law during the *tempus utile* for complying with the Paschal duty; 3. missionaries during the time of mission; 4. others who have received delegated power. Likewise Canon 900 gives a list of circumstances in which reserved sins of *whatever description*—as I understand it, papal and episcopal alike—cease to be reserved, namely, 1. when the sick who are unable to leave the house, or those about to marry, with a view to contracting marriage, go to confession; 2. whenever the lawful superior refuses the application for faculties to absolve in a *particular* case, or, in the prudent judgment of the confessor, faculties cannot be requested without serious inconvenience to the penitent or danger of the violation of the sacramental *sigillum*; 3. outside the territory of him who made the reservation, even though the penitent left with the sole intention of obtaining absolution. This Canon will necessarily give rise to several perplexing questions, with the discussion of which we are not concerned at present. What interests us now is the noticeable absence of any clause favoring ignorance. This silence I deem sufficient proof that the lawgiver did not intend

to release the ignorant from the reservation. "Legislator quod tacuit noluit, quod voluit expressit." It is this reason which has induced me to hold that one guilty of the crime of false denunciation is not excused from the reservation of the sin on the plea of ignorance. In this wise the Church has doubly safeguarded the reputation of her ministers. In either case, whether he incurs the censure or not, the culprit must deal with the Holy See and receive from its hands a penance commensurate with his sin. Behold, then, the solution which I have to offer to the proposition, that ignorance does not excuse from the reservation of the reserved sin of false denunciation. It is scarcely necessary to add that I do not claim a greater degree of probability for my opinion than does Fr. Slater for his. Which of us has hit upon the true explanation, must be left to others to determine. Possibly there may be other views. An expression of such views would certainly be welcome, since it is only through the medium of kindly discussion that we can hope to pluck the genuine interpretation of many perplexing questions from the Code.

In concluding I wish to register a protest with Fr. Slater against what he advisedly styles a slander on moral theologians, the consistent effort, namely, to whittle away the laws of the Church. It goes without saying that every conscientious expositor of the law is actuated by the sole motive of getting as close to the mind of the legislator as possible and thereby contributing his share to the paramount labor of the sanctification of souls—the ultimate goal of all ecclesiastical law. Still, I do not believe that Fr. Slater will quarrel with me, if I suggest that no little confusion and uncertainty in the interpretation of laws may be traced to the fact that moral theologians have at times unduly assumed the rôle of canonists. I notice that this was also the complaint of no less an authority than the celebrated canonist, Mgr. Lombardi. It seems to me that both moral theology and canon law would greatly benefit by combining, each retaining its own respective sphere. Of course, I appreciate that moral theology, to be productive of happy results, must be allowed a certain amount of latitude. Another advantage that would inevitably follow upon the proposed treatment of both branches of sacred science is an increased respect for the study of canon law. It is to be deplored that

the study of canon law, as a separate science, has received hitherto but scant attention in certain quarters. Many factors contribute to an explanation of this calamity. Chief among these is perhaps the praiseworthy attempt of moral theologians to supply the student with a knowledge of those points of law which were considered most practical for the work of the sacred ministry. In consequence, it is to be regretted that some were content to go no further. With us here at home another contributing factor were the many exceptions we enjoyed on account of local conditions. The desire to plumb our own particular law will, I think, explain the frequent neglect of the study of the common law. Now that the Code has bound us closer than ever to the *jus commune*, let us cherish the fond hope that our beloved country may raise up a body of highly trained canonists who, in imitation of some of their predecessors, will shed undying lustre on the Church in the United States.

M. A. GEARIN, C.S.S.R.

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FATHER SLATER'S VIEW OF RESERVATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his article on "Solicitation and the New Code" in your November issue Father Slater requests those who hold an opinion differing from his on the matter, to make known their reasons. The author claims that the reservation of the sin of false accusation of solicitation is a penalty, and vindictive, not medicinal in its purpose. This view does not seem correct for several reasons. 1. Theologians make a clear distinction between reservation and penalties; to classify therefore the reservation with the penalties is to create confusion. 2. This however does not prevent the reservation from including within itself something of a vindictive character. 3. To say that the reservation has nothing of a medicinal character is to militate against the opinion of all moralists. In other words, the purpose of every reservation without exception is threefold: (a) the subjection of the grave disorder to a higher court, which can better decide how to remedy the evil; (b) the punishment; and (c) the correction of the delinquent. I believe

that Father Slater has drawn a wrong conclusion from Canon 2216, that all medicinal penalties are remedies.

H. A. J.

CASE OF EXTORTIONATE CONTRACT.

Qu. John desires to exchange his city property, a house and lot, for a farm. He consults a real estate agent, with whom he visits Peter, a farmer. After examining the farm, the three go to the city and examine John's property. The outcome of these visits is that Peter is willing to trade his farm for the city property if given an additional \$1,800.00. As John has not this amount, he tries to borrow it. For that purpose, he calls on his friend, Paul, and asks him to lend him the money, which Paul promises to do. John announces this fact to the agent, who calls Peter to the city for the purpose of signing the contract. At the same time, he induces John to sign a paper, on which is written the sum of \$3.50. There is nothing else written on the paper; but the agent explains to John that it is simply a promise on his part to defray the expenses of Peter's visit to the city. In a few days Peter comes to the city and, together with John, signs a contract, according to the terms previously agreed on. Besides this, they sign another agreement that if any of them should break the contract he should forfeit \$600.00, to be divided equally between the other party and the agent. Soon thereafter John goes to his friend Paul to get the promised loan of \$1,800.00; but, to his surprise, Paul refuses to lend the money. John now tries to borrow it from other parties, but fails, and then announces the fact to the agent. After some discussion the agent says he will be satisfied if John pays him \$150.00 instead of the \$300.00 previously agreed on. John promises to pay this in a few days. He then goes to Peter, who says he will be satisfied with \$50.00. This, also, John promises to pay in instalments. A few days later, John visits the agent and offers him the \$150.00. The agent refuses to accept that sum and declares that he will commence suit against him. When the case comes to court the agent presents a note for \$350.00 signed by John. The latter acknowledges that the signature is his, but swears that he did not sign a promissory note at all, but only a blank sheet containing the sum of \$3.50, not \$350.00. He then explains the circumstances to the satisfaction of the court, with the result that the judge dismisses the case.

The question now is threefold: 1. Did the decision of the court free John from all obligation toward the agent? 2. Is John bound in conscience to pay Peter the \$50.00 he promised to pay in case he broke their agreement? 3. How does Paul stand? Is he bound to



pay anything to John, Peter, and the agent, by reason of his failure to keep his promise to lend John \$1,800.00 and by reason of the inconveniences he caused them?

Resp. It is pretty clear that Peter and the agent attempted to make John the victim of an extortionate contract when they got him to agree to pay each of them three hundred dollars for non-fulfilment of the other contract. Therefore they have no claim to any consideration except that which is due them by the most rigorous rules of justice.

1. There is no good reason for holding that the sentence of the judge frees John from paying the agent whatever he owes him on account of services rendered. The agent refused to take one hundred and fifty dollars, the amount finally agreed upon; therefore it would seem that his claim may be fairly determined on the basis of time actually spent in trying to arrange the exchange. This was certainly not worth anything like one hundred and fifty dollars. Probably it was fully offset by the loss of time and other inconvenience caused to John through the fraudulent lawsuit. Hence it does not seem that John owes the agent anything.

2. If the inconvenience suffered by Peter on account of John's failure to carry out the contract really amounted to the equivalent of fifty dollars, it would seem that John is obliged to pay that amount, since his action in signing the original agreement shows that he fully recognized the fact and import of such inconvenience. But if fifty dollars is too much to cover the inconvenience, which may well be the case, John is not obliged to pay that much. He is required to pay only the equivalent of the loss to Peter, as estimated by fairminded and competent men.

3. Paul's promise is a gratuitous contract, and therefore does not bind in justice, unless he so intended it, or only to the extent of loss that he deliberately caused without sufficient reason. It is fairly evident that he did not wish to bind himself as a matter of justice. His failure to keep his promise resulted in losses to the other three parties; yet he may not have adverted to this contingency, or he may have broken his promise in order to protect himself from as great or greater loss. In either case he is excused from liability.

NEED OF AMERICAN MISSIONARIES FOR AFRICA.

To the Editor, THE ECCLESIASTICAL REVIEW.

Would you have the kindness to present the following reflections of an old African missionary to the readers of your much esteemed REVIEW?

There is a decided movement in the United States toward the missionary work of the Church. After years of apparent indifference the American clergy and laity realize that they have a duty to the unconverted world. The alms collected by The Society for the Propagation of the Faith have grown considerably and have undoubtedly saved the missions during the sad period which is ending. American Catholics are not merely giving money, but are now sending men to the Chinese missions. Ireland is following the example and will have its mission in China.

All this is very good; but will you please tell me why China is thus singled out among the pagan countries of the world? It is said that China is in need of English-speaking missionaries, and I believe in fact that they will be *useful* there, especially in the seaports. But to my mind, in British and American colonies, English-speaking priests are absolutely *necessary*. This for several reasons.

In the first place, English, being the language of the mother country, is also the official language of the colony and will be more easily taught by those whose mother tongue it has been than by priests and nuns coming from France, Belgium, or Italy. In the second place, the fact of being of the same nationality as the government officials would greatly enhance the standing of the missionaries and facilitate their relations. I do not say this to find fault with the British or American authorities, who aim at being not only just but liberal and even generous to all. Nevertheless you may imagine that the officials of a colony are far more favorably disposed toward missionaries who are their fellow citizens. What are we, we foreigners, with our limited means and insufficient number of workers, generally handicapped by the official language, in comparison with those who speak the same tongue and claim the same mother country? I am sure that many a time Catholic missionaries would like to be able to say to the civil authori-

ties, "I am a British or an American citizen like yourself and I claim the same protection as granted to Protestant denominations".

Is it not passing strange that the American Church should have missionaries for China, and none, or hardly any (except for episcopal sees), for the Philippines, Porto Rico, Hawaii, Guam, and other mission districts? The missionaries for those American colonies must be recruited in Holland, Belgium, Germany, Spain. There are millions to be converted in those lands, and some are as thoroughly pagan as any Chinese, and sometimes less civilized. I need not tell you that the Spanish American War was hardly over when the new American possessions were invaded by Protestant missionaries. According to the Year Book of the Protestant Board of Missions, there are ten American societies at work in the Philippines, seventeen in Porto Rico, seven in Hawaii, etc.

Here in Africa we have a Republic which has a special claim on American missionaries. It is Liberia, which was founded by the United States and where English is the official language. There are nearly two million pagans in Liberia, and American Protestant missionaries have been at work among them since 1833.

The presence of English-speaking Catholic missionaries would help greatly to stop the inroads of heresy, which is progressing at a fast pace in the English and American colonies. Besides the Protestant invasion, with its enormous resources, which invariably follows the occupation of a country by England or the United States, there is the danger that the unconverted pagan, or the Catholic poorly grounded in his faith, will be tempted to listen to the ministers of the Gospel coming from the mother country, and adopt the religion of members of the Government, who are, in the great majority, Protestants. The presence of English-speaking priests would counteract that influence and cause the natives to realize that the Catholic Church exists in England and the United States, a fact of which they are often unaware.

Let English-speaking missionaries go to British and American possessions. If the Allies are victorious, there will be a wonderful opportunity for them in the German colonies. Do not wait till they are invaded by heresy; let Irish and Ameri-

can missionaries establish themselves first. The Chinese may be taken care of by priests of other nationalities.

This is my opinion, and I humbly submit it to the authorities of the Church; if they decide that the Chinese are to be given the blessings of religion in preference to others, let it be so.

OSWALD WALLER,

Prefect Apostolic of E. Nigeria, Africa.

TRIFLES IN TRAINING OF CANDIDATES FOR THE PRIESTHOOD.

To the Editor, THE ECCLESIASTICAL REVIEW.

There are no trifles in the matter of training of future priests. Seminaries should deal with all that is prescribed in Church law and discipline. And neither of these admit of any item as a trifle. Thoughtful in every detail of training the future priest, the Church will have no levity from entrance to finish.

Still there are studies of greater and less importance; there are practices that differ considerably in their bearing on the future life of the seminarian. I am not here speaking of discipline that serves to keep the seminary itself; for, although the seminary is a nursery of priestly life, it needs a life entirely its own which enables it to furnish the Church with zealous priests.

What is meant by trifles are the minor parts in the composition.

Seminary students themselves know that Dogma and Moral Theology are simply indispensable for the priesthood. Scripture, Church History, Canon Law, and Liturgy are peculiarly necessary to their equipment. While Patrology, Archeology, and Sociology are not essential studies in their specific form, they are useful. All combined they constitute the curriculum of the seminary. Philosophy and cognate sciences in the first years of seminary education serve as a preparation for theology. Pastoral Theology, in fine, is a sort of synthesis of theological knowledge applied for the candidate for Holy Orders. Thus equipped the young priest will, in his own way, as conditions confront him, make the application to his duties in the ministry.

The spiritual training enters rather into his personal life. Strengthening of self, as well as qualifying of self to lead

others into spiritual life, is equal in importance to the study of most necessary parts of theology. The spiritual director and confessor of the seminarian are probably of greater authority than the professor of theology. The rules guiding them according to the mind of the Church can never be transgressed. The fitness of the student to assume the dignity of the priesthood of Christ depends as much on the judgment of the spiritual director and the confessor as on the testimonials of the professors. Lax or imprudent observance of Church discipline in this matter does more harm than lenient dealing with lack of theological knowledge. The bishop is not to impose hands unless he has assurance: "Scisne illos dignos esse?" But human frailty sometimes makes mistakes. A candidate disposed for sacramental absolution is not *eo ipso* fit for ordination. His mental and moral and physical qualifications are well to be weighed.¹

Critics and sometimes seminaries forget that future priests are not to be trained for cathedral and city parishes only. There are rural districts and missions as well awaiting them. Country parishes are not for the dull student only; neither should seminary authorities impress their alumni that an appointment to a country parish or mission is an evidence of a *minus habens*.

Politics and diplomacy of young clerics practised to secure an appointment should be met by a rebuff. The belief that ability to preach is the grand avenue to preference and promotion should be discouraged. Of course it is the thing people admire. It makes one popular. Hence it may prompt some candidates for Holy Orders to strive after it to the detriment of other accomplishments necessary in the ministry. St. Jerome aptly styles: "Praedicatio Evangelii minima omnibus disciplinis".² Though out of it grows the tree wherein the birds of the air dwell, it is yet, humanly speaking, the smallest, because it requires the deepest humility. St. Paul no doubt suggested the thought. It is simply the grace of God working through "weakness, in fear and much trembling".³

¹ Cf. v. g. Scavini, *Theol. Moralis*, tom. 1, p. 433.

² De Grano Sinapis in cap. 13 Matth., lib. 2.

³ 1 Cor. 2: 1-16; Rom. 10: 16, 21.

While the seminary cannot give a practical turn of mind, it can yet train the future priest practically to engage his mind in parish work. I have known students who made their course in the seminary with difficulty, but for practical work in the ministry went far beyond the leaders of their class. Not money-getters only, nor builders, but executives and promoters of spirituality. There is scarce time in a seminary curriculum for a business course, for exemplifying sacristy, school, and parish house work. Yet it is in these the young priest will find much need of a practical sense. It were well he were taught to take notice—not too critically—and to lend a hand, wherever necessary, to keep things in proper form. Economy and cleanliness in church and school and house, if observed by the young priest, would go far to help his zealous endeavor. If he knows music and, if need be, could direct a choir, he could with prudence further the honor of the house of God and promote sodalities. He must remember if the parish lack such material as the seminary and cathedral afford, to make the best of what he finds at hand. Where there is plenty and a certain largeness in church and school and house, the difficulty is less than where poverty stares through vestments and crevices of buildings. In many places the priest will not be able to quote the prophet: “*Venite et videte opera Domini, quae posuit prodigia super terram*”, rather, the “*auferens bella usque ad finem terrae*”.⁴

Critics of seminary training, however, constantly speak of pastor and assistants when they would correct or improve such training. Then it comes to a question of compatibility. Now, though seminaries educate, they cannot make the tempers of all of their alumni compatible. And if the happiness of a priest's house depends on the nervous disposition of those who dwell therein, then what shall become of “*quam bonum et jucundum habitare fratres in unum*”? Whose disposition is to prevail? Is the young priest to study psychiatry on self and pastor, or should his spiritual and intellectual training furnish him humility and knowledge enough to bear? St. Paul gave Timothy this rule: “*Si quis autem domui suae praeesse nescit, quomodo Ecclesiae diligentiam habebit?*”⁵ If the pastor insists on

⁴ Ps. 45: 8.

⁵ 1 Tim. 3: 5.

regularity and keeps house monastically, there is nothing to remove the unreasonableness in the mind of the curates except obliging themselves by obedience. The doors of the house—"non claudentur per diem, nox enim non erit illic"⁶—are open and, unlike the seminary days, each day now in pastoral work is additional growth of spiritual self besides extension of the kingdom of Christ. The advice of the poet to the fisher: "Semper tibi pendeat hamus, quo minus reris, gurgite piscis erit," will be helpful to the assistants, for they too shall finally come into their own and learn how to deal with their assistants in turn.

If the pastor is paternal, let the assistant thankfully accept the guidance, though he show him how to place and put away vestments, how to close and open the tabernacle, how to train altar boys, how to extinguish candles, how to wash purifiers; and if he give him an occasional hint on reading and preaching, the assistant should consider himself well noticed. Thus he can wisely train himself into excellent ways of a successful care of souls, through watching and prayer. The root of all evil here as elsewhere is pride.

If the assistant is himself the crux, the pastor will add to his experience while he looks for a better day. In either case the bishop will testify that it is the exception which confirms the rule and causes the worry. But let the critics of seminaries remember that training the future priest according to plan and program of Holy Church will qualify him for the emergencies of the modern ministry.

Where there are more assistants who vie with each other the prudent pastor will impartially balance his authority. Aloofness from their personal differences, unless it impedes the good work, will be conducive to harmony. But in such instances the seminary training has only an indirect bearing; it will rather be the pastor's affair. It is surprising that critics of seminary training did not advert to the language question: Whether foreign languages should be cultivated or the unilingual theory be pressed for the ministry, especially in these days of zeal for patriotic purposes. Maybe they favor an international character of our seminaries. At any rate, let

⁶ Apoc. 21.

us hope for the continued independence of seminary training from popular dictates and for the basic rule of priestly labor: "Salus populi suprema lex esto".

JOSEPH SELINGER.

Jefferson City, Mo.

CEREMONIES AT INSTALLATION OF BISHOP.

Qu. When a bishop takes possession of his cathedral church and is installed, or enthroned, in the presence of his metropolitan, what ceremonies should be observed? The liturgical books make no provision for this particular function, apart from the prescription of the *Ceremoniale Episcoporum*, Lib. II, Cap. II, "De primo accessu Episcopi", etc. Nor do the liturgical writers like Martinucci treat of the procedure in cases of this kind. Moreover, in the pontifical mass which follows the installation, may the newly installed bishop pontificate at the throne, with assisting deacons, etc., or at the *faldistorium*? A discussion of these points would interest many of your readers.

Resp. An experienced master of ceremonies and diligent student of the law in regard to major ceremonies, to whom we referred this question, permits us to cite his opinion that the silence of liturgical writers on this point is explained by the fact that no such ceremony is provided for. While the presence of the metropolitan at the installation of a suffragan bishop is a commendable and edifying mark of deference to him, the theory in the liturgy, according to our authority, is that the new bishop should, on his first official appearance, display all the marks of his ordinary jurisdiction in his diocese and "should not be humbled before his subjects by the presence of a superior prelate"—humbled, of course, in the mildly liturgical sense of the word. In regard to the second question, the diocesan bishop retains the use of his throne on the Gospel side, even in the presence of his metropolitan, for whom a similar throne should be erected on the Epistle side. The diocesan officiates as usual, with the assistance of the deacons of honor, and gives all the blessings. It is only in the presence of a cardinal that the Ordinary gives up his throne and officiates at the faldstool.

PRESENTS TO YOUNG PRIESTS—A PROTEST.

To the Editor, THE ECCLESIASTICAL REVIEW.

Had I time now I should like to say something about Dr. Smith's article on our seminaries; but I am obliged to wait for more leisure to put my ideas in concrete form. Meantime, as the work in our seminaries is one that appeals to all of us, and as the particular matter was formed on my attention recently, at the Christmas ordinations, may I address a word to our seminary presidents and to our bishops to put a stop to what I consider an abuse? I mean the business of sending ordination invitations to the faithful. Like wedding invitations, they are nothing else than a bid for presents. Recently, I had occasion to call at a young priest's home a few days after his ordination. Naturally the family were happy and, quite properly, were celebrating the even with some of their friends. Before I left, the sister of the newly ordained said: "Oh, Father, do not leave without seeing the presents." Upstairs I went, and, there, peacefully reposing on a large table were many responses to the ordination invitation. May be, I am an old-timer; but these new customs do not appeal to me.

B. A.

 BENEDICTION WITH PYX.

Qu. In the November number you answer the question: "Would it be permissible to give Benediction immediately after Mass, in the chasuble and veil, *deposito manipulo*?" Your answer is negative, and is based on Decree n. 3697, which says, in part, "In Benedictione cum SS. Sacramento in Ostensorio impertienda omnino requiritur ut celebrans pluviale et velum humerale induat". Would not a "distinguo" serve to make the answer more correct and, at the same time, clearer? The very words of the decree, "Cum SS. Sacramento in Ostensorio," seem to favor a distinction. Moreover, there is a decree of the Sacred Congregation, n. 3833, which favors it still more. The doubt proposed was: "Usus invaluit in pluribus huius civitatis ecclesiis, in functionibus Marialibus aliisque, quae cum Missa persolvuntur, dimittere populum cum benedictione Sanctissimi Sacramenti in pyxide adservati, adhibito velo humerali super planeta. Quaeritur an hic usus tolerari possit?" To this, the S. Congregation answered: "Affirmative, et ita observandum." This would indicate that, when Benediction is given immediately after Mass, with the

ciborium or pyx, not with the Ostensorium, the cope need not be used, but the veil may be worn over the chasuble.

Resp. The distinction is well made. We had in mind, and we think our original inquirer had in mind, Benediction given, as it usually is, with the Ostensorium. In that case the *omnino requiritur* of the S. Congregation is peremptory. Our present inquirer, however, will note the Decree n. 3833, to which, apparently, he has had access only at second hand, but which we have inserted in his query in the original form, does not make universal law. It sanctions a local custom about which the question was asked. The most that could be deduced from this decision is that, if a similar custom exists elsewhere, it may be tolerated. After all, the giving of Benediction with the ciborium is the exception; Benediction with the Ostensorium, the rule.

PAROCHIAL RIGHTS AND FUNERAL MASS.

Qu. James, a member of this parish, died at a distance from home. His remains were transferred from the place where he died to a parish neighboring this. There the funeral services were held. I may remark that the parish at which the services were held has no cemetery of its own, but buries in the cemetery of another parish of the same city. Whose right and duty is it to celebrate the funeral Mass in this case? Is it the right and duty of James's parish priest, or of the priest of the parish where the funeral takes place? I have read carefully the new code "*De Sepultura Ecclesiastica*", but find the matter so involved that I cannot reach a definite decision. I think that James's parish priest should celebrate the funeral Mass, or otherwise he would have a just grievance against the priest of the church in which the funeral was held. I submit the question for your decision.

Resp. In former ages every parish church had its own cemetery and buried its dead either in the church or in the neighboring burial ground. Legislation and custom which have established cemeteries in suburban or extra-urban districts have not modified the right and duty of the parish clergy to conduct all the funeral services in the church and in the cemetery for the deceased members of the parish. The only exceptions to this are: 1. that a person has the right to choose

his place of burial; and, when the expressed wish is properly ascertained, the *jus funerandi* remains with the parish of the deceased to this extent only that, where the custom has been in force, the parochial clergy of the parish of the deceased may claim a fourth part of the funeral fees; 2. when the deceased had a family burying-place (*sepulchrum majorum* or *gentilitium*), he may be buried there, the services conducted by the clergy of that parish, with, as in the previous case, the obligation of returning to the pastor of the deceased the *portio canonica* of the fees. Some canonists, indeed, make these two cases primary, in statement, at least. Thus, Wernz: ¹ "Locus sepulturae ecclesiasticae imprimis est in quem fidelis libere legitimeque sibi elegit, quo deficiente, proxime succedit sepulchrum gentilitium vel majorum vel corporationis rite ad tramites juris constitutum: si fidelis defunctus etiam sepulchro hujusmodi careat, in sua parochia, ubi domicilium habuit et sacramenta recepit, est sepeliendus." For reasons that are obvious children (*impuberes*) and religious are denied the faculty of choosing their place of burial.

The new Code has not changed this legislation. If the statements of the Code cause confusion, it is because they strive in small compass to cover all cases. Canon 1216, n. 1, prescribes: "The church to which the body is to be taken is by law the church which was the proper parish church of the deceased, unless the deceased legitimately chose another church for his funeral." Canon 1217 reads: "In a doubtful case as to the rights of another church the right of the parish church of the deceased should prevail." Finally, Canon 1218 rules: "If a person died outside his own parish, the body is to be brought to the nearest church of his own parish for funeral services if the journey can be conveniently made on foot; otherwise, to the church of the parish in which he died. The Ordinary may determine for his own diocese the distance and other conditions which may render the journey to the parish of the deceased inconvenient . . ."

In the case before us no definite answer can be given without a more detailed knowledge of the circumstances. It is clear that the parish church from which the funeral took place

¹ *Jus Decretalium*, III, 785.

was in the neighborhood. But, how far distant was it? Had the deceased expressed any wish as to where the services were to be held? Has the bishop of the diocese made any regulations in the matter? The fact that the parish in which the services were held has no cemetery of its own does not affect the case at all.

BURIAL IN NON-CATHOLIC CEMETERY.

Qu. In the November, 1913, issue of your valuable REVIEW, you answered my query regarding the meaning of a phrase in Decree No. 318 of the Third Plenary Council of Baltimore touching burials in non-Catholic cemeteries. As I understand your answer, when not expressly forbidden by the bishop, the pastor is allowed to perform the church services in the exceptional cases given in the decree. In all other cases the express permission of the Ordinary is required for Catholic services, when the burial is to be in a non-Catholic cemetery. Here are the concluding words of your answer: "Now a Catholic son who inherits a grave from his non-Catholic father, or a Catholic wife who inherits her husband's right to a grave, must be considered as rightful possessor of that inheritance under the law. Hence, whether the testator is still alive or not, the inheritance of the grave is equivalent to a *bona fide* possession acquired without fraud; and therefore entitles the Catholic to the blessing of the grave and to Catholic funeral rites in a non-Catholic cemetery." I suppose you intended to follow the decree still further, and allow the Catholic services in the house or in the Church. Will you please let me know if the new Code affects in any way this legislation of the Third Plenary Council of Baltimore? In other words, do you still hold that a Catholic wife or a Catholic son is entitled to Catholic services in the church, when the burial is to take place in a portion of the lot held by the Protestant husband or father and reserved for the burial of the members of his family? Finally, I should like to call attention to the fact that the correction made to decree No. 392 of the Second Plenary Council of Baltimore by the Sacred Congregation de Prop. Fide, requiring the grave in such cases to be blessed, is reaffirmed by this decree No. 318 of the Third Plenary Council of Baltimore. Here another question might be raised. Do you think that there would be any objection to blessing the grave publicly, upon the arrival of the funeral party, and would the priest be justified in adding the other prayers of the absolution from the Ritual, which are usually said when the burial takes place in a Catholic cemetery?

Resp. The new Code of Canon Law does not change the legislation of the Third Plenary Council of Baltimore in the matter. It does not, indeed, contemplate the particular case before us. It provides, however (Canon 1206) that (1) the Catholic Church has the right to possess its own cemeteries; (2) that where this right is violated without hope of recovery of the right, the cemeteries belonging to the state should be blessed if those to be buried in them are, for the most part, Catholics, or at least that a portion of the cemetery reserved for Catholics should be blessed; (3) if even this much cannot be obtained, individual graves should be blessed each time the body of a Catholic is buried. The procedure permitted under 2 and 3, as well as that allowed by the Third Council of Baltimore, are dispensations from the ancient and universal discipline of the Church which is referred to in Canon 1206, no. 1. Whether, therefore, the blessing should take place publicly and whether the other liturgical prayers should be added to the form "*Deus cujus miseratione anima,*" (*Rituale Romanum*, Tit. de Exequiis), would depend on the circumstances. In our opinion, when the circumstances are well known to the local public, there would be no scandal if the blessing were given publicly and all liturgical prayers recited at the graveside.

PARISH PRIESTS' OBLIGATION TO SAY MASS "*PRO POPULO*."

Qu. Several Rectors who are subscribers to your REVIEW are anxious to get an answer to the following question: Granting that Rectors in the United States are obliged, according to the new Canon Law, to offer the Sacrifice of the Mass for their parish on Sundays and holidays of obligation, we are anxious to know if this obligation holds on one of those days provided the pastor wishes to be celebrant of a nuptial Mass, a funeral Mass, or a solemn High Mass, with deacon or subdeacon. Many priests claim that, in these three instances, a rector may request his assistant, or an outsider, to say the Mass for the parish, provided, of course, that the priest who says the Mass is given the customary stipend. What is your opinion?

Resp. Our opinion is that, in the case mentioned, the pastor himself should celebrate the Mass *pro populo* and have the funeral, nuptial or solemn High Mass celebrated by an assistant or by an "outsider". That he is not "*legitime impeditus*" in these cases is clear from academic discussions and authorita-

tive decisions on the question. This is the general ruling in the matter. In exceptional cases, where, for instance, the couple to be married or the relatives of the deceased make a special request to have the Mass celebrated by the pastor, there is room for discussion. According to some, the pastor is, in this case "legitime impeditus".

CONDITIONAL BAPTISM AND CONFESSION.

Qu. When an adult non-Catholic is baptized "sub conditione", should he make a general confession *before* the conditional baptism and receive sacramental absolution afterward? While the Ritual does not say so, it seems that a decree of 1900, or, rather, a decree of 1869 promulgated in 1900, does say so. Will you kindly enlighten me?

Resp. In the "Excerpta ex Rituali Romano", which is in general use in the United States, we find the following instruction: "Si baptismus sit sub conditione iterandus hoc ordine procedendum erit 1° Abjuratio, seu Fidei Professio; 2° Baptismus conditionalis; 3° Confessio sacramentalis cum absolutione conditionata". This conforms to an instruction of the Holy Office, dated 17 December, 1868, which in a letter of the Propaganda, dated 12 July, 1869, was declared to contain "the general law". This seems to be the usual mode of proceeding, and is completely justified not only by the decrees quoted above but by many others. Nevertheless, moralists, for instance Sabetti-Barrett (n. 725, q. 4), do not entirely disapprove the custom of hearing the confession of the convert before conditional baptism is conferred, and giving conditional absolution after that ceremony. Indeed, a decree of the Holy Office, dated 2 December, 1874, permits this order to be followed "ad maiorem functionis ecclesiasticæ facilitatem". Care should in this case be taken to safeguard the unity of sacramental confession—in other words, to preserve the moral continuity between the confession and the absolution—by requiring the penitent to repeat his confession "per summa capita" before giving him absolution.

PARISHES FOR COLORED PEOPLE.

Qu. In the south, as everyone knows, we have separate parishes for colored people. Now the new Code of Canon Law (Can. 216, n. 3) prescribes: "Non possunt, sine speciali apostolico indulto constitui paroeciae pro diversitate sermonis seu nationis fidelium in eadem civitate nel territorio degentium, nec paroeciae mere familiares, seu personales." Does this canon apply to churches for the colored people? Are they meant by "paroeciae familiares, seu personales"? If so, can the bishop, without special indult, open a church for colored people where a church for white people already exists? And, in case a church for colored people already exists, can the Ordinary divide the parish, and create a new one without special indult?

Resp. The churches and parishes for colored people do not come under the designation "paroeciae familiares, seu personales". They are rather "paroeciae pro diversitate . . . nationis fidelium". It is clear, then, that, as our correspondent himself admits, the bishop may not create such a parish or change the status of such a parish already existing, without consulting the Holy See. Considering, however, the conditions, in the Southern States especially, which have justified the existence of such parishes up to the present, there ought to be no difficulty in obtaining the required indult. Perhaps the Holy See may, in view of these conditions, grant a general permission which would obviate the need of recurring to the Holy See in each case.

 LOW REQUIEM MASS ON ANNIVERSARY, ETC.

Qu. Please inform me whether a priest is allowed to *read* (not sing) an anniversary Mass or a Mass on the third, seventh, or thirtieth day, on a double feast or a *duplex majus*? To make the case perfectly clear, I would add that I am not considering the use of a privilege of any kind, personal or local, but simply the general law.

Resp. It is clear that a low funeral Mass (*Missa exequialis lecta*) has the same privileges as a *Missa cantata* when the family of the deceased is in such circumstances that they cannot defray the expenses of a solemn funeral Mass or a *Missa cantata*. Apart from this case, the ruling holds that a low Mass *de Requie* is permitted only on those days in which low votive Masses are permitted. They are, therefore, not allowed

on any double feast, minor or major, apart, of course, from the indults and privileges, personal or local, to which our correspondent refers. Another exception, recognized in the general legislation on the subject, is a cemetery chapel or sepulchral chapel duly erected, in which a private Requiem Mass may be read on all days except doubles of the first class, Sundays and holidays of obligation and privileged ferias, vigils and octaves. All these prescriptions are to be found, as a rule, in the "Varia Monita" usually prefixed to the *Ordo*.

ROYALTIES ON DRAMATIC PRODUCTIONS.

Qu. We have a number of good plays that are very appropriate for the Catholic stage, but a royalty must be paid on these plays, making it almost impossible for some societies to produce them. If one changes the name or even part of the play, can he then produce the play without paying the royalty? Would he be violating a law that is merely penal, or is it a case of justice and right?

Resp. It is a case of justice and right. Sabetti-Barrett, under the title "De dominio auctorum," writes: "Quilibet homo ex jure naturali jus habet in fructum sui ingenii seu industriae" (*Compend. Theol. Moralis*, n. 363). The copyright law is, therefore, founded on natural law, and a technical evasion of it, such as our correspondent suggests, is a real injury to the author; the author is deprived of something to which he has a strict right, and is therefore entitled to restitution in the measure in which his right has been injured. Besides, the public good demands that Catholic authors, or authors of plays that are suited for the Catholic stage, be encouraged, and any attempt to deprive them of what they are legally entitled to receive as "the fruit of their labors" is against public policy. Finally, there is the consideration of the scandal given by a priest who, in a matter that cannot fail to be publicly known and commented on, fails to set an example of strict observance of the law.

A NEW DEVOTION.

Qu. In a certain parish of the city of X the pastor conducts the following devotion on Sunday afternoons. The Blessed Sacrament is first exposed; then the pastor and the servers take their seats in the

middle of the sanctuary, facing the Blessed Sacrament. The congregation, both the adults and the children, sit down also, and fifteen minutes are spent in silent meditation and prayer. No points for meditation are given; there is no instruction or reading. After a quarter of an hour, prayers are recited aloud and Benediction is given in the usual manner. Is it allowed to sit down during the exposition of the Blessed Sacrament? Is it advisable to have such a devotion? In particular, do you think it probable that small children are able to meditate in silence for fifteen minutes without any instruction or reading to help them keep their minds from distractions?

Resp. It does not seem proper to have the congregation sit during the exposition of the Blessed Sacrament, unless, as is provided in the case of a sermon during the exposition, a veil is placed before the Blessed Sacrament. The devotion, as a whole, seems to us to be rather a risky experiment, especially in view of the practical difficulties in the case of children, and many adults for that matter, as suggested by our correspondent himself. At the very least, we should say that the pastor in the case should not continue the devotion without the approbation of his superiors.

THE MISERERE AT THE ASPERGES.

Qu. Is the celebrant, when giving the blessing with holy water before the parochial Mass, obliged to recite all the Miserere or only the first verse?

Resp. The Roman Ritual, "De Benedictionibus," prescribes the recitation of the Psalm Miserere, although it prints in the text only the first verse. A decree of the S. Congregation of Rites (n. 1322, ad XII) declares, "Celebrans aspergens populum aqua benedicta associari debet a Diacono et Subdiacono et Ministris Altaris et recitare Psalmum *Miserere* ad formam Rubr. Ritualis". De Herdt, in his commentary on the *Ceremoniale Episcoporum*, says that, while the celebrant is sprinkling the clergy and the congregation, he recites the Psalm Miserere alternately with the ministers (*Praxis Pontificalis*, III, n. 200). Wapelhorst, however, qualifies this requirement when he says, "Celebrans dicit submissa voce cum ministris Psalmum *Miserere* alternatim integrum Psalmum vel quoadusque perdurat aspersio". (*Compend. S. Liturgiae*, Ed. IX, n. 81.)

RELIGIOUS TRAINING OF WAR ORPHANS IN FRANCE.

To the Editor, THE ECCLESIASTICAL REVIEW.

I should like to have published in the next issue of the REVIEW a correction bearing on my article, "The Loss and Gain to Catholicism from the War."

Among the disadvantages to religion arising from the war I put the danger of loss of faith to which the Catholic war orphans of France were being exposed, and said that in France "the right of orphans to be brought up in the religion of their parents is ignored. It has there been decreed that the State, being neutral, cannot provide for the Catholic training of orphaned children." I alluded to the *Loi sur les Pupilles de la Nation*, which, in the history of its formulation and adoption, in the interpretation put on it by leading Catholics of France and of English-speaking countries, and in the method that was being inaugurated for its application, seemed to have the thinly veiled purpose of rearing Catholic war orphans with disregard for their right to a Catholic training. I wrote the article last summer, when this question was being rather widely discussed, and when the outlook for a more equitable turn of affairs was anything but encouraging.

Between the time of writing the article and that of its publication the French Government happily came to an understanding with the Church on this important matter. The dangers lurking in the law have been removed. The Department of Education has given assurances that the Catholic war orphans shall not be forced into the neutral schools. I regret that I did not find this out until it was too late to make the needed correction in my article. In fairness to the French Government I wish to state that the danger to the faith of Catholic war orphans from the law in question no longer exists, and that it may not now be said that in France the right of orphans to be brought up in the religion of their parents is ignored.

CHARLES F. AIKEN.

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Ecclesiastical Library Table

RECENT BIBLE STUDY.

The Date of our Lord's Birth.

I. Chronology of the Life of Christ still Open to Discussion. There is no evidence that the chronology of the life of Christ belongs to the deposit of faith, which was given to the Church in the Apostles by Jesus and the Holy Spirit; it falls within the demesne of history. To belong to the deposit of faith, an historical fact must be among the *res fidei et morum*, to which Holy Writ and tradition bear witness. If it be not morally certain that a fact of history be part of the content of tradition or of both Scripture and tradition, the intellectual assent there-to cannot be an act of divine faith. For the only motive of divine faith—i. e. the authority of God revealing—is then lacking. This content of tradition and Scripture is properly the object of the *magisterium* or teaching Church.

Father Francis Valitutti seems to make the chronology of the life of Christ a part of the deposit of faith. He writes: "*Believers* want to know the chronology from the *teaching Church*". And then, to show that the *teaching Church* meant to meet this want of *believers*, he adds: "The popes have selected the most trustworthy conclusions of Beda first and of Baronio afterward, and have imposed them to (*sic*) the Church". As an illustration of what he implies by this imposition of a matter of faith upon the believers, he cites the *Roman Martyrology*, which is published "*jussu Benedicti XIV.*"¹ This is somewhat loose writing upon an important issue.

We must clearly distinguish between the content of the deposit of faith and the object of papal infallibility; the decisions that flow from the Pope's prerogative of infallibility, and those that flow only from his supreme and ordinary jurisdiction over all the faithful. And these latter must not be confounded with the decisions of Roman Congregations.

The object of papal infallibility is more comprehensive than is that of revelation; for it includes not merely all *res fidei et*

¹ "The Chronology of the Life of Christ according to Catholic Doctrine," *American Catholic Quarterly Review*, April, 1918, p. 313. Italics are ours.

morum, the content of the deposit of faith, but also all facts and truths connected therewith. The facts of the chronology of the life of Christ are not *res fidei et morum*; but are closely connected with the deposit of faith. They are, therefore, not the object of revelation; but could be the object of papal infallibility.

Why do we say that the facts of the chronology of the life of Christ are not *res fidei et morum*? Because they are not witnessed to, by either Scripture or tradition, as matters of faith.

1. *No Witness of Scripture.* Scripture does not witness to the chronology of Jesus. The Gospel narratives accurately tell His doings and sayings in keeping with the apologetic purpose of each evangelist. Yet no evangelist intended what we now call a chronological history. St. John's story, if we omit transitions, accounts for the life and teachings of our Lord during at most twenty-four days of the public ministry; and seven of these days make up the last and eventful week that preceded the Crucifixion. The Synoptists, in their catecheses, give very few facts upon which to construct a chronological theory.

2. *No Witness of Tradition.* Tradition bears no witness to the chronology of the life of our Lord as a matter of faith. If there were such witness, it would be found in either the extraordinary or the ordinary *magisterium* of the teaching Church. The extraordinary *magisterium* of the Church is exercised in œcumenical councils and in *ex cathedra* decisions of the Holy See. Neither council nor pope has pronounced infallibility on the date of the birth of Christ. Has the ordinary *magisterium* of the Church taught us the exact dates of our Saviour's birth, public ministry, and death? No; the Fathers present no evidence of a divine tradition in this matter. We must conclude that, so far as evidence bears us out, there is no article of faith, imposed upon the faithful by a *divine tradition* in regard to the chronology of the life of our Lord.

Father Valitutti tells us that there was a Christian tradition of this chronology; and that the Fathers handed it down wrong;

Christian tradition knew at first the true and genuine chronology

of the life of Christ. . . . The Fathers have actually mistaken this same chronology. . . . The Fathers have overlooked Christian tradition. . . . The Fathers ignored Christian tradition.²

Surely Father Valitutti does not mean that *divine tradition* was *mistaken, overlooked, ignored* by the Fathers. He refers to human tradition, which is misleadingly called "Christian tradition"; and rightly says that this human tradition, if it ever existed, about the chronology of the life of Jesus, has not been handed down by the Fathers of the Church. Small wonder; for the exact dates of the birth and death of Jesus do not belong to the deposit of faith, whereof *divine tradition* is an infallible witness.

3. *No Witness of Papal Decisions.* Since this chronology is not an object of faith, and has not been the teaching of any document flowing from papal infallibility, has it been the subject matter of any decision flowing only from the supreme and ordinary jurisdiction of the Holy See? Here we face a real difficulty.

A pontifical document does not flow from the supreme jurisdiction of the Pope, unless it bear clear canonical marks of papal approval *in forma specifica*. The publication of the *Roman Martyrology* "jussu Benedicti XIV" implies no more than a papal approval of the work *in forma communi*, does not impose the book upon the Church with the supreme jurisdiction of the Pope himself, leaves to the Martyrology only the authoritative meaning that was intended by the Congregation of Rites. The phrase "jussu Benedicti XIV" has not the force that Father Valitutti assigns thereto. He should have looked into the latest edition of the Martyrology.

The *Martyrologium Romanum*, which was recently issued by the Congregation of Rites,³ has the approbation of Pius X *in forma specifica*:

Præsentem Martyrologii Romani editionem . . . a Sacra Rituum Congregatione revisam et recognitam, Sanctissimus Dominus Noster Pius X suprema Auctoritate Sua adprobavit atque typicam declaravit.⁴

² *American Catholic Quarterly Review*, April, 1918, p. 323.

³ Rome: Vatican Polyglot Press, 1914.

⁴ Decree of the Congregation of Rites, 14 January, 1914.

This decree has the authority of the supreme jurisdiction of the Holy See. To what intent? To that intent which was in the mind of the legislator. Did the Holy Father intend authoritatively to close all critical investigation into the historical and hagiographical details that occur in the Martyrology? According to the Martyrology, our Lord was born on December 25,

5199 years from the creation of the world . . . 2957 years from the Flood, 1510 years from the time of Moses and the Exodus of the people of Israel out of Egypt, 1032 years from the anointing of David as king, . . . in the 194th Olympiad, 752 A. U. C. of Rome, the 42d year of the reign of Augustus.⁵

Was it the mind of the Holy Father to use the prerogative of supreme jurisdiction to impose upon all Catholic scholars the above statements as chronologically certain? There is no evidence of such an intention. Catholic scholars seem to be as free now as they ever have been in discussing Biblical chronology. Then why was not the old Martyrology for 25 December changed? One reason may readily have been the simple fact that there was nothing certain to substitute for the data above cited. Pius X left the matter as he found it. He probably intended to leave to scholars the same freedom of historical study as Roman Congregations allowed to them, while the Martyrology of Benedict XIV was authoritative and typical.

II. Date of the Birth of Christ according to the Fathers. The method by which we designate the years of the Christian era was introduced by Dionysius Exiguus, a Scythian monk, at Rome, about A. D. 527. He calculated that Christ was born A. U. C. 754; and called that year A. D. 1, i. e. the first *annus Domini*. The year preceding, A. U. C. 753, was noted as A. C. 1, i. e. the first year *ante Christum*. No year, 0, was taken as a starting-point. Hence from B. C. 2 until A. D. 2 could mean at times only two full years. For A. U. C. 754 begins only one year later than the ending of B. C. 2, and one year earlier than the beginning of A. D. 2.

Previous to the erroneous calculations of Dionysius, the early Fathers were much nearer than he to the truth of the

⁵ Martyrology for 25 December.

chronological data in the life of our Lord. We shall cite the most important witnesses: Tertullian, Irenæus, Clement of Alexandria, Hippolytus, and Eusebius.

1. *Tertullian*,⁶ after his unfortunate defection from the Church into Montanism, A. D. 211, wrote that Christ was born in the 41st year of Augustus, A. U. C. 751. That year, in the Dionysian chronological reckoning, was the third before the Christian era, or B. C. 3, if we begin the reign of Augustus with the death of Julius Cæsar, B. C. 44, A. U. C. 711.

2. *Irenæus*,⁷ A. D. 180-190, witnesses to the same date as Tertullian, that is to say, the 41st year of Augustus.

3. *Clement of Alexandria* ⁸ A. D. 190-210, writes:

Our Lord was born in the 28th year of Augustus, when first they ordered that the census be taken (*ἀπογραφὰς γενέσθαι*). Forasmuch as this is true, it is thus written in the Gospel according to Luke: "In the fifteenth year of Tiberius Cæsar, the word of the Lord came upon John, the son of Zacharias";⁹ and again in the same: "Now Jesus came to Baptism, when about thirty years old".¹⁰ And since it behooved him to preach a single year, this is also thus written: "To preach the accepted year of the Lord, He hath sent me".¹¹ Both prophet and Gospel say this. Hence in the fifteenth year of Tiberius and the fifteenth year of Augustus—in this wise are filled out the thirty years until the time He suffered. Now from the time He suffered until the destruction of Jerusalem were 42 years, three months.

Tertullian and Irenæus put the birth of Jesus in the 41st year of Augustus; Clement in the 28th. How do we account for this great difference? There is no difference in the testimony of the three; they unite in favor of the year B. C. 3 as the date of the Nativity. Tertullian and Irenæus reckon from the consulship of Augustus, A. U. C. 711. The 41st year

⁶ *Adversus Judæos*, 8; P. L. 2, 653.

⁷ *Adversus Hæreses*, iii, 21, 3; P. G. 7, 949. Von Soden, *Encyclopædia Biblica*, I, col. 807, wrongly refers to iii, 25. He may have been misled by the error in Migne, P. G. 8, col. 883, footnote 47.

⁸ *Stromata*, I, 21, sec. 147; P. G. 8, col. 886. This passage is loosely referred to by Turner in Hastings, *Dictionary of the Bible*, vol. 1, p. 404, as I, 21, p. 147.

⁹ Luke 3:1-3.

¹⁰ Luke 3:23.

¹¹ Luke 4:19, quoting Isaiah 61:1-2.

thereafter is A. U. C. 751, or B. C. 3. By a different mode of reckoning, Clement comes to the same date. He assigns 43 full years to the reign of Augustus.¹² Now Augustus died in August, A. D. 14; hence he ruled 13 years, 8 months in the Dionysian Christian era—A. D. 1 to August, A. D. 14. There remain 29 years, 4 months, in the Dionysian pre-Christian era, to make up the 43 years assigned by Clement to the rule of Augustus. This brings us to August, B. C. 30, as the starting-point of Clement's reckoning. Hitchcock¹³ is not correct in assigning the battle of Actium as Clement's *terminus a quo*. The epoch-making battle of Actium was won on 2 September, B. C. 31. Alexandria was captured, and Antony and Cleopatra committed suicide in August, B. C. 30. It was then that Antony was completely defeated; from that date Clement begins to reckon the reign of Augustus. The temple of Janus was closed, for the first time in 200 years, and Augustus entered Rome in triumph during the summer of B. C. 29. The 28th year after August, B. C. 30, brings us to the year B. C. 3. This is the year of the Nativity, according to Clement of Alexandria.

In the passage we have translated from the *Stromata*, (*Στρωματεῖς*, "Miscellanea,") occurs an interesting variant of the text of Luke: "Now Jesus *came* to Baptism, when about thirty years old".¹⁴ Clement quotes *ἦν δὲ Ἰησοῦς ἐρχόμενος*, "Jesus *came*",¹⁵ instead of the usual *ἦν Ἰησοῦς ἐρχόμενος*, "Jesus *began* when about thirty years old". The Vulgate, "Jesus erat incipiens quasi annorum triginta," means that Jesus was *beginning His ministry* at about thirty years of age. Rheims wrongly conjectures "*incipiens esse*": "And Jesus himself was beginning *to be* about thirty years old".¹⁶ Challoner arbitrarily reads "*incipiens quasi ætatem annorum triginta*", "And Jesus himself was beginning about *the age* of thirty years".¹⁷ Both these interpretations gerrymander the sacred text into a forced meaning.

¹² *Stromata*, I, 21, sec. 146; P. G. 8, col. 881.

¹³ Hastings, *Dictionary of Christ and the Gospels*, vol. I, p. 410.

¹⁴ Luke 3:23.

¹⁵ For such a periphrastic construction of *ἐρχόμενος*, cf. John 1:9.

¹⁶ First edition, Rhemes: John Figny, 1582.

¹⁷ Edition of John Murphy: Baltimore, 1899.

Clement's opinion of the single year of ministry will be taken up in a later study. When stating that Jesus lived during fifteen years of the reign of Augustus, he refers to the complete years intervening between B. C. 3 and A. D. 14. These fifteen years of the reign of Augustus, added to fifteen years of the reign of Tiberius, make up the thirty complete years that Clement thought Jesus lived on earth. This view is exactly that of Tertullian:

Post enim Augustum, qui supervixit post nativitatem Christi, anni 15 efficiuntur; cui successit Tiberius Cæsar, et imperium habuit annis 22, mensibus septem, diebus viginti. Hujus quintodecimo anno imperii passus est Christus, annos habens quasi 30 cum pateretur.¹⁸

4. *Hippolytus*, c. A. D. 212-236, tells us:

For the first coming of our Lord in the flesh, in which He was born at Bethlehem, happened eight days before the Kalends of January,¹⁹ on a Wednesday, during the 42d year of the reign of Augustus, in the 5500th year from Adam. He died in His thirty-third year, eight days before the Kalends of April²⁰ on the Day of Preparation,²¹ in the 18th year of Tiberius Cæsar.²²

The 42d year of Augustus, counting from his consulship, A. U. C. 711, is A. U. C. 752 or B. C. 2.

5. *Eusebius*, in his *Church History*, A. D. 323-325, also gives A. U. C. 752 or B. C. 2 as the date of the Nativity of Christ. He counts this year as the 42d of the rule of Augustus and the 28th from the fall of the Ptolemaic dynasty in Egypt:

It was the 42nd year of the rule of Augustus, and the 28th from the death of Antony and Cleopatra, with which latter event ended the Ptolemaic dynasty in Egypt, that at the time of the first census (τῆς τότε πρώτης ἀπογραφῆς), while Quirinius was legate of Syria,

¹⁸ *Adversus Judæos*, 8; P. L. 2, 655.

¹⁹ 25th December.

²⁰ 25th March.

²¹ The Parasceve, the day before the Sabbath, a Friday.

²² *Commentary on Daniel*, iv, 23; *Berlin Patrology*, ed. G. Nath. Bonwetch and Hans Achelis, vol. 1 (Leipzig: Hinrich, 1897), p. 242. As the fragments of Hippolytus on Daniel make up 340 pages of this volume, it is not very illuminating on the part of Hitchcock, in Hastings, *Dictionary of Christ and the Gospels*, vol. 1, p. 410, twice to cite Hippolytus with no other reference than *Com. on Daniel*. In the Migne ed. of Hippolytus, *Daniel* iv, P. G. 10, col. 645, only the year from Adam is given.

our Savior and Lord Jesus Christ, according to the prophecies in His regard, was born at Bethlehem of Juda. Flavius Josephus, the most distinguished historian of the Jews, records this census under Quirinius; and he likewise adds another account of a sect of the Galileans that sprang up at that time.²³ Luke in Acts²⁴ makes mention of this sect, when he writes as follows: "After this, Judas the Galilean rose up in the days of the census, and induced many people to follow him. He died, and all were dispersed whom he had persuaded."²⁵

We have shown that, in the reckoning of Clement of Alexandria, the 28th year after the death of Antony and Cleopatra (August, B. C. 30) brings us to B. C. 3; and that, according to Tertullian and Irenæus, this was the 41st year of the rule of Augustus. Hence, in the chronology of Eusebius, B. C. 3 can not have been the 42nd year of the reign of Augustus. Eusebius set the Nativity in B. C. 2; and, calculating from the triumphal entry of Augustus into Rome, the summer of B. C. 29, called that year the 28th after the fall of the Ptolemaic dynasty in Egypt.

From the testimonies of Tertullian, Irenæus, Clement of Alexandria, Hippolytus, and Eusebius, it would seem that, previous to the calculations of Dionysius Exiguus, the birth of our Lord was assigned to A. U. C. 751 or 752, that is to say, to B. C. 3 or 2. In a later study, we shall review the opinions of modern commentators on the date of Nativity.

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²³ Cf. Josephus, *Antiquitates Judicæ*, Bk. 17, ch. 13, sec. 5, and Bk. 18, ch. 1; Dindorf's edition (Paris: Firmin Didot, 1845), pp. 691-692.

²⁴ Acts 5:37.

²⁵ Eusebius, *Historia Ecclesiastica*, Bk. 1, ch. 5; P. G. 20, col. 81.

Criticisms and Notes.

A MANUAL OF THE HISTORY OF DOGMAS. Vol. II. The Development of Dogmas during the Middle Ages and After: 869-1907. By the Rev. Bernard J. Otten, S.J., Professor of Theology, St. Louis University. B. Herder Book Co.: St. Louis, Mo. Pp. 551.

As was observed in our review of the preceding volume of this *Manual*, the author's purpose is not to supersede or even supplement the *History of Dogmas* by Professor Tixeront. The latter work stands by itself as a monograph on the Patristic development of Catholic doctrine. Its appeal is to the specialist, the scholarly, to those who want to go somewhat deeply into the matter. The *Manual* before us is, as the title indicates, meant to be a text-book; to be, therefore, both comprehensive of the entire history of Dogmas and to treat the large theme in a relatively elementary fashion. It is to serve the needs, in the first place, of theological students in our seminaries; and, in the second place, of the busy priest who wishes to replace former studies in the perspective of history. The preceding volume covering the Patristic period answers to the three volumes in which the translation of Mr. Tixeront's treatise is comprised.

The volume at hand carries the subject through the Middle Ages down to the present day. The major part of the book is devoted to the Scholastic period in which the rational aspects of the contents of faith were developed, and the whole organized into a philosophico-theological system.

After a brief outline of the history of Scholasticism, the organic parts of that system—the treatise of God, the Creation, and the rest—are taken up *seriatim*, and the development onward to the Reformation and the Council of Trent indicated. Summaries of the medieval heresies and the enactments of the medieval councils are also given. This brings the matter up to the Reformation and the Council of Trent. The leading errors of the Reformers are epitomized and the doctrinal decrees of Trent summed up. The subsequent theological controversies, and the heretical tendencies—Baiianism, Jansenism, and the others—follow. The final chapter gives the decisions of Pius IX, the decrees of the Vatican Council, the rise and condemnation of Modernism.

It will thus be seen that the volume furnishes a survey of doctrinal history quite up to our own times. The larger share of the exposition is devoted, as was noted above, to the Scholastic theology of the Middle Ages, and one might wish that more had been given to the great theologians of the post-Tridentine age—to Suarez, Vasquez, Ripalda, Billuart, Gonet, and their peers. The limitations, however,

of a text-book rendered this impracticable. On the other hand, these restrictions of matter are not apparent on the side of form.

Father Otten is to be congratulated upon having wrought out so large a theme in so interesting a manner and so vivid a light. No less are the students of theology to be congratulated on having at command so serviceable an instrument for their work as is provided for them in this *Manual*. The study of Dogma will be given fresh interest and inspired with new life as they follow through these pages the historical growth of the doctrine, the structure and technical proofs of which they so laboriously and perhaps not always successfully endeavor to master by the aid of their Latin manuals.

THE WORLD PROBLEM. Capital, Labor, and the Church. By Joseph Husslein, S.J., Associate Editor of "America", Lecturer, Fordham University School of Sociology. New York, P. J. Kenedy & Sons. 1918. Pp. xii—296.

The capitalist kings have been telling the business world recently some wholesome truths, truths rather infrequently heralded by those knights of finance. Addressing the four thousand representative men of industry and commerce who convened in Atlantic City about a month ago to discuss problems of economic reconstruction, Mr. Charles Schwab, Director General of the Emergency Fleet Corporation, strongly advocated the principle of labor organization, both for "the better negotiation of labor and for the protection of labor's rights". "Gentlemen," he went on to say, "I seriously doubt if labor in years gone by has received its fair share of the prosperity of this great country. We manufacturers have got to devise ways and means by which capital and labor shall share equally. We have got to devise ways and means of education. We must not only talk of these things; we must do these things. We have got to realize that many unjust demands will be made by labor, as they probably have been made by capitalists and employers in the past. That is one of the lessons this great war has taught us. . . . Any foundation of organized labor or capital that rests on a false [wrong?] basis must fail."

Mr. John D. Rockefeller, Jr., formulates a more explicit, and even a more liberal, industrial creed than his fellow magnates. His symbol of industrial faith includes such articles as these: "Advancement by industry of the social as well as material well-being of employes; opportunity for employes to earn a fair wage under proper conditions; reasonable hours and proper industrial environment; reward for initiative and efficiency; machinery for uncovering and promptly adjusting grievances; adequate representation of all the

industrial parties, with annual joint conferences, to assure industrial harmony and prosperity in each plant, with this system extended to include all plants in the same industry, all industries in a community, in a nation and in the various nations."

Mr. Rockefeller, having asked what is likely to be the attitude of the leaders of industry as they face the period of reconstruction, expresses his own profound belief in "the inherent right and justice of the principles underlying the new order, which recognizes that mighty changes are inevitable, many of them desirable, which, not waiting until forced to adopt new methods, takes the lead in calling together the parties in interest for a round-table conference to be held in a spirit of justice, fair play, and brotherhood, with a view to working out some plan of coöperation which will insure to all those concerned adequate representation, an opportunity to earn a fair wage under proper working and living conditions, with such restrictions as to hours as shall leave time not alone for food and sleep but also for recreation and the development of the higher things of life."

Other principles of industrial conviction more or less similar to these were publicly professed at the Atlantic City convention. Moreover, it seems to have been the sense of the meeting that the industries commandeered by the Government during the war should revert to their owners, though the Federal Administration, it was thought, should exercise a certain general control. Mr. Schwab pleaded for a large American Merchant Marine, to be conducted, however, by private management and private capital; while Mr. James A. Farrell, President of the United States Steel Corporation, stated that "business men were of one mind in the hope that the Governments of the world will release their control [management?] of the railroads and commerce."

It thus appears that the mind of this momentous convention of industry in regard to the new problems favored (1) the mutual co-operation of organized capital and organized labor; (2) private ownership of the instruments of production and distribution; (3) with, however, governmental supervision—the heretofore legally uncontrolled methods of competition having proved themselves hopelessly inefficient. It is a sign full of hope for a future of industrial and social peace to hear these controllers of capital making public profession of economic principles so sane and so far-reaching in their influence.

Some hard-headed or hard-hearted critics see, of course, in these pronouncements of capitalists simply the admissions and promises forced on them by radical Socialists. Others like to find in such utterances the survival, or rather the revival, of those principles of justice which the Catholic Church has always conserved and defended

in her philosophy and in her application of Christian teaching to the industrial order. Anyhow, whichever of these motives be back of the professions just mentioned, the principles themselves are foremost amongst those upon which the solution of the World Problem must largely depend. An all-round demonstration of this statement is furnished in the volume before us.

Father Husslein, however, studies the principles as they are at work in the co-relative agency — or better, co-partner — of capital-labor. The working classes, he finds, with Father Plater, "are suffering from suppressed Catholicism. The old pre-Reformation instincts for freedom and security have broken the husks of an un-Christian economic theory and practice." Suppressed Catholicism is seen to be at the heart of the labor movement; at the centre of the great social unrest. "Suppressed Catholicism is the spirit struggling for liberation beneath the crackling, breaking, bursting shell of an unnatural and un-Christian social order—a spirit which the Church alone can prevent from degenerating into lawlessness or injustice, once it has achieved its liberation" (p. 3).

These cravings for freedom for just opportunity of self-perfection have been and are continually appealed to by Socialists, with the plea that in their schemes of social and economic reform alone they can be satisfied. And yet, as Kropotkin honestly confesses, "most of what Socialists aim at existed in the medieval city." And indeed, as Father Husslein further observes, "all that is profoundly true in the doctrine of human brotherhood; in the theories of coöperation, public ownership or control; in the opposition to every form of exploitation and oppression; in the desire for a wider and more real liberty and self-development, and the determination to sweep from the face of the earth forever the spirit of Mammonism with its Moloch sacrifices of human lives and human happiness, is purely Catholic and ancient as the Church."

Socialism is unconsciously a protest against the social and economic teachings of the Reformation; but what "Socialism can never achieve, the teachings and ideals of the Church will be able to accomplish", if the history of her past achievements, through the inculcation of justice and charity, may be regarded as an augury.

The unfolding of these teachings and the illustration of these ideals constitute the burden of the present volume. The World Problem—it is platitudinous to say—is no simple affair. The agrarian problem, the labor problem, the unemployment problem, the class struggle, the housing problem, the high cost of living and the cost of high living—these are some of the generic heads under which come the specific complexities. Father Husslein enters fearlessly into them singly, lighting up each with the torch of Christian principles.

It may be thought a relatively easy and correspondingly unprofitable performance to moralize on social theories; but something far other than this is done in the present case. The book reveals an intimate acquaintance with the facts, the principles, and the theories, true and false, which enter into and grow out of the manifold divisions of the World Problem. Thoroughly comprehensive, there is no portion of the Social Question left out. At the same time no important section remains in obscurity. Extension makes no sacrifice to comprehension. The book is an all-round compend of social and economic theory and practice; not a dry-as-dust manual, but an interestingly and lucidly written treatment of the subject—a book which the clergy will read to advantage, and, having read, recognize as *the* book which the intelligent Catholic laity should read and study. Never has there been such pressing need for the teaching summed up in these pages; never before has it been so incumbent on our Catholic men and women to be familiar with, to make their own, and to propagate these teachings.

Lastly, the volume might well serve as a text-book of social principles in our colleges and seminaries. Though untechnical in form, the student would probably get from it more luminous and practical suggestions than he could pick out of a didactic text-book.

THE NEW RATIONALISM. The Development of a Constructive Realism upon the Basis of Modern Logic and Science, and through the Criticism of Opposed Philosophical Systems. By Edward Gleason Spaulding, Professor of Philosophy in Princeton University. New York, Henry Holt Co. 1918. Pp. 550.

The title of this book clearly indicates the author's purpose and ideal. His purpose is to offer a critique of the chief philosophical systems opposed to his own. His ideal is to present a system that may deserve to be called Realism (Neo-Realism) on the ground of its objectivity, and Rationalism (Neo-Rationalism) in virtue of its method. After an introduction establishing a point of view and setting forth some critical observations on "the old Logic", the historical problems of philosophy are enumerated, the ontological, cosmological, and the rest. Methods and problems of method are next discussed—the reasoning process and order viewed psychologically and logically; the new methods devised by "the new Logic"; and various theories of relations being explicated. Thus far, the first part of the volume.

The second part divides itself into a discussion of the "causation philosophies" and the "substance philosophies" on the one hand, and Realism or "function philosophies" on the other. Amongst the

causation philosophies, phenomenalism, subjective idealism, positivism, naturalism, and pragmatism, are in turn exposed and criticized. Objective idealism (among the "substance philosophies"), with its various monistic forms, is given due measure of treatment.

The concluding portion of the volume—about one-third of its contents—is devoted to Realism, its hypotheses, principles, and the solution it offers of various philosophical problems.

The foregoing is a rough outline of the essentials and the order of the contents. It will appear, therefore, that the work belongs to the class called *Introductions to Philosophy*, the purpose of which is to acquaint the student with the chief problems of philosophy and the various systems which, in the history of philosophy, have grown up as solutions to those problems. The present work, however, differentiates itself from others of its class by the fact that it prescind from the historical origin and development of those systems and considers them simply in their objective contents, as they appear to the author in the light of his Neo-Realist or Neo-Rationalist viewpoint.

There is a traditional philosophy, the beginnings of whose more exact systematization dates from Aristotle and which has continued—not unlike the stream of organic life—down along the course of the centuries—substantially unchanged, although subject to accidental modifications; now dropping certain minor details as they turned out to be erroneous, and again assimilating fresh elements to the body-matrix as they proved themselves real and true. This is the *philosophia perennis*, as Leibniz called it. Regarding this system, which in its present state of development is called Neo-Scholasticism, Professor Spaulding seems to have little or no knowledge. And yet to it by far the greater number of the profoundest thinkers of the race have, in every age, adhered as teachers—adhered not simply because of the behest of extraneous authority, but because convinced by the inherent evidence and coherent sequence of its component truths. This perennial philosophy deserves to be called "Realism" and "Rationalism" with a far juster claim upon objective fact and truth than does the interpretation of "things" presented by the volume before us. And yet, concerning it, the writer of this volume appears not only to be uninformed but to have misunderstood or misinterpreted such fragments of it as floated into his purview. With every other more or less ephemeral or partial philosophy—phenomenalism, idealism, positivism, and so on—he shows himself fairly familiar. With the continuous and universal philosophy he seems to have hardly a speaking acquaintance. This may seem a grave charge to bring against a Professor of Philosophy at a University like Princeton. Nevertheless, it is easily substantiated. In the first place, references to the literature of the Neo-Scholastic philosophy are conspicuous by their ab-

sence. Dr. Coffey's *Ontology* and the same author's translation of De Wulf's *History of Medieval Philosophy* are the only works of this class cited. Coffee (*sic bis*) is served twice in a foot-note (pp. 30-31). "Aquinas" brings up (also in a foot-note) the tail-end of a philosophers' procession (headed by Kant) to honor a cause which St. Thomas would be the first to impugn (p. 59). "Thomas Aquinas" is again mentioned (in connexion with Spinoza, Hegel, Fichte, and others), as holding the cosmological argument, which of course is the case.

However, even the practically total omission of reference to any authoritative works on the traditional philosophy would not of itself argue lack of acquaintance with that philosophy, were there no other indications in the text to justify the inference. But such indications are by no means lacking. When, for instance, the writer states that "the traditional philosophy postulated its metaphysical principles unconsciously and uncritically", he can hardly be supposed to be acquainted with either Scholastic Metaphysics or Epistemology. A glance into the *Disputationes Metaphysicae*, or (if reference to so colossal a work be in the present case impertinent) into Father Harper's *Metaphysics of the School*, or into Dr. Coffey's *Epistemology*, or Dr. Vance's *Reality and Truth*, or lastly, not to lengthen out the list, Mivart's treatise *On Truth*, ought to convince a fair mind that the traditional philosophy accepts by no means its principles either "unconsciously or uncritically". In passing, we might suggest that the last mentioned work—especially in connexion with the same author's (Mivart) *Origin of Reason*, could be more justly entitled the "Philosophy of Realism" or the "New Rationalism" than the volume before us. The fact, moreover, that Mivart was in the first place a physicist, and only in the second a metaphysicist, makes his adherence to "realism" and "rationalism" all the more natural.

Speaking of the Aristotelian classification of the four causes, our author adds: "These four causes are usually called the efficient, final, the material, the formal. They are in turn 'reduced' to two, the material and the formal" (p. 30).

Now this is a most astounding statement and we fail to see how a rationalist, a reasonable man, could have written it. For let us see what it amounts to. In the first place, the (primary) *efficient* cause, let us say, of this book is its author. In the second place, the (primary) *final* cause thereof is, one must suppose, the elucidation of the author's philosophical opinions. In the third place, the material and formal causes of the book are the constituent principles or physical and chemical elements which make up the book. Now, since the efficient and the final causes are "reduced" to the material and the formal, every reader of the volume is the happy possessor of the author

and his motive! The reviewer can but exclaim, "*Utinam res sic se haberet!*"

A considerable part of the text is taken up with repetitions of the errors and defects asserted to pervade "the old Logic", such as the assumption—"tacit or unconscious" (?) "(1) that the type or model for all, or for most entities, is that of a thing and its qualities, with the qualities inhering in the substance of the thing; and (2) that the most important relation between 'things' is the causal. Thus, in philosophy such entities as matter, soul, God, personality, the universe, ideas, concepts, and percepts, and, in science, atom, force, energy, have been made things with attributes, while in logic the result has been, that reasoning has concerned itself (1) with substance-like individual things and their identity with themselves, (2) with kinds or classes of things, and the relationship of inclusion, complete, partial, or negative, of these kinds, (3) with the causal relationship between things, and (4) with the kinds of causation" (p. 213).

It would take much more space than can be here afforded to unravel the maze of confused ideas, half-truths, and errors permeating this passage, which for the rest recurs again and again throughout the volume. The confusion results, it seems to us, from an imperfect acquaintance with just what "substance" and particularly "relation" stand for in the traditional Metaphysics, the principles of which constitute the bases of "the old Logic". The author seems to be unaware of the fact that the traditional metaphysics takes ample account of "relations" based upon *quantity* (ch. III), even as its Logic has a place for comparative proportions, such as *A is less than B*. Again, it ought not to be necessary to say that no adherent of the old philosophy could possibly hold that the process of knowing "causally affects the object to be known" (34), any more than he could think of "consciousness as a substance" (p. 439).

Perhaps these few instances, which might be easily multiplied, will suffice to justify our opinion that the author is not well informed in the traditional philosophy which he undertakes to criticize. And yet, strange as it may seem, he has quite unconsciously to himself rediscovered the *old* realism and the *old* rationalism and labeled it *new*. Practically whatever is worth while in the constructive portions of his book are to be found substantially, though of course in other forms, contained in our Neo-Scholastic literature. Compare, for instance, Dr. Coffey's *Logic* and his *Epistemology*, together with his translation of De Wulf's *Scholasticism, Old and New*. To find even indirectly this similarity, if not identity, of the so-called new rationalism with the old is a matter for congratulation. It would seem to show that the traditions established by that sane common-sense thinker,

McCosh, have not yet disappeared from the halls of Princeton. And inasmuch as this generally sane point of view dominates likewise the critical features of the present work, the reviewer is glad to be able to recommend it to the attention of the philosophically inclined as a thoughtful and indeed, in many respects, rather profound, subtle, as well as fruitfully suggestive production. The exposition and the criticism of positivism, naturalism, and pragmatism are particularly well done.

OUTLINE MEDITATIONS. By Madame Cecilia. New York: Benziger Brothers. 1918. Pp. 206.

Those who are acquainted with the writings of Madame Cecilia need not be told that they are characterized by doctrinal precision, penetration of thought, sane sentiment, genuine unction and, above all, rare good sense. She has some thirty books to her name and they are all, each proportionably to its scope, eminently worth while, the most emphatically so being her commentary on the Gospels and on the Acts. The latest of Madame Cecilia's works is the present, *Outlines of Meditations*, a book which is unique in its form as it is solidly practical in its matter. Each meditation occupies two pages vis-à-vis—the type being large and the spacing generous.

The *Outlines* will be found particularly serviceable by priests who like to make their meditations an aid to preaching; the more so that the points are frequently Biblical quotations which might well form the staple of the sermon. One manifest advantage of a book of this kind is that it facilitates the process, inculcated by St. Ignatius and the other masters of the meditational art, of surveying the points the evening before the morning's exercise. A minute's glance will suffice the meditant to take in the vital elements. The meditations relate to Advent, Christmas, Easter, Whitsuntide, the Blessed Trinity, the Blessed Eucharist, the Blessed Virgin—one hundred in all. We hope Madame Cecilia will expand the present collection so as to embrace an outline for each day of the year; and then that the publishers will issue the collection in a pocket edition, with flexible binding. The usefulness of such a manual requires no demonstration. Good wine needs no bush.

THE PRIESTLY VOCATION. A series of fourteen Conferences addressed to the Secular Clergy. By the Right Rev. Bernard Ward, Bishop of Brentwood. Longmans, Green and Co., New York and London. 1918. Pp. 175.

This volume, which falls within the Westminster Library series, is chiefly addressed to the English clergy, and was intended in the first instance for the priests of the Brentwood Diocese. But if we abstract

from the local references and expressions like "thank God, we in England", the material appeals, as would be expected, to all classes of the English-speaking clergy. The chapters on the Religious Exercises of the Priest, in which the prescriptions of the new Code of Canon Law regarding the daily obligations of the secular clergy are commented upon, are especially instructive. The conferences on the Pastoral Work and the Recreations of the Priest emphasize well-known clerical prescriptions. The chapter on Obedience in the Priest is supplemented by an Appendix on Obedience at the Seminary. Altogether the volume is a useful addition to the group of admirable books that have of late years been published in the English language on the duties of the priestly state.

SUMMARIUM THEOLOGIAE MORALIS. Auctore Nicolao Sebastiani.

Editio altera ad Codicem Juris Canonici accommodata et Indice aucta.

Angustae Taurinorum: Petri Marietti. 1918. Pp. 404.

This admirable compendium of Moral Theology was first published in 1913, and immediately received the highest approbation "ob sinceritatem doctrinae, copiam rerum, lucidumque cum nervosa brevitate ordinem". It is now revised in conformity with the new Code of Canon Law. Its excellence as compared with other manuals of Moral Theology lies in the succinct analysis of the various topics with which the Moral Science of Conscience deals. It readily serves the purpose of reference to the principles by which questions in morals are to be answered and doubts to be decided. For the purpose of reviewing and of conducting examinations, few texts give more ready aid and satisfaction. In such questions as Probabilism and Aequiprobabilism the author leaves aside unsettled opinions. In other cases he quotes recognized authorities. As to the method of exposition, he follows the generally accepted division of subjects that has approved itself from the point of view of the practical science of teaching.

Literary Chat.

Most cordially do we thank our subscribers for their generous response to the call for the 1919 subscription. The renewals this year have come in with even greater promptness, if possible, than in previous years. It is a record to be proud of, and we are sincerely appreciative of this expression of good will from the circle of the REVIEW's readers. Our very best wishes for the New Year are extended to one and all. *Omnia fausta et felicissima!*

Father Lasance has a special gift of popularizing devotional manuals. The latest prayer book from his spiritual workshop is called *The Prisoner of Love*, and contains, besides prayers and devotions in honor principally of the Blessed Eucharist, a number of Instructions and Reflections on our duties toward Jesus in the Most Blessed Sacrament. (Benziger Bros., New York.)

The publishing house of Richard G. Badger, Boston, Mass., is issuing a series of "Studies in Science", two volumes of which have reached the REVIEW, but too late for any extended notice in the present number. The first of the two is entitled *The Beginnings of Science*, the second *Backgrounds for Social Workers*. Both are from the pen of Edward J. Menge, M.A., Ph.D., S.Sc., Professor of Biology at Dallas University, Texas. *The Beginnings of Science* deals with those problems that lie on the borderland between the biological sciences and philosophy, or are introductory to both these departments of knowledge.

The *Backgrounds for Social Workers* treats of some of those perplexing problems of practical sociology concerning which much is written in these latter days with proportionately little knowledge. We shall have more to say of these things in a future number. Suffice it now to recommend both these volumes as valuable contributions to the literature of their respective subjects. A useful feature in each case is the bibliography, which is particularly serviceable as regards the beginnings of science, being both ample and discriminating.

Critics, especially those of the non-constructive class, sometimes question the value of the work done at conventions of the Catholic Educational Association, which are held annually at some important part of the country. Maybe the critics do not measure up to the intellectual values of the energies stored away in the minds and hearts of the religious teachers (who largely compose those meetings)—forces which exert their influence in the community room, the study hall and the class room throughout the scholastic year.

Moreover, the power for good, intellectual and religious, of these conventions are treasured up in the *Bulletin* published quarterly by the Association. Especially valuable is the issue which contains the papers with the discussions, read at the annual convention. The Report of the proceedings and addresses of the Fifteenth Annual Meeting, held at San Francisco last July, is a splendid volume of over 600 pages, containing a collection of essays, for which, both for the variety of the subjects and the thoughtful and interesting manner in which they are treated, Catholic teachers may well be grateful. If the Association had done nothing else—it has done immeasurably more—than issue the fifteen volumes of essays, thus far to its credit, it would have done an inestimable service to the cause of Christian education. The *Bulletin* is published at the General Office, Cleveland, Ohio.

War books are, of course, now belated and cease to afford interest, whether intensive or extensive. Nevertheless the utterances of thoughtful men made during the period of storm and stress may be worth recalling in the halcyon days of peace. *Forsan et haec olim meminisse juvabit.*

From this point of view, the addresses made at the National Convention of the League to Enforce Peace in Philadelphia last May 16th and 17th may be worth preserving, the more so that they embody the thoughts of representative men, such as Wil-

iam Howard Taft, the Secretary of the Navy, spokesmen of Labor, the French Ambassador, the representatives of Great Britain, and various other distinguished speakers. The collection of addresses is issued in excellent form by the League to Enforce Peace (70 Fifth Avenue, New York).

The Annual Report issued by the Superintendent of Parish Schools of the Archdiocese of Philadelphia is, as such, an instructive document. It is gratifying to learn from it that, notwithstanding the strenuous social conditions, the total increase of school attendance exceeds four thousand.

Father Flood's motto, of course, is, as it ought to be, "Excelsior"; and while signalling the lines along which improvement has been made in the past, he emphasizes the paths of further progress. Classes for backward children have proved their usefulness and it is a mark of well-placed confidence that this type of the handicapped in life's race is being steadily cared for in our parish schools.

That the best possible results in the use of oral English are not always attained in our schools is a fact that requires no demonstration, whatever be the cause of the defect. The need of greater attention to this matter is duly stressed in the Report. Special attention is also called to the evil of overcrowding—an evil perhaps sometimes inevitable, but one which cries loudly for remedy—even, as Fr. Flood shows, from the standpoint of economy.

Father Tobin of the Colored Mission, Richmond, Va., has written a little pamphlet, *The Influence of Pastoral Visits to Negro Homes*. His observations are practical and calculated to serve at the ecclesiastical Conference. They suggest wise measures in the conduct of the priest on occasion of his pastoral visitation, which apply not alone to his colored mission but have their value with the people whom an ecclesiastic seeks to influence in a religious way in general.

Among the noteworthy books that have to be held over for future notice is *The Present Conflict of Ideals*, by

the Professor of Philosophy at Harvard, Ralph Barton Perry. Dr. Perry is well known as the author of *Present Philosophical Tendencies*, of which work his more recent volume may be considered to be a complement; giving as it does a practical and a quite timely application to actual conditions of the principles of the Neo-Realism of which Dr. Perry shows himself in his former work so strong a protagonist.

Though one may differ from some of the writer's philosophical views, there is much in his latest book to deserve warm approval. It is indeed an encouraging outlook to find at Harvard (as we have noted on a preceding page to be the case with Princeton) a return to what may be called "a common sense philosophy"; especially after the dreamy idealism taught there by the late Josiah Royce and the bizarre pragmatism proposed by that brilliant free-lance, William James.

Another notable book that reaches us belatedly is the long-heralded work by Father Scott, S.J., *The Hand of God: A Theology for the People*. When we say that the new volume is a worthy successor to the author's former work, *God and Myself*, we need add no further commendation. Like its forerunner, it is not a volume of big bulk—there are just two hundred pages—but it is big with the right sort of quality. The book is issued with their wonted good taste by P. F. Kenedy & Sons, New York.

He is a hardy critic who should predict that a given novel or play or opera will prove a success. He might fairly say that it ought to succeed with its respective patrons, and that is our present judgment on *The Chancellor Prize*, a school operetta in three acts for men or boys, composed by the Rev. Andrew Green, O.S.B., and published at St. Benedict's College, Atchison, Kansas. The libretto has lively dialogue, interesting lyrics, and while cleverly written down to boyish points of view, contrives to insinuate virile morality. The characters of Hans (the janitor) and O'Flaherty (the friend of the hero) are very at-

tractive, the contrast between Teutonic and Celtic brogues being adroitly managed without offence to any susceptibilities. Especially good is the declaration of Hans, "I could vunce say the first book (of Ovid) outside, ven I was in Darmstadt yet". "Outside"—the puzzling word, so ill translated, of the *Imitation*: "Si. scires totam Bibliam exterius . . ." The *Imitation* stands in the background of O'Flaherty's remark, "Now, wasn't I after tellin' ye, that Tom was just such a gyrovag—". "Gyrovag—" is good. The music is appropriate to the various texts, full of spirit, very carefully written, and when performed by orchestra (the score is arranged for piano, but the orchestra parts will be loaned in manuscript), would prove highly effective. The author is to be congratulated on both libretto and music.

Sheaves of spiritual grain, ripe and nutritious, are gathered together in the two bright little books of Father Garesché, S.J. They bear the titles: *Your Soul's Salvation* and *Your Interests Eternal*. There are no hackneyed commonplaces in these booklets. Brief, pointed, alive, alert, the thoughts get hold of you as do the winged seeds that grip your garments when you walk afield in the October days. But these are no mere dry burlettes; they have juicy kernels which you like to keep and feed upon. Better, they are condensed meat that gets quickly into the tissues of brain and heart, the while they warm the imagination and delight the soul. One must be glad that Father Garesché has yielded to the desires of many readers and has brought together these chapters from *The Queen's Work*, to which magazine they were originally contributed. The volumes are issued in good form by Benziger Brothers, New York.

The same untiring artist has given us a wee casket of poetic gems in a white-decked little volume, entitled (from the larger jewel) *War Mothers*. There are in all ten lyrics. Three of them breathe holy affection for that leal knight of song and battle, the late Joyce Kilmer. To him Father Garesché pays tribute due. Every one

of the decade is instinct with tenderness and, like all true poesy,

" . . . is a thing of sky and earth
Owing all its golden worth
To the poet's heart."

The booklet is given a worthy presentation form by Benziger Brothers, New York.

Every age has its own point of view with regard to the great problems of life. The apologist of the divine truth must take this peculiar outlook into account, if he wishes to gain a hearing for his pleading. Thus, it becomes necessary to revise and recast the old arguments, though fundamentally, of course, they remain the same. If ever a generation had its own way of looking at things, it is our generation. This is largely due to the influence of subjectivism and pragmatism. The old stock arguments seem strangely unreal to the modern ear. Their meaning, let alone their import and force, are no longer understood. Hence, the apologist must use new terms that carry significance and conviction to the modern mind. Mgr. Tissier is doing this work of adaptation and adjustment to the changed needs of the time in his various apologetical works. They have the modern ring, and will, if not always convince, at least find a sympathetic hearing. Of such nature is his scholarly work on the divine origin of the Christian religion. (*Le Fait divin du Christ. Expliqué aux gens du monde*. Paris, P. Téqui.) It is what we are wont to call a popular work, but for all that neither superficial nor digressive. It is marked by sound scholarship and good taste, qualities not always combined. For lectures and sermons, it furnishes abundant and well-digested material. There is every indication that in the near future the Church will have to be on the defensive. Accordingly, the book will prove very timely.

When the religious fervor, incidental to the war, shall have passed away, we will have to return to the old tried means in order to stimulate the zeal of the faithful. Retreats will again be in demand. And since this movement of lay retreats is spreading,

priests who are little familiar with the technique of a retreat will be called upon to conduct such exercises. Casting about for a guide in their new venture, they will find great assistance and readable matter in *Retraite sur les Grandes vérités*, by the Rev. J. Millot (Paris, P. Téqui). The author is a well-known writer on ascetic subjects and has a happy way of treating these topics. There are two strictures we are bound to make, the first being a dearth of Scriptural texts, that after all give pith and marrow to a discourse; and the second, an occasional pietistic exaggeration. In religious exposition the use of the superlative is not required; the truth of religion is too severe and austere for mere oratorical adornment.

We are grateful that soon books of the type of Georges Goyau's *Les Catholiques Allemands et L'Empire Evangelique* will cease to appear. They have been one of the most deplorable by-products of the war. So many outside of the fold attack things Catholic that there is hardly any need for us to join in the chorus. These mutual incriminations of the Catholics of the belligerent countries have done much to diminish the prestige of the Church. The facts in the little pamphlet may be true, but they represent isolated instances, and the conclusions drawn from them are more than the premises warrant. If the things here said were true, we would have to say that the Pope, as the guardian of the faith of the world and the judge of orthodoxy, had woefully neglected his duty with regard to the Central Empires. After the fog of prejudice has cleared away, things will again appear in their right proportions.

But M. G. Goyau can also write in a different strain. We are thankful to him for his beautiful book on Cardinal Mercier. (*Le Cardinal Mercier*. Paris, Perrin & Cie.) Every page of this short biography is inspiring, for Cardinal Mercier was not a man that had greatness thrust upon him. He was an exceptional figure long before the war exalted him to heroic size. With particular interest we read the pages that deal with his efforts to

raise to a higher level the ecclesiastical and philosophical studies of his time. In this respect the merits of the Cardinal can not easily be overrated. Much opposition did he have to overcome before he achieved success. Always he had a warm heart for the people and impressed upon his students the need of social reform. His personality radiated friendship and sympathy. The booklet, though small, gives a fair portrait of the scholar, the shepherd of his flock, and the uncompromising champion of his country's rights. The elegant style of the author imparts an additional charm to the interesting narrative.

The great are rarely seen, except in an assumed pose. This is particularly true of royalty. On the other hand, the intimate revelations made about them by dissatisfied courtiers and ladies-in-waiting are mostly of an unsavory kind and rather untrustworthy. Not in these, therefore, do we get a faithful picture of the real men and women. If we wish to have a glimpse of the things that happen behind the scenes of the great world drama, we will do well to read the confidential letters that have been exchanged between the persons that shaped the destinies of people.

Such correspondence of a very personal nature is contained in a delightful volume by M. L. De Lanzag De Laborie. (*Correspondances du siècle dernier*; Paris, Gabriel Beauchesne.) The volume contains letters passing between the courts of Paris and of Vienna, and dealing with a contemplated marriage of the Duke of Orleans to a daughter of the Queen of Austria, and an exchange of epistolary confidences between Leopold I of Belgium and Thiers, then Minister of France. These letters reveal very attractive personalities and show the human side of court life. For, what indeed can be more human than a project of marriage, whether between princes or day laborers.

The correspondence between Leopold and Thiers is in a lighter vein and meant to promote a sympathetic understanding between the new kingdom of Belgium and France, for this new kingdom found little grace before

the powers of the North. Light is thrown on contemporary persons and events. Anyone interested in the history of the fourth decade of the last century will find much to engage his attention in this volume, which is especially valuable, since it brings only documents that are here published for the first time. The editorial introduction gives the necessary details to enable the reader to understand the drift of the letters and to grasp the allusions to men and happenings.

We are still too close to the recent war to form a just estimate either of its causes, its modes of procedure, or its results. Larger spaces of time must elapse before these things can get into the just perspective on the canvas of history. The same, of course, is true in regard to the leading personages to whom the issues of the war may be accredited. In this case, likewise, judgments formed on the field of victory or defeat or on the morrow of battle concerning plans and methods may have to be modified or reversed when all the records shall have been studied and correlated.

There is one figure, however, who stands out at the head of the Allied armies, regarding whom the verdict of history is unlikely to be substantially changed. The immense, if not dominating, influence of Marshal Foch's leadership will probably never be questioned, though one may well hesitate before placing him in the same group with the victorious commanders of the world's armies—the Alexanders, the Cæsars, and the Napoleons; not that he was less a commander of warriors than these, or his strategic wisdom inferior, but that his personality, his character as a man transcended theirs. Future history will no doubt make this apparent. And indeed, the eminence of *Foch the Man* has been already demonstrated in a little book, bearing that title, which has recently been written by Miss

Clara Laughlin, and is issued in appropriate form and with illustrations by the Fleming Revell Co., New York.

Miss Laughlin essays no comparative study of military heroes; but she does tell, and in a very interesting manner and charming style, the history of Foch, the victor of the Marne—the story of Foch, the boy, the youth, the soldier, the generalissimo. Though not personally acquainted with her hero, she has availed herself of the experience of those who know Foch intimately and she has woven the data into a picture which seems as life-like as the photos with which her pages are adorned.

The Catholic Extension Press, the management whereof has always a just sense for what the people need and want, issues a set (eight in number) of Christmas Postal Cards that, both by reason of the fine quality of the art work and the genuine Christmas note conveyed by the neatly printed inscription on each card, supply a long-felt demand. We have but one regret; namely, that these felicitous tokens of the glad season did not reach us in time for notice in our December issue.

In *The Sad Years*, a neat little volume of a hundred pages, Dora Sigerson (Miss Clement Shorter) sings "the soul of Ireland in war time". There is a sweetness and a sadness, a sigh and a hope, a tenderness and a strength, a vividness and a touch of true mystical experience which make these verses the genuine expression of the Celtic soul. They reflect a sincere mind, a pure heart, a generous soul, a spirit that is strong to hope all things because it endureth all things. The poems, which were arranged for publication by the author before her death—which occurred 6 January, 1918—are happily introduced, with a touching personal note, by Katherine Tynan. (New York, The George Doran Co.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

PREHISTORIC RELIGION. A Study in Pre-Christian Antiquity. An Examination of the Religious Beliefs of the Oceanic, Central African, and Amazonian Primitives, their Development among the later Indo-Asiatic and Totemic Peoples, their Interpretation by the Western-Asiatic and Caucasian Races of Neolithic Culture, and their Possible Connexion with the Earliest Religion of Mankind. By Philo Laos Mills, S.J.L. Capitol Publishers, Inc.: Washington, D.C. Royal octavo, 700 pages, with over 100 illustrations, including 7 chronographs and graduated index, in handsome leather binding. Price, \$10.00.

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THE ECCLESIASTICAL REVIEW

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JOHN CARDINAL FARLEY, ARCHBISHOP OF NEW YORK.

AT Orienta Point, on Long Island Sound, at nine o'clock in the evening of Tuesday, 17 September, last, surrounded by his Auxiliary Bishop, Vicars General, Diocesan Council, physicians, and a few family and personal friends, His Eminence, John Cardinal Farley, Archbishop of New York, breathed his soul into the hands of the Master in whose service he had spent the seventy-six years of his useful life.

On Thursday, the nineteenth, his body was brought to New York. The cortege consisted of fifty automobiles, filled with representative clergy and laity. The entire route from Orienta to the Cathedral, twenty-five miles long, was lined on both sides with sorrowing, affectionate people, whose tear-stained faces showed their sense of loss. The body lay in state in the Cathedral from Friday until the following Tuesday. The multitude that came to view the remains was so large that the police, to preserve order, were obliged to make two lines, five persons deep, running northward on Fifth and Madison Avenues. These lines reached, on both Avenues, to Seventieth Street, a mile above the Cathedral. Vespers for the Dead were sung every night. On Saturday there was Pontifical Mass for the convenience of the children; and on Monday another for that of the Religious. At all these services the great church was thronged. On Tuesday, 24 September, the final obsequies took place in the presence of three Cardinals, the Apostolic Delegate, forty-two Archbishops and Bishops, twelve hundred of the clergy of all ranks, and an immense concourse of people, who not only filled the sacred edifice, but extended for great distances in every direction beyond.

At five o'clock that evening, his remains were entombed beneath the High Altar, alongside his illustrious predecessors. New York had lost a great shepherd; the Church at large, a vital force; the country, a sturdy patriot. His epitaph is:

JOHANNES M. FARLEY
S.R. ECCLESIAE CARD. PRESBYTER
TITULI S. MARIAE SUPRA MINERVAM
ARCHIEPISCOPUS NEO-EBORACENSIS
ANNO MCMII RENUNCIATUS
VIXIT ANNOS LXXVI
OBIIT DIE XVII SEPT. MCMXVIII
IN PARADISIUM EUM DUCANT ANGELI

HIS LIFE.

John Murphy Farley was born at Newtown Hamilton, in the County of Armagh, Ireland, April, 1842. His family were plain people in comfortable circumstances. One of his brothers, Edward Farley, was, later on, a prominent merchant of New York. His maternal uncle, Patrick Murphy, was for years a member of the well-known firm of Solomon and Sons.

The future Cardinal's early studies were made near his native home. He came to this country in 1864, and immediately entered Fordham University. Here he displayed talents which gave promise of his future greatness. He was particularly expert in mathematics, in the acquisition of languages, and in English. He manifested also a facility and elegance in writing verse which, with cultivation, might have made him a poet of reputation.

In 1865 he began his theological studies in the Provincial Seminary at Troy. Here he distinguished himself so remarkably that, at the end of one year, he was chosen by Archbishop McCloskey, on the recommendation of the Rector of the Seminary, to continue and finish his studies at the North American College in Rome. On the way to Europe he was seized with a grievous illness which threatened his life. But he recovered and was soon able to devote himself to his vocation, although his health in Rome never was robust. The period of his sojourn at the Capital of Christendom covered the last years of the Papal Temporal Power. He was present at the Canonization of the Japanese Martyrs in 1867. He was in Rome

during the whole period of the Vatican Council. He was ordained 11 June, 1870, at the hands of Cardinal Patrizi. He left the Eternal City on 1 August of the same year, just before the Italian invasion, and was spared the pain of witnessing that tragic event.

His first assignment on returning to America was as an assistant to Father Conron, then pastor at New Brighton, Staten Island. All the enthusiasm of his character went into his work. His stay in New Brighton was less than two years; nevertheless the elder people of that prosperous suburb remember him fondly to the present day.

In 1872, on the promotion of the Reverend Francis McNeirney to the episcopate of Albany, Father Farley was made Secretary to Archbishop McCloskey. His love for Sacred Liturgy, his proficiency in Canon Law, his methodical habits, and his felicity in correspondence fitted him eminently for this responsible post. He was a real comfort and aid to his venerable superior. At the same time he won the hearts of the clergy and the people by his affability, sympathy, and resource. The principal events of his career as Secretary were: the elevation of Archbishop McCloskey to the Cardinalate in 1875; his visit to Rome with the Cardinal in 1878, when Pope Leo XIII was elected to the Papacy; the dedication of the New York Cathedral in 1879; and his own appointment as Papal Chamberlain, in January, 1884.

In August, 1884, New York lost one of her greatest pastors, the Reverend William Clowry, of St. Gabriel's. Monsignor Farley was appointed to succeed him. The parish was very populous, composed mostly of working people, loyal and devout, who had enjoyed for years many spiritual advantages, especially that of a first-class Catholic school. Monsignor Farley was pastor of St. Gabriel's for eighteen years, until 1902. He always considered this the most useful period of his life, as far as his personal development was concerned. It gave him also the experience which fitted him so well for his greater work later on. It brought him into intimate connexion with both priests and people. It taught him the duties, the opportunities, the trials, and the joys of the pastorate. He injected even greater vigor into the spiritual care of his parishioners; finished the spire of the Church; renovated its

whole interior; freed the church from debt, and had it consecrated. He also built the parish hall; instituted parochial visitation by the clergy; and had planned the erection of a new school. The realization of this last, however, was reserved for his successor.

Cardinal McCloskey died in October, 1885, and was succeeded by Archbishop Corrigan. The new Archbishop, in November, 1886, appointed Monsignor Farley a member of the Diocesan Council; and in 1891, on the death of Monsignor Preston, named him Vicar General. In this position he became President of the Catholic School Board, in which capacity he organized a Catholic School Parade in 1892; and a Catholic School Exhibit in 1894 which made a profound impression upon New York and strengthened materially the cause of Catholic education in the minds of those outside the Church, as well as among the household of the Faith.

About the middle of 1895, Archbishop Corrigan sent to the Holy Father, as his choice for Auxiliary Bishop, the name of Monsignor Farley. Pope Leo XIII gladly made the nomination. The appointment was very popular. Bishop Farley was consecrated by his Metropolitan, the Bishops of Ogdensburg and Brooklyn assisting, 21 December, 1895.

He was now, more than ever, a strong arm of the Diocese. In the year 1898 occurred the Silver Jubilee of Archbishop Corrigan's episcopate. The Auxiliary Bishop consulted with the leading priests as to the most substantial token of affection and loyalty that they could give the Archbishop on the occasion of his great anniversary. The new St. Joseph's Seminary at Dunwoodie, which had been opened two years before, was laden at the time with a debt of three hundred thousand (300,000) dollars. All agreed that to remove this burden would be an act really worthy of the occasion. Bishop Farley undertook the leadership of the movement, and brought it to complete success. On 4 May of that year, the day of the celebration, the mortgage was burned, and the satisfaction piece was placed in the hands of the happy and grateful Archbishop. In these days, when we are thinking in terms of billions, a sum like this seems comparatively small. But it was a remarkable financial feat at that time, and it enhanced the already strong confidence of the New York Catholics in the Auxiliary Bishop's talent and influence.

In October of 1901 Bishop Farley started for a visit to Rome and a pilgrimage to the Holy Land. He was on his return journey and en route for Lourdes when Archbishop Corrigan died, after a short illness, 5 May, 1902. He came home at once, and was made Administrator. On 15 September, of the same year, Pope Pius appointed him Archbishop of New York.

On 28 October, 1911, he was notified of his elevation to the Cardinalate, with the title of Santa Maria Sopra Minerva. He went to Rome, where the insignia of his high office were conferred upon him by Pope Pius X. On his return he received a public welcome, which spoke volumes for the estimation in which both he and the Church were held, and which was probably the most wonderful demonstration ever made by the great City in honor of any individual.

He arrived in New York on the steamship "Berlin," 18 January, 1912. He was received at the pier by the leading clergy and laity. As the procession passed up Broadway and Fifth Avenue, the streets were lined for a distance of four miles with thronging multitudes whose ringing cheers gave testimony to their affection and joy. All the buildings, public and private, and all the churches were decorated in honor of the occasion. The Cathedral and its adjoining streets were packed with people who joined heartily in the glad "Te Deum." Every night for a week the exterior of the Cathedral was illuminated with electric lights which made the great structure shine like a palace of fire.

On 25 January the formal installation took place in the Cathedral, before Cardinal Gibbons, the Apostolic Delegate, and sixty other Bishops. The same night there was a great reception at the Catholic Club. On the following Sunday a public demonstration was given at the Hippodrome. But perhaps the most remarkable feature of the entire celebration was a public dinner tendered him at the Waldorf-Astoria by the prominent non-Catholics on 31 January. The toastmaster was Herman A. Metz, Comptroller of the City. Speeches were made by Governor Dix, Mayor Gaynor, President Finley of New York City College, now City Superintendent of Education, and Oscar S. Strauss, Secretary of Commerce and Labor under President Roosevelt. President Taft sent a letter

in which he said: "I regret I am unable to be present at the dinner to Cardinal Farley on his elevation to the highest rank of the Roman Catholic Church. The non-sectarian character of the dinner is an indication of the great progress we have made in mutual tolerance and brotherly coöperation. Please present my compliments to Cardinal Farley, with whose friendship I have been honored for many years."

Cardinal Farley's Administration as Archbishop of New York was wonderfully successful, happy, and progressive. The Diocese he began to administer in 1902 was no spiritual mining camp. For years it had been growing rapidly, and was now the largest, the strongest, and the most important Catholic unit in the United States. It had been ruled by great Bishops and Archbishops. It was well equipped with a fine clergy, churches, colleges, schools, hospitals, asylums, charitable and benevolent organizations, an excellent cathedral and a splendid seminary. To have kept the Diocese at the point of efficiency it then enjoyed would have been no easy task and no small credit to any prelate. But he did more. He beautified, reënforced, developed, and increased all the working functions of his Diocese; and he left it far advanced beyond the splendid point at which he found it. To tell the whole story of his episcopate would be to write a volume, which will, let us hope, be soon forthcoming. This article can give only a brief résumé. Here is a partial list of his achievements.

HIS WORK AS ARCHBISHOP.

Harmony.—From the very beginning he brought about complete unity of sentiment among the clergy and people of the Diocese which had been disturbed by the troubles of 1886 and thereafter.

Cathedral College.—This he established as a Preparatory Seminary, a Day School, for candidates for the priesthood. Largely through this measure the number of priests was raised from 716 in 1902 to 1117 in 1918. The number, and the proportion of increase, will be larger in the near future.

The Catholic Encyclopedia.—This great work he organized, patronized, and brought to completion. It is the first complete Catholic Encyclopedia ever published in the English language.

Propagation of the Faith.—He stimulated its work, so that the New York contribution was raised from a few thousand dollars to two hundred and fifty thousand (250,000) dollars in 1918.

He also received with open arms, fostered, and encouraged the establishment of the Apostolic College for Foreign Missions, at Ossining. He loved to greet missionaries, and gave them every opportunity to collect funds in the Diocese.

Home Missions.—He instituted the United Catholic Works, an organization composed of the united membership of all the societies in the Diocese, for the purpose of raising funds and volunteering services to relieve the spiritual and corporal needs of all the people. He believed that with one hundred thousand (100,000) dollars a year, and, if necessary, one hundred thousand workers, every want could eventually be supplied. This organization is growing strongly and bids fair to reach soon the income and the enrollment which the Cardinal projected.

With the same end in view, he developed the work of the St. Vincent de Paul Society, encouraged in every way the work of the Association of Catholic Charities, and founded two Catholic Homes for the Blind.

Public Morals.—For the purpose of repressing the license of the stage he instituted the Catholic Theatre Movement. This work is going on steadily, is spreading; and will probably eventually extend throughout the whole country. It aims at four ends:

1. To make a White List of unobjectionable plays.
2. To publish a Monthly Bulletin, giving criticism, from the Catholic standpoint, of all the current dramas.
3. To secure pledges from Catholics and others that they will avoid improper representations.
4. To invoke the aid of the civil authorities in cases where the law is being violated.

He also instituted the Catholic Protective Society and its coördinate organizations, the Catholic Big Brothers, and the Catholic Big Sisters, to take care of criminals released from prison, and to advise preventive measures for the minimization of crime.

He devised the Catholic School of Sociology, for the scientific training of uplift workers.

Education.—He was impregnated with the conviction that Catholic education is the greatest of all evangelizing forces, and he fostered everything that promised to strengthen and diffuse Catholic scholarship. In fair weather and foul he was a firm believer in and an unflinching friend of the Catholic University in Washington. He followed with interest the meetings and the proceedings of the Catholic National Educational Association. He encouraged the colleges and high schools of his own Diocese. He caused the erection of fifty new schools, and doubled during his administration the number of children studying in them. His respect and love for the children was so great that he never allowed an important celebration to pass without having a special Mass sung and attended by the children and their teachers, alone. He assigned his senior Vicar General to the presidency of the Catholic School Board; caused monthly meetings to be held; and provided competent Superintendents for the regular visitation, inspection, and examination of every school. He also was the father of "The Workers for God and Country", an Association of Catholic public-school teachers, two thousand in number, for the religious education of the children of newly-arrived foreign people, who had been unreached by either the Catholic day schools or Sunday schools.

Administrative.—He held regular meetings of his Vicars General every Friday, and of the Diocesan Council on the first Wednesday of each month. All the business came up before these two bodies. He practised rigidly open diplomacy. He never changed the days of these meetings; never was absent from them, and strictly insisted upon the attendance of all concerned. He was equally regular in holding meetings of the boards that govern all the different charitable institutions. He read all the annual reports of the different churches, himself, and acknowledged each one, distributing praise and blame as deserved. Thus he kept the entire financial situation clearly in his mind, and had it constantly improving.

He introduced the practice that all priests must have their first parish in the country districts, and after a reasonable

period of service there be promoted to the city positions. This has given the country parishes the benefit of the very highest talent. Besides, it has been very advantageous to the clergy themselves.

He provided Chaplains for the Police, Fire, and other Public Departments; also for the sailors of foreign vessels while in the port of New York, and for the Deaf and Dumb.

He created special committees for the intensive and special care of the newly-arrived foreign peoples: the Italians, Slavs, Ruthenians, Asiatics, etc., with very great spiritual benefit to all concerned; and the practical solution, especially, of the Italian Question. There are forty-four (44) Italian churches in the Diocese, all of them self-supporting and improving every day.

He designated one of his Vicars General to the special care of the female Religious, and named able pastors to assist in this work, so that every one of the fifty-two (52) Religious Communities in New York has a patron of its own.

During his Episcopate he caused the formation of seventy-one (71) new parishes.

Devotional.—For the spiritual progress of the priests he arranged that all should attend retreats annually; the Italian priests who do not understand English having a separate retreat by themselves.

He instituted what is called the Monthly Recollection. On the last Tuesday of each month all the priests are invited to Cathedral College for a spiritual conference, followed by Benediction of the Blessed Sacrament. These Recollections he always attended himself, and found in them, beyond their immediate benefit, a strong link between the priests and himself, and an opportunity to speak to them with regard to any topic that might be of importance at the time.

He favored Chapels of Perpetual Adoration, and added to their number. He ordered that all churches should be open during the entire day, and until nine o'clock at night.

He never allowed the episcopal visitation of the parishes and the Religious to be omitted.

He urged frequent Holy Communion, visits to the Blessed Sacrament, and devotions to the Sacred Heart, and to the Blessed Virgin.

Patriotism.—He nominated, from the moment our country went into the War, a New York Catholic War Council, to second every patriotic effort, and to encourage war help. This Council has met every week. It opened the Cardinal Farley Soldiers' and Sailors' Club in Thirtieth Street, the Young Women's Catholic Patriotic Club, on Lexington Avenue, the Catholic Hospital for Shell Shock Patients, on University Avenue. It also provided means for the extension of the work of the League of Catholic Women, in Thirty-eighth Street, and gave workers and financial aid to at least a dozen other activities in the neighborhood of the metropolis.

He started, organized, and brought to success the New York Catholic Campaign Fund, last spring, for the Knights of Columbus and other war activities, which realized nearly five million (5,000,000) dollars.

He sent seventy-six Chaplains to the Army and Navy, and was preparing to send more.

He first conceived the idea of ordaining his seminarians a year ahead of their time, that he might have priests to spare for the country's needs.

PERSONAL CHARACTERISTICS.

Cardinal Farley was, above and beyond all else, a prelate of strong and ardent faith; the simple, child-like faith of his Irish parents. This is the outstanding characteristic of his life, the motive force of his loyalty to the Holy See, and of his never-tiring zeal for the spread of the Faith abroad, for its intensification and extension at home, and for the greater sanctification of his clergy and religious. He depended on the prayers of the religious and the children in all difficult and critical times.

He was of handsome presence, though not tall in stature; very charming in conversation, and genial in manner; human and manly.

He was a very happy man. He knew how to bear his burdens lightly, realizing them as inevitable to human life.

His constant cheery disposition radiated its brightness upon all with whom he came in contact. He took a special pleasure in his relations with his official family, to whom he was strongly attached, and who returned his affection with

cheerful and never-failing loyalty. Besides, he was conscious of his strong hold upon the clergy and the people at large, and he loved to enlist their aid in all his enterprises.

He was a first-class business man; one who, in civil life, might have been a captain of industry.

As a ruler he was strong, wise, and delightful. In this respect it would be difficult to find his equal. He sought advice, but never was a slave to it. He had the rare quality of being able to divide his work so as not be over-burdened personally, and at the same time to keep that work in perfect control.

He was eloquent as a speaker, with the faculty of saying things that would be remembered and that would influence strongly the lives and actions of his audience. He spoke French and Italian fluently, and was well versed in the literature of both languages. He had also a fair knowledge of Spanish.

He was a fine reader of character, rarely wrong in his estimate of men.

He loved peace; especially in ecclesiastical circles. He was by nature aggressive, and could have fought, if necessary, to maintain peace. He was often heard to say that dissensions of any kind, but especially those of a public character, between ecclesiastics, always injured the Church.

He had but one ambition—to do his work as Archbishop in the very best way that his talents and the grace of God permitted. With this end in view he avoided politics, political questions, and newspaper exploitation. At the same time he took a lively interest in public matters and was always up to date. He cultivated friendly relations with the civil authorities at all times and was ready to lend them a helping hand when the opportunity presented itself. Still, he was always prepared to defend the rights of the Church, as he manifested in his spirited opposition to encroachments upon the Catholic Charities in 1916.

He had the happy faculty of digesting knowledge, making it his own, and adding something to it. The consequence was that he was very wise in many of the things that one does not find, directly, in books at all.

He was optimistic with regard to the present and the future of the Church, especially in the United States.

He had in him a great deal of the statesman, being able to discern very accurately the relations between cause and effect in public affairs.

He was very public-spirited. Everything that affected the welfare of the Church, in any part of the country, or throughout the world, was of importance to him, and could claim his aid to the full extent of his resources. The most remarkable instance of this is the great meeting he organized in 1905 at the Hippodrome, in protest against the persecuting laws which the French parliament was striving to impose upon the Church. On that occasion the immense auditorium was packed, and thirty thousand outside clamored for admission. This meeting, the details of which were published all over the world on the following day, strongly mitigated the rigor of the statutes and mildened the application of even those laws that were passed.

One conviction that never left him was that the prosperity of the Church depends, under the Providence of God, on the wisdom, the zeal, the uprightness and the good example of the clergy.

His last public appearance was on 31 July last, when he installed the Right Reverend Thomas Walsh as Bishop of Trenton, N. J. He showed the ravages of illness that day. He read his speech to the new Bishop in a feeble tone. Then, turning to the people, he addressed them in a much stronger voice, urging upon them loyalty to their new spiritual Father, to the Apostolic See, to the flag of their nation, and to one another. He closed with the words of St. John: "Little children, love one another."

During his career he occupied every position that can fall to the lot of a Catholic priest, except the Papacy itself: Assistant Priest, Pastor, Diplomat, Vicar General, Prelate, Auxiliary Bishop, Archbishop, and Cardinal; and he shed lustre upon them all. He loved the people and the priests, and they reciprocated cordially. Before the public at large he stood as a type of public man who thought correctly, acted nobly, and could be relied upon to foster every enterprise for the public good. During his sixteen years as Archbishop of New York

he was probably never criticized in the public press; notwithstanding that every day of his life was full of activity. There is not a faction nor a clique in the diocese he left behind.

A well-known publicist, not over-given to encomiums, said of him the day after his death: "He was a man perfectly fitted for his position."

His people and priests mourn their loss with real sorrow. They know how happy, how prosperous, and how blessed they were during the period of his administration. They pray and hope that his successor may be his equal. Few conceive that, taking him all in all, anyone can be a greater Archbishop of New York than Cardinal Farley.

M. J. LAVELLE.

New York City.

CLERICAL MYTHS.

MYTHOLOGY interests few priests. Myths, if discussed at all, are associated with our memories of the classics. We adorn our style now and then with allusions to them, but we give scarcely a thought to the general human meaning of the myth-making faculty and the relation of myths to mental and social as well as spiritual life. Mythology now ranks among the fundamental sciences which attempt to explain the history of primitive races, the beginnings of institutions and of systematic interpretations of the world. Myths are, however, not as remote from us as they seem. All civilization is infested by them. The recent war revealed a capacity for making and believing myths unsurpassed in any previous time in the history of the world. Education neither hampers the mythopoeic faculty nor reduces our credulity on which myths flourish. The graces of the Christian life do not banish them, if we may believe our spiritual writers, who discuss them under other names. Culture and power do not destroy them, since the mighty fall victims to them as readily as the illiterate. Nor is the clerical life without myths. It is generously supplied with them. Sometimes the priest becomes a myth to himself. Again he envelops others in clouds of myths. Many bishops are mythical to their priests. Whether or not the mythopoeic faculty is destroyed by elevation to the episcopacy is a question

which does not fall within the lines of this study. At any rate, the prospect of elevation to that dignity at times so stimulates the mythopoeic faculty in clerical circles that Rome in self-defence had to enjoin secrecy at all stages in the process of selecting candidates for bishoprics. Both benevolent and disparaging myths were so numerous that the real candidate was lost among them. A brief study of the meaning of myths, of the mythopoeic faculty, and the place of myths in the mental life of primitive peoples will furnish a background in which to review the myths that are found in clerical life.

I.

Words are wayward. They have habits, temperament, and atmosphere. When heard, they mean what they stir within us rather than what they convey to us. The history of a word is as interesting as a biography. The association of words with prejudices, points of view, interests, and memories so colors their meanings that frequently their literal sense is the last for which we look. Hence when we speak of myths, superstition, magic, legend, and fable, we are apt to understand them in the light of what we know and feel about the facts to which they refer. We may for the purposes of this study take the word myth to indicate in a general way a belief produced by fancy rather than by investigation. We accept the belief because we are superstitious, that is credulous, uncritical. A myth is a result, while superstition is a method of reaching it. One who is superstitious accepts myths and makes them the basis of behavior. If this use of the terms appears to be without warrant, perhaps the explanations to follow will justify it. Myths, in their literal sense, are not confined to religious beliefs of primitive peoples. Modern psychology discusses them and the mythopoeic faculty quite as thoroughly as mythology and ethnology. The mythopoeic faculty is universal and automatic. It requires no training to reach high efficiency. In fact, we have to be trained to check it, and some of the most baffling problems in character formation relate to this process.

Scholars find in the historical systems of myths essential likenesses, amazing inconsistencies and characteristics. Back of all of them, they find an identical function in race development, similar mental processes and stages of evolution. Similarly

psychologists and students of morals find in the personal mythologies of ourselves likenesses and differences which bear striking analogy with the systems of myths of ancient days. Hence we may with profit analyze the problem from the standpoint of origin and meaning before making application of any interpretation to the clerical life.

II.

To be rational is to be curious. Reasoning is a process of inquiry. Normal minds crave explanation, and the craving is wayward. Persons, events, forces, and relations which attract our attention must be explained, must be interpreted. The foundations of all philosophy whatsoever are found in attempts to answer the questions what, how, why. These are the great stream beds through which the curiosity of all ages and of all peoples has flowed. We are ill at ease; we have a sense of being incomplete, of being in suspense if we are compelled to deal with persons, things, or forces that we do not in some way understand. When it is said that one is "dying of curiosity," a great truth is expressed lightly. It was a man of dull wit who first insinuated that curiosity is a feminine trait, since all who reason and inquire are curious. The mind that is not curious is moribund. The detective is curious about traces of crime. The gossip is curious about a neighbor's business or character. The historian is curious about the past. They who consult fortune-tellers are curious about the future. The botanist is curious about the growth and distribution of plants. The physicist is curious about the action of natural forces. The chemist is curious about the relations and associations of the elements. Half of the lying in the world is defence against curiosity; hence it is the purpose of conventional privacy to protect us against prying.

It is the purpose of education to arouse and direct curiosity about things, events, and processes that are worth while. The child that cannot be aroused to curiosity of the right kind cannot be educated at all. Children who are wayward are largely the victims of wayward curiosity. Savages and children are curious but uncritical. In them imagination is vivid and all views are superficial. They are impressed by resemblances, coincidences, assumptions, sequences, and similarities. They

believe readily those whom they trust. Now when primitive peoples demand explanations of natural forces, of events, achievements, and persons which engage attention, explanations must be forthcoming. If these do not come from without, they will be invented within mind and consciousness. Invention, not investigation, will occur. Minds which set out to find explanations will be the victims of every kind of plausibility and resemblance. They will have no real test of truth, but will experience a feeling of satisfaction in having found an explanation for something which engaged the attention. The plausible misleads them. In fact the educated mind has its most severe struggles in fighting against the plausible in every field of observation and social life.

Savages have our powers of curiosity, but they can not concentrate and sustain attention. They lack ability for consecutive thought. Imagination envelops their real world and they lack power to distinguish between objective and subjective. Hence their only concern is not that they may know the truth, but that their curiosity may be set at rest. They desire to have some kind of explanation of the origin of things, causes of change, manifestations of power. They aim to account for their own origin and history and in the account, to give expression in concrete form to tribal pride. They ascribe personality to everything that changes or moves. The forces of which they have experience must be made personal in order that thinking and speaking of them may be made easy. They witness changes of season, night, dawn, and day, manifestations of emotional and natural forces and the like. These must be talked about, must be explained. Lacking power of abstraction, of looking out on the world about them from the standpoint of exact knowledge, they interpret the world and its forces in personal terms and imagined qualities and relations. They project personal life into everything that shows change or motion. It is interesting to note that St. Thomas defines life as motion from within. Mythologists tell us that the history of thought is the story of the process of narrowing and intensifying the concept of personality. To us, only human beings in the visible world are personal. To the savage, "all nature is a congeries of personalities".

The myths of primitive peoples are therefore the sum of their philosophy, science, religion, and experience; the sum of their imagined explanations and interpretations of self and of the world and of its forces. Since these peoples are highly imaginative, poor in capacity to generalize, extremely limited in vocabulary, they are misled, but satisfied, by resemblances, plausibilities, coincidences, and every kind of assumption uncritically accepted. Neither speaker nor hearer has any protection against the limitless powers of imagination. Myth may be defined, then, as a "fictional or conjectural narrative explaining nature, natural forces, events, or persons, with practically no basis in fact." These narratives are superstitious in the sense that they are uncritically accepted. The believer is credulous, superstitious. The successor of the myth in the history of the human mind is Science. Science is a series of descriptions or explanations of nature, natural forces, events, or persons that are critically established and that satisfy the most rigid tests of truth to which the human mind has attained. While through mistaken views science frequently becomes a myth for the civilized man, a myth is always science for the savage.

III.

The transition from myth to science is dramatic. The discovery of fixed relations between cause and effect in nature; the knowledge of the universality of law and the uniformity of its processes; the development of systematic research and the establishment of standards of thought, measurement, and comparison built a throne for Science, and unseated the myth from its ancient place in the directing of human thought. Science teaches us to suspect resemblances, coincidences, and similarities. It warns us against what is plausible and all that is merely imagined. It reminds us of our infinite capacity for error. It shows us the way to wonderful and unexplored regions of reality that invite the collective intellect of the race and challenge its most searching powers. Imagination has its honored place in all scientific research, but Science, as both orderly knowledge and orderly method, holds it in check and makes sure that its service to thinking and truth is properly controlled.

Formerly, capacity to know seemed to be limited only by capacity to imagine and credulous willingness to believe. Science, however, teaches us to search objective truth with painstaking care. It tells us that certain things are incredible or possible or probable or certain. In every line of research after truth, that is in every endeavor to explain reality, we are warned against our tendency to err, to imagine rather than see, and to be misguided by feeling or fancy. Every alleged result that Science offers is tested critically, not alone in itself, but in relation to all other established truth. Only when an explanation withstands these tests successfully is it accepted and placed in the deposit of truth under guardianship of Science.

A commonplace illustration of the temper of the critical mind in seeking truth may be found in the suit at law. All theories and classifications of evidence, all technique of procedure and cross-questioning are directed toward the establishment of an elementary fact concerning which some conflict has arisen. This tedious process has been made necessary because of our infinite capacity to imagine, and the complexity of the process of saying and describing anything with accuracy. In an analogous way, we seek explanations of facts and processes in nature and among men. Error is tenfold more easy than truth. Moods, prejudices, limitations affect one's willingness or capacity to see things as they are in fact. Passions affect research. Even truth-seeking may be utilized as a weapon to advance an interest or vindicate a school or leader.

Truth-seekers who pioneered built up a very rigid set of rules for truth-seeking so devised as to protect the mind against its own tendencies to bias or error. This system of rules is known under the name of Logic, which stands out for all time the keeper of the temple of natural truth. Logic warns us against myths and against the mythopoeic faculty, against false conclusions, credulity, inadequate tests, faults of language, and the tricks of consciousness of every kind. Logic is reason acting reasonably, redeemed from its tendency to err.

The struggle between reason and imagination is perpetual. It is easier to imagine than to search; simpler to guess than to prove; more pleasing to see what we wish than what is, and to yield to a prejudice rather than curb it. Hence the myth

instinct remains strong in us. This is revealed in the joy that we feel in a striking metaphor or simile which is really a survival in language, from the myth stage of development. In the use of such figures of speech, we make a concession to the imagination and admit that a picture may be stronger than a scientific statement. In fact, poetry, prose, painting, sculpture, architecture give the imagination the freest play, personify emotions and forces as primitive peoples do, and preserve for us a moral and esthetic vision to which reason itself cannot attain. Half of the charm of all of these is in their mythological character, in the free play that they give to imagination and to the emotions without regard to the cold-blooded restrictions of reason. To call a man an Apollo is much more human, and if not trite, more expressive than to say that the mass of his body is so distributed about its axis that proportions are well preserved, lines are symmetrical, and balance is preserved. The latter is the way of Science; the former is the way of mythology and imagination. Similarly, it is more convenient to say that a man is a Hercules than to say that the energy exercised through his muscular system equals a given number of foot-pounds. Half of the joy of life disappeared when Science invaded our dining-rooms and insisted on describing food in the terms of calories. No average man can like this term. When a "good meal" becomes merely a "balanced ration," Science changes the whole relation of food to life. Macaulay remarks that education deadens the imagination and that great work in poetry is rarely done by highly educated men. Milton and Dante are exceptions.

IV.

Myths have been studied mainly as systems of facts and processes in race growth. Race curiosity, race imagination, race credulity explain them. Mythology, psychology, philology, and kindred sciences have made remarkable research into the field. But there is work for each of us in our attempts to understand our personal mythology. Each of us is human and each of us has the mythopoeic faculty. Each of us is in a very small degree scientific and in a very large way imaginative, subjective. Much of the time when we believe we are seeking the truth, we are simply experiencing emotion. Even

when we believe that we follow convictions, we are the victims of preferences that do not reason. Myths are not confined to savages and children. There are perhaps no scientists who are free from them. Science as a whole is only too frequently the prey of prevailing myths. We are infested by myths. Our self-estimates are mythical. Our public men are hidden in clouds of myths. Partisanship and bigotry create more myths to-day than all the primitive peoples of all times ever dreamed of. What Catholic could recognize the mythical Church against which ignorant bigotry raves. Party politics is nine-tenths mythological. International politics is even more so. The beginnings of the world and of primitive peoples are not more obscured by myths than is the beginning of the great war from which we have just issued. Throughout this series of illustrations, which might be extended indefinitely, we find one enduring fact. A myth is a "fictional and conjectural narrative explaining nature, natural forces, events, and persons with practically no basis in fact". Myths are possible because the mythopoeic faculty is inborn; because invention is easy and research is difficult; because resemblances, coincidences, dislikes, assumptions, and generalizations require no effort and give a measure of satisfaction to mind and will. We see what we wish to see. The wish is prolific father to thought.

Logic, the defender of truth and the keeper of its temple, is an exacting master whom we do not like. The ancient who described his gods as guilty of gross conduct was not on a lower intellectual plane than the scholar of to-day who will believe without evidence any calumny uttered against a public leader whom he dislikes. The willingness of every type of man to believe without question anything against one whom he may dislike is amazing. Suspicion with its horrible magic works changes in our attitude toward friends that are quite as striking as the transformations through which savages believed their imagined beings to pass. Which of us will hold himself a whit better or more rational than the savage, since the comparison is always to our disadvantage? Temperament, prejudice, partisanship, resentment, self-interest make us at times haters of truth as no savages ever were. The enslavement of many of our attitudes to these mythopoeic factors within us is complete. One does not notice that the educated are more

exempt than the illiterate; that the Christian is more exempt than the pagan; that the priest is more exempt than the layman. If it is the business of education and culture to overcome the mythopoeic faculty, both of them must confess to failure. If it is the business of Christianity to conquer the malevolent element in the mythopoeic faculty, we must confess that it, too, has its failure to acknowledge. The priest as an educated man, Christian, specialist in the knowledge and practice of the Christian law, should have conquered the mythopoeic faculty better than any other type of man in the world. Who will claim that he has done so with conspicuous success?

V.

It is well to keep in mind certain elementary facts and limitations of human nature which have a bearing on the priestly life as they have on all men. We are driven irresistibly toward interpretations of persons, events, processes. The awakened mind must be put at ease. We can not secure full objective explanations of motives, limitations, and intentions of others. If we must have explanations and we lack full information, imagination will become active and will invent gratuitous theories. It will be guided by personal attitudes, assumptions, prejudices, coincidences, and the like, and invent theories to explain facts. The course of life forces us into touch with every kind of friend, enemy, and critic; with leaders in Church and in State. Newspapers and magazines hurl at us constantly every kind of information and misinformation. The air is filled with rumors, explanations, and insinuations concerning every one who attracts any attention. It is practically impossible to prevent ourselves from taking attitudes without thought and making interpretations without care. We are driven almost irresistibly to mythological explanations of every kind. If we add to our tendencies from within, this universal pressure from without, we see readily that it is almost impossible to be merely truth-seekers and escape the tyranny of imagination, dislike, temperament, partisanship in our explanations of the character and behavior of others.

In a general way, our personal mythology follows two directions. Our myths are either benevolent or malevolent. They either exalt or diminish others. While both kinds are inevit-

able, there is infinitely less harm in the former than in the latter. The Christian, and above all the priest, has three lines of defence against malevolent myths. Unless he suppress and master them, his conduct will reflect little credit on the law of which he is the qualified exponent. The first defence against malevolent myths relating to others is Logic. That is to say, we should withhold belief in any myth that derogates from the dignity or character of any human being until indisputable evidence is forthcoming. The cultivated habit of unwillingness to believe evil of anyone or to impute it to anyone short of conclusive evidence is the foundation of Christian character. This is of course half of the law of charity. The value of this habit was brought to the attention of the country during the recent war, when representatives of the government asked us to follow to its source every rumor relating to war conditions. Instances of the grossest treachery and vilest propaganda were unearthed, and yet men and women of every degree of education, leadership, and power believed, and repeated these rumors with as little critical care as a savage might tell of wonders conjured up by his imagination.

We may place by the side of Logic the power of reverence for truth and for the good name of others. Unwillingness to recognize facts which disturb our prejudices is widespread. Desire to diminish their force or explain them away when they interfere with our interests or ambition is equally common. Yet both traits are unworthy of our culture, not to speak of our faith. Now reverence for truth as truth and joy in everything that reflects honor on others will enable us to conquer every kind of malevolent myth and prepare us for the Christian life. Of what avail is prayer or expression of the love which is the fulfilling of the law, if the mythopoeic faculty is to be undisturbed in its action in our life.

The second defence that we have against malevolent myths is silence. Perhaps we are unable to control our minds against appearances, assumptions, plausibilities, and the like. Perhaps our views establish themselves in spite of us. In this case, we have at least the power of silence. Is not this the purpose of the commandment given by God, "Thou shalt not bear false witness against thy neighbor"? No doubt the observation of silence would kill all the myths of this kind in the world in a single generation.

The third defence held in mind is found in the development of intellectual interests of any kind that will refine life and purify the taste. The awakened mind must have objects of interest. If serious things do not engage the attention, trifling things will. The clerical mind which has no interest outside of the routine of clerical life is exposed to infection by every kind of myth. But the mind that has a range of cultured interests, not to speak of souls and theology, will never be at a loss in either thought or conversation to account for his time nobly, and be redeemed from the dreadful scourge of gossip and spreading of evil report. Those who might enjoy the task will find an interesting revelation of the way in which a mind can protect itself against malevolent myths by studying the puzzling character of Tom Pinch in *Martin Chuzzlewit*.

VI.

There are two aspects of clerical mythology that are worthy of some thought. The priest may become a myth to himself. That is to say, he gives a fictional and conjectural narrative of himself to himself and takes it so seriously that he judges the world from this standpoint. His rights, his wrongs, his merits, his achievements, take on under the convenient magic of imagination a mythical amplitude that makes his figure colossal. All spiritual writers discuss this process from one or other point of view, though they may not give us such an understanding of the process as a psychologist might. If a priest exercises the powers of the priesthood without the vision of it, he is apt to drift into a mythical self-estimate. The spiritual vision of the priesthood, that is the vision which is truth, should correct our intellectual and moral limitations and make us priestly in view as well as power. St. John the Baptist has given us the law of all time in his words concerning his own relations with Christ. "Oportet illum crescere, me autem minui." Humility, patience, sympathy, docility, self-control, forgiveness, truth-loving are not make-believe attitudes that a priest may put on or off at will. They are assured methods by which truth may be found and followed. Mythical self-estimates perish in the atmosphere where these traits flourish.

We find in clerical life what may be called the "bishop myth"; mythical explanations of motives, actions, and attitudes

of the bishop. Let us keep in mind that the myth is a fictional and conjectural explanation of facts or persons with little or no basis in fact. When the motives of a bishop are imagined and declared, the speaker too often has no basis in fact. What a bishop does or omits is taken as a text on which misdirected imagination does prolific work of interpretation. At times, ambitions are imputed and intentions are ascribed of which the bishop is entirely innocent. Thus the priest may create a mythical bishop who has no existence, and the former adapts his attitudes, comment, and course of action to the mythical figure that he has created. The bishop is an important factor in the priest's life. Curiosity, native to all of us, drives the latter toward theories which explain the former and bring mental rest. Where reliable information is lacking, imagination takes up its work. The work is purely mythical, not scientific. There is no logic or painstaking care in interpretation. Surely the way toward clerical happiness and peace of mind lies in the suppression of the mythopoeic faculty in respect of a bishop.

This is said, not by way of a brief for bishops, but in the interest of the culture, peace, and truth instinct of the priest himself. The priest who is misled by coincidences, conjectures, assumptions; by temperament, dislike, or ambition, and permits these to replace information in the making of his judgments, will know no peace and misunderstand the world. If the priest has an impression that the bishop may from time to time form mythological impressions of him, the suggestion is worth examining, but that falls beyond the scope of this paper.

The wisest among us are reasonable only at times. Feeling, imagination, and fancied interpretations maintain their sway in life in spite of our intelligence and graces. When, however, we recognize this as fundamental, we discover new force in the laws of the Christian life and new meanings in the virtues which it demands. If we place intelligence and charity on guard, and recognize the danger of betrayal by our emotions, dislikes, and preferences, we shall gradually acquire the reverence for truth which makes us free and the graces of truth which curb the mythopoeic faculty and redeem us from its unsuspected tyranny.

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MORAL LAW AND LASTING PEACE.

THERE is a necessary connexion between belief and practice; between Faith and Morals. That was the reason why Leo XIII of happy memory warned the world of the bitter consequences to be expected from the evil teachings about things human and divine which is prevalent in the schools of Philosophy in the secular universities of the world. Like a stream poisoned at its source their false and erroneous doctrines creep into all the orders of the state. They become popularized on lecture platforms and pulpits. They are disseminated by the literature of the day, and are received at last by the common applause of the unthinking multitudes. "Again," says the great Pontiff, "we all see the great dangers which threaten family life and even civil society itself, because of this pestilence of perverse opinions. Truly, all civil society would be much more tranquil, and much safer, if healthier teaching were given in universities and schools."¹

Theory and practice cannot be divorced. What God hath joined together no man dare put asunder. Yet the attempt has been made, and with fatal results; but we fear the end is not yet. It remained for our own day to witness in our moral and social life the dire effects of religious and philosophical bankruptcy. More than eighty years ago Heine wrote: "The religion in which we in Germany rejoice is Christianity. It will be my duty to explain what Christianity is, how it became Roman Catholicism, how from this it became Protestantism, and how German Philosophy is the offspring of Protestantism."² And the poet-philosopher went on to prophesy of the time when that same philosophy would be tried and found wanting to hold in leash the brutal savage passions of the peoples who would gather round Germany as on the steps of some amphitheatre to witness the terrible combat of the nations. "When the cross, that restraining talisman, falls to pieces, then will break forth again the ferocity of the old combatants, the frantic Berserker rage whereof Northern poets have said and sung so much. The talisman has become rotten, and the day will come when it will pitifully crumble to dust. The old

¹ Encyclical *Aeterni Patris* of Pope Leo XIII.

² "De l'Allemagne", in *Revue des deux mondes*, 1834.

stone gods will then arise from the forgotten ruins and wipe from their eyes the dust of centuries, and Thor with his giant hammer will arise again and he will shatter the Gothic Cathedrals."

The order of the Uebermensch is with us. The Herren-moralität of Nietzsche has superseded the sermon on the Mount; Odin has supplanted Christ. Far be it from us to point the finger of scorn at the great philosophical tradition of German thought. The allied nations themselves were apt disciples. The learned of every country made the new morality the common heritage of educated civilization. For years the English-speaking world have been students of German Philosophy and gladly boasted of their intellectual parentage. Modern thought is no longer limited by national boundaries. If Germany had Kant and Hegel and Fichte and in later days Vogt, Moleschott, Häckel, Büchner, and Nietzsche, prophets of the great apostacy and grand rebellion of the anti-idealistic reaction, France too had her scoffing Voltaire, her Rousseau, and her founder and high-priest of Positivistic Materialism, Auguste Comte. And our lately converted Anglo-Saxon civilization, but yesterday deploring the Latin decadence, plumed itself in the possession of the great names of mighty infidels. There was Hume, and Gibbon. There was Mill, and Huxley, and Spencer, the apostle of evolutionary ethics. Religion was discarded in the seats of learning as a fantastic and effete superstition. A creedless philosophy was substituted as an object of worship in the desecrated shrines of Christianity. Even the petty politicians of the eldest daughter of the Church, once again the sweetheart of the nations, gloried in putting out the lights of Heaven only when the philosophers had first made the foundation of morality—the existence of a personal God—a problematical postulate.

Verily the metaphysical age had supplanted the theological; and what is the result? The incompetence of positive morality, which hoped to enforce law and order by brute force, has resulted in a world catastrophe that has pitted nation against nation until every concept of equity and humanity was drowned in an orgy of blood, and the apostate world had drunk to the very dregs the bitter chalice of its own humiliation to the tune of hymns of hate. They could do without religion, without

morality, without Christianity, without God, and God has shown them whither they are going.

Rationalism denied the existence of natural and supernatural revelation. Christ was only a God-intoxicated man. Genius that he was at most, he did not inaugurate the reign of dogmatic religion. At best he was only the author of a new life. The Reformation was responsible for the doctrine of the sufficiency of Faith without works. Its aftermath, the liberal Theology of to-day, stands for a like paradoxical doctrine, for the supremacy of creedless religion. All truths of the natural and supernatural order must be expressed in terms of action. Rejecting intellectual dogma, we are asked to subscribe to the dynamism of liberal theology. And stranger still, the progressive development of the religious sense, which began in the consciousness of right and wrong, demands nevertheless that we accept those mentally rejected dogmas as guides of action. But no compromise between paganism and Christianity can last. At best a doubtfully existing God is a poor sanction for a moral law that was never revealed to the human mind; and natural ethics are rendered nugatory, since duty and obligation on materialistic hypothesis do not necessarily imply any objective intellectual conception of intrinsic moral worth.

Forward-looking men had been asking all along whither we were drifting while the doctrinaires beckoned us ever on in the name of progress and enlightenment until the world at last came to an *impasse*. The ordinary communication of civilized intercourse became impossible. The nations lost confidence in each other's moral honesty through want of common respect for the most elementary conceptions of right and wrong.

How is confidence to be restored between organized societies, so that men and nations may live once more in peace and harmony upon the earth, so that once again men may be taught to respect the dignities and sanctities of life, and practise again those amenities that have sweetened for centuries the daily contact of men in cultured civilization?

Benedict XV gave us the keystone to the arch of world peace when he claimed that the first essential is the establishment of the supremacy of moral right over armed force. The great problem confronting the world to-day then is the restoration

of the moral law to a place of eminence in the minds and hearts of men, where it must command the intelligent respect alike of the individual and the race. It is the first and last and most essential bulwark of temporal and eternal peace. Without this, all human efforts to restrain the passions of men, emancipated from the sanctions of morality and law, within the bounds of reason, no matter by what solemn signatures they may be translated to parchments in council-chamber treaties, will be only miserable scraps of paper, to be torn up at the dictates of expediency, in the first clash of rival interests.

Prussian autocracy and Nietzschean philosophy may have been bad things for the world. Is our only alternative to be un-Christian democracy and Anglo-Saxon agnosticism? If history teaches any lesson to nations, it is that when the fear of God is lost by the individual or the state a rapid decay of morals follows in its wake. This it was that drew from Livy the despairing cry that the evils of his day and their remedies were alike intolerable. Altruistic principles, patriotic sentiment, and fear of the strong hand of law, may account for an external observance of morality for a time. If we are so loud in the condemnation of Prussianism as a trend of thought in Germany, why do we so readily accept in England and America what at best are only pale imitations of the same malignant virus? The fathers of our country appealed to God indeed, but are we so conscious of the necessity of His assistance in guiding its destinies to-day? Is there an attempt being made in intellectual circles generally to try and get along without Him? In so far as our philosophers teach any morality, has it not prefixed to it a note of independence of any divine sanction or origin? What is the philosophical basis of "independent morality"? Is the moral improvement of the community to have no firmer foundations than comes from a decree of the Society of Ethical Culture, that will tolerate for their code no theological or philosophical prejudices in the individual? Is the league of nations to appeal to no more fundamental sanctions for their acts than the International Ethical Association does for its precepts? We write moral textbooks indeed, and we have methods of teaching morals all independent of religious belief, and we naively expect the rising generation to close its eyes piously, and imbibe the greatest respect for law

and order, for right and wrong! Conduct divorced from belief, the rejection of Christian dogma, must lead to evolutionary morals. World conditions to-day justify our position. Natural development apart from Christianity has brought us to the brink of the abyss. Religion is a tyrannical check on the natural man. Away with it, says Nietzsche. Amen, says Clemenceau. Let us put an end to God. He is an obstacle in the path of the superman. The will to power will give all the self-control necessary for the individual. Consciousness of superiority will regulate his relations with the weak. Develop your individuality, says Naturalism. Deny yourself, says Christ. This moral doctrine is not confined to Prussian philosophies. It is the daily bread of the English and American undergraduates. Its causes go back to Kant, to Rationalism, rejection of dogma, scepticism in knowledge, to evolution crudely materialistic or transcendental, Hegelianism, or its antithesis, the biological evolutionary theories of Spencer. But Germany has had no monopoly in these teachings, the practical consequences of which are to-day the greatest menace to civilization. We must put back the personal element into responsibility, a free human being which owes allegiance to a personal God. The criticism of Kant and the absolution of Hegel have destroyed both extremes. Permanent worth must be recognized in personality made responsible to an immutable, infinite, and personal God.

Is philosophy alone able to perform the task? It will fill an important rôle, but it must be Christian philosophy. But the guiding hand of the Church is necessary even in the regions of speculative thought. The wild living intellect of man runs riot apart from the restraining touch of some supernatural monitor. There is only one remedy for the ills of the nations as long as men are actually destined for a supernatural end. The teaching of the Vatican Council was never more justified with regard to the moral necessity of Revelation, even in the truths of the natural order, than it has been in the events that have shaken the world since 1914. God has given the world a teacher and a guide, and in the conceit of its heart it tried to ignore this divine messenger. Where shall we look for th's God-given teacher of the nations? It is no other than the Holy Roman Catholic Church. Democracy will perhaps save the world, but the Catholic Church must first save democracy.

In a celebrated essay Newman drew a sublime and splendid picture of Catholic Christianity in the rôle of protagonist in the great world drama of intellectual and cultivated society. "It was at once a philosophy, a political power and a religious rite; as a religion it is Holy; as a philosophy it is Apostolic; as a political power, it is imperial, that is One and Catholic. As a religion its special centre of action is pastor and flock; as a philosophy the schools; as a rule the Papacy and its Curia."³

What a pity it is that Christendom has lost this magnificent conception of the Catholic Church standing apart in a place unique. At once the champion and the teacher of the moral law, with truth always its guiding principle; its temples the schools of learning; its instruments of research, investigation, and inquiry the reasoning intellects of men indeed, but that intellect enlightened by Faith, and that will elevated and strengthened by grace; and above it all, an infallible magisterium centralized in the person of its august head, the Pope of Rome, ruling the moral world with imperial sway from his palace of the Vatican, but doing it all in the name, and as the Vicar, of the Lord God Almighty, who sitteth upon His throne and is the God of dominion. Philosophy as such must lend its aid, but, like its kindred sciences, it must play a subsidiary rôle. It will be a branch of intellectual activity, but it must never usurp the place of the greater teacher whose origin is entirely supernatural and whose jurisdiction is all divine. "The importance of philosophy is derived from the twofold fact, that it is the basis of all intellectual conclusions on the great problems of religion and Faith, and that it occupies a place in contemporary thought from which Theology is summarily and almost contemptuously excluded. This cannot be doubted by any one who has the most superficial acquaintance with modern literature."⁴ It will be the great weapon of the Church in defending the dogmas of Christianity against the dogmatism of infidelity supported by the specious arguments of the sceptic and agnostic mind. Contempt for the teachings of the Faith must be met "by the scorn of a superior knowledge—a superior philosophy".

³ Newman's Preface to *Via Media*.

⁴ Heuser, *Canon Sheehan*, p. 43.

If the decay of dogmatic Christianity can be traced to its source in the Reformation of the sixteenth century, it is quite possible to lay the blame for the present anarchy in moral teaching at the doors of the anti-intellectualist schools of Reformation philosophy. "Judged by their own canons, they have been tried and found wanting. By their own pragmatic criterion, *ex fructibus eorum cognoscetis eos*, posterity must now pass sentence of condemnation upon them. The foundations of the moral law were laid on an insecure basis, and the superstructure has been washed away before the storm of human passion, like a house built upon the sand. The statue seemed bronze, but the feet were feet of clay. We must therefore go back to other foundations." In these days when men speak much of reconstruction in so many different branches of our social, political, economic, and religious life, when great efforts are being made and new energies loosened, when mighty movements calling for heroic adjustments are sweeping us rapidly in a new future, when the ancient fabric of things has been shaken by the disasters and upheavals of these unsteady, whirling years, it may be well to pause and inquire how far our knowledge is signed with the seal of truth. A bad principle, worse a thousand times, whether it be speculative or practical, than a bad action, may poison the wells of mankind for many years."⁵ Another philosopher tracing the same evils to the same source, enlarging on the recommendation of the last Council of the Lateran, inviting and exciting philosophers to bend all their energies to the duty of making the world safe for morality, writes: "But the study had been long neglected, and, as a consequence, false philosophy invaded every human institution, art and science, producing a hideous perversion in the mental and moral life of individuals, families, and nations. Influenced by this false philosophy, the passions and the base calculations of material interests gradually become the counsellors, the only masters of men's minds, which were left open to every prejudice, and ready to give their immediate assent to the most extravagant propositions, or to withdraw it from the most plainly demonstrated truth on any trivial pretence. They became credulous even to absurdity; incredulous even to

⁵ *Reality and Truth*, J. G. Vance, Ph.D., p. x.

evidence. Embracing irreligion, they willingly lost themselves in shameless licentiousness. Finding virtue and truth a check to all this, they cast them aside as inventions of superstition, or, at least, as things that have no proved existence." ⁶

Christian philosophers for four centuries have been warning civilization of the fruits to be expected from a godless rationalism exalted by anti-dogmatic theologians into a creedless religion. To-day we are surprised to find French atheists and Anglo-Saxon materialists, who before the war wrote books and essays in praise of Kant and Nietzsche, the first and the last of the "European and readable Germans," now finding in these same writers the specifically Teutonic virus which formerly could be found only in some abhorred and discredited Scholastic textbook. It is amusing to read the attempts that are being made by some professors in our own American universities to refute practical conclusions of a materialistic philosophy of life, as exemplified in the great war that has ravaged the civilized world, by appealing to a *quantitative difference* only between man and the tiger ancestors from whom they are evolved by purely natural forces, because forsooth the admission of a *qualitative difference* would compel them to accept these nightmares of sentimental philosophies, a mind, an immortal soul, a God! They know well that right and wrong are meaningless terms flowing from their pens; and, while seeing the absolute necessity of moral laws, they still will not accept the only basis that can give a meaning to vice and virtue, to truth or falsehood. Perhaps the bitter school of experience through which the world has been passing since the summer of 1914 will not have been in vain, if the logic of events will but force us to see that while condemning the baneful results of anti-intellectual theories of morals, we are ourselves propagating in our highest seats of learning the same systems of moral dogmatism, and pragmatism, and humanism that must inevitably bring upon our new world those same evils which are now threatening to destroy the civilization of the old, and have been making Europe a shambles for four weary years. Why rail at German *Kultur* as being responsible for the calamitous war that has devastated Europe, if in our own university

⁶ *Early Essays and Lectures*, Sheehan, pp. 300-301.

chairs we allow distinguished professors, who have certainly the power to influence the lives of thousands of our youth for good or evil, to teach those very principles to which we are now tracing all the horrors of modern warfare and race hatred. It would be interesting if there was a census made of the number of university professors in these United States of America who do not officially profess belief in a personal God. Their number would be comparatively very great. Each of them has a philosophy of life of one sort or another; and even though it may be altogether foreign to the branch of learning expounded in the schoolroom, the class lecture is made a vehicle through the medium of some *obiter dicta*, or other. Through these the teachers' ideas on religion and morality, or irreligion or immorality, are conveyed to hundreds of eager minds, who are just thirsting for this information, which they will never correctly receive from other sources, since our national system of education is constitutionally godless, because purely secular. We are just now getting too patriotic to have the German language taught in our schools, but we are not consistent enough to have second-hand German philosophies banished from our schools and universities. If there is no God, and it is very fashionable for the average university professor to humbly confess his agnosticism, where are the grounds of morality? Could any foreign propaganda within our shores be a greater menace to the foundations of the Republic? For does not the strength of a democracy depend upon the integrity of the individual citizen? Inward rectitude of soul and the allegiance of the heart and conscience to an austere moral code must be the support and concomitant of a correct external demeanor. Enforced outward respect for law and order cannot be a sufficient guarantee for the perpetuation of free institutions. The moral fibre of the individual is the very foundation upon which our whole civic fabric rests. We must re-establish the supremacy of moral right over armed force, in the words of Pope Benedict; and Newman's gigantic conception of Christianity must be realized, when a penitent world turns once again to accept the teaching of a universal Church, the divinely appointed teacher and guardian of the moral law.

The papacy and its curia must be the centre of the new league of nations that is to be, whence shall flow in increasing streams

the teachings of Christianity which will be at once a philosophy, a political power, and a religious rite.

Philosophy alone is incapable of curing the moral ills that now afflict humanity. It must be reinforced by the teaching of an infallible Church. It is the foundation laid by Christ Jesus. He Himself has told us there is none other.

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THE PROMOTION OF MARRIAGE.

IT is somewhat audacious to suggest to the clergy a new and important work, when most of them are all but appalled by the work demanded against the new paganism. The Christian world has awakened now to learn that all the earthly powers are in the hands of this monster. Masquerading in various disguises, renaissance, Protestant, masonic, free-thinker, humanitarian, patriotic, liberal, progressive, in this century it has shed them all, seized upon government, parliaments, press, education, the 'arts and sciences, and thereby has drafted the various peoples, willy-nilly, into its service. The Christian principle and the Christian life are to be slowly pulverized and blown into the dustheap of time. The folly and stupidity of the Protestant body, abetted by the same faults among the Catholics here and there, have helped to enthrone the new paganism. The same classes are helping to secure the foundations of the throne. It will take all our strength, time, substance, to make headway against the old enemy in his fine State intrenchments. Why then this suggestion of further work? Because it is in line with the ordinary requirements of the coming campaign. We are not as badly off as the Christians of the fourth century, with society collapsing and the old paganism still powerful. It is likely that the present order, founded partly on rebellion and rapine, is about to crumble, but the barbarian horde is not to follow. Predatory finance, which has carefully located the earth's treasures, and the scientists of political life, who have mastered the trickery of popular rule, are agreed in supporting an order which means luxury and power for them. They will find a wonderful support in the de-

Christianized millions of the recently Protestant world. This nation is said to own sixty millions of them.

Hitherto inert and indifferent because of sympathy with the faith of their fathers, signs of effervescence are now strong among them. They are adherents of all the fads, Christian Science, New Thought, Buddhism and Brahmanism, Occultism and Ethical Culture; sexual hygiene is one of their inventions; marriages they have savagely attacked with divorce courts, free love, abortion, and birth control; they have made these abominations common talk, even among the children; their example and their talk have contaminated the Catholic body to a serious extent; indeed to the point of hardened consciences, which defend the abominations while receiving the Sacraments. It was once thought that the ability of the Catholic faith to thrive in a fair field would make us many friends. Catholic American success has made us more enemies than friends. It is taken not as a sign of justice, but of our craft. We are still detested, but on different grounds. These inert millions have no religion, but they detest ours; they assist the *Menace* publications; they take sides with our active enemies. Neither our services in the Civil War nor in the present conflict do they accept as patriotic, only as signs of craftiness. They regard us as a danger to the Republic. The school system which we built out of our poverty, to protect the child, has not encouraged them but angered them. They are scheming now to destroy it at a stroke. A study of their casual activity will convince the observer that their main attack is on marriage. To what a pass they have brought it most people know. Whither they are tending most people dread. What interests us chiefly is their influence upon Catholics, and the common people of any American village can describe that influence minutely, and point out among communicants at the altar its hypocritical victims. All this is fairly well understood by the authorities, and indifferently accounted for; but I am not going to discuss it further, inviting rather the attention of the interested to secondary but important matters, which more properly are the concern of the household, with regard to the matrimonial state. They are dangerous and widespread conditions, and seem to be only half understood and appreciated.

The American attitude toward marriage has been consistent from the beginning of our history, and differs completely from the European. Its main characteristic springs from the common opinion that marriage is chiefly the concern of the young people and should be left to their taste and discretion. The parents and relatives have little or nothing to do with it. They may advise and criticize and oppose, but the less the better. The formalities of European custom have been laid aside deliberately. There is no formal betrothal, no binding engagements, no legal ceremonial; and the marriage ceremony is simpler and easier than getting a job on a railroad. The religious features have all been laid aside. The romantic love idea of the popular novel has had its influence on the situation. The entire American world, with few exceptions of any importance, has surrendered to the new method. The Catholic body has become so infected with the general indifference as to show many signs of decay. It is difficult to prevent hasty and foolish marriages; difficult to persuade the young people to a public marriage; many of them prefer the swift civil ceremony in an office, without sanctification or ceremony; the banns have become odious instead of honorable; the general effort is to sneak into wedlock as if nothing of moment had taken place. It is an artificial condition for the young people, born of bad example. They pretend nervousness and shyness, but the girls on tag day and the boys in a fire or police parade display no timidity, seem eager for publicity and display. The real source of this pretended shame or nervousness is to be found in the home training. The indifference or incapacity of the parents to their chief duty is the cause. The young people are no longer trained for marriage as in earlier times, when a girl was taught the housekeeping arts and a boy had his thoughts directed to maintaining a house of his own. The main effort of the parents now is to keep the children with them forever, to decry marriage, to praise bachelorhood, although they dare not yet praise the old-maid state. The married young men often advise the bachelors to remain free, with long descriptions of their home trials. "How lucky!" is the popular comment on bachelor's freedom, and not a few women have passed the same remark on the old maids whom deep in their hearts they pitied and despised.

This indifference of parents does not always remain quiescent. The more resolute oppose by secret or open means the approach of suitors for their girls, and employ the arts of persuasion and satire to delay the marriage of their sons. How cleverly this is done among the simple would surprise the experienced. Here is an illustration: the family had eight children of marriageable age, good examples of the Irish-American stock, bright, alert, sociable. The mother, without a single utterance against the marriage state itself, and behind a cordial reception to suitors, managed a campaign of satire and ridicule against the young men which secured for them a lively rejection of their matrimonial proposals; with the result that the four girls died early and unmarried, quite satisfied that they had escaped the burdens of married life. Of the four boys one married early, but could never bring his wife to meet his mother; a second married after the mother's death and was then over fifty, for the determined old lady lived long; the other two remained bachelors. The extraordinary prevalence of these instances, and the various forms which they assume must be well known to pastors. A shrewd old father with a good working family, foreseeing his helpless old age, highly appreciative of a comfortable home, but deprived by death of his wife's aid, will play the game himself with success; or an elder sister left in charge of the family will scheme against matrimonial invasion of her inheritance. My attention was at first attracted to this strange condition by the apparent failure of certain families in the third generation. For example, here would be a father and mother of Irish birth, whose brothers and sisters numbered perhaps a dozen, who had endured the hardships of emigration and of getting a footing in new lands with splendid strength, who presented the country with ten fine children, and who saw their old age honored with four grandchildren! This phenomenon should open the sleepest eyes, and yet it is as common as our daily bread. Four children in the third generation where there should have been forty. Examination showed many causes for this extraordinary failure, but in my experience the chief was the absence of marriages, or late marriages, among those children; and the source of the trouble was a jealous and foolish old woman, determined to keep her children at her side while she lived. And her old age

was as garrulous against the married state as her middle age had been critical of suitors. A large family brought up in this hostile atmosphere, reduced to a comfortable and harmless routine, succumbs more easily to disease than an active marrying family. These determined old women have often suffered the double punishment of seeing their children perish before their time, while the marrying family next door multiplied on the earth and trooped back on occasions with companies of children to gladden the home of the grandparents. "My children had every advantage," one old mother said to me, "and half of them are dead, and the other half look as old as meself. But the Cronins that lived on potatoes and butter-milk and got no training at all, at all, and married at the cross-roads—there's no end to them." It would be useless to tell her that she had cultivated carefully her own misfortunes, that the married state has been so blessed by the Creator that its duties and responsibilities develop strength, health, longevity, cheerfulness, resource, and that for most people it is the natural condition in the third decade.

The common indifference to marriage condones and favors this unconscious hostility, which passes unnoticed and uncondemned. Among a marrying people like the French Canadians it would be conspicuous, horrifying, and promptly extirpated. With us it remains an idiosyncrasy, except that it has serious consequences. Our young men are never trained for marriage. Although the bookshops carry a good stock of books on the marriage state, so little are the young men interested that they never read them. In the old-fashioned times when marriage was foreseen and prepared for, the growing youth learned about his coming responsibilities by direct teaching and by listening to the family talk over a particular wedding; a discussion which considered the fitness of bride and groom, their genealogy, the wedding outfit, the possible troubles, and the local histories which illustrated each point; he learned to save for his wedding, to become a wage-earner, to win a good reputation, so that his parents would have no difficulty in making the contract; his youth was a steady and careful preparation for a great event and a noble responsibility. Talk now with the average young man of any class and he will tell you at the age of twenty-three that he is too young, that married life

is too expensive for his salary, that women expect too much luxury, and that thirty-five is a good age for marriage. He has learned this from observation and talk, and home influence has confirmed it. His sisters demonstrate for him the extravagance of their sex, and his parents approve of the thirty-fifth year, knowing that if he remains a bachelor till then it is unlikely he will ever marry. He spends all his surplus money on pleasure for the next ten years. He knows no more about the married state than what he hears from disgruntled men, whose sufferings prove their marriages failures. His ignorance is simply astonishing. At thirty-five he is as unfit for matrimony as for a voyage in search of the North Pole. The same history may be written for the young women, but not in so marked and emphatic a fashion. The girls still dread to become old maids, and they have made an honest, enthusiastic, but badly directed effort to keep marriage popular. They have spent too much money on dress and too much time on good manners and entertainment; too much time at the piano and too little at the cook-book; too much effort to win the youth and none at all to overcome the forces working against them in the household, and in society. Their parents have made them hypercritical about the young fellows, and they have dismissed the *willing* youths; public opinion has accused them of extravagance, their dress and behavior have borne out the charge, so that the *unwilling* youths have been confirmed in their obstinacy; the real values of the matrimonial state have escaped them, and so have the young men. What pastor has not seen a group of two hundred likely young people smiling at one another in the same town for ten years, between the ages of twenty and thirty, and never getting married? At the close of a decade they sought husbands and wives among strangers: in a French village they would all have been married within the first three years. In such places it comes to be said that our people do not marry.

In large cities there is always a good number of wealthy Catholics, whose sons and daughters have been well brought up, are able to dress well and to indulge in various luxuries, and whose inheritance one day will keep them in plain comfort. However, the sons must learn a business to support themselves in the meantime, and the young women must marry well.

There's the rub. There's no one to marry with. The young men of their own set cannot think of marrying until their salaries may match the ladies' style of living. The wealthier young men usually seek wealth. The poorer young men, lawyers, doctors, dentists, business men, of good education but of no social standing, are afraid to venture; the current is against them, indifference and hostility on the part of the parents, pride and ignorance on the part of the girls; yet in a few years, when all can see that these girls must remain old maids, the current will have changed in their favor; among a marrying community this fact would have been well known and welcomed, but with us it is recognized too late to be of service. Nothing would seem more easy and natural than intermarriage among Catholics of different races, particularly in this country, where racial differences fade so speedily. On the contrary, nothing is more difficult. The Irish long considered it a disgrace to marry with foreigners, and a crime to marry a "dago." The boy or girl who took a French-Canadian husband or wife in New England fifty years ago was ostracized, and the one girl who accepted an Italian husband was all but mobbed at the church. When this racial disdain yielded to better sense, the other parties had acquired *their* disdain and refused to court or be courted. It is still rare, intermarriage of this kind, though not so rare as formerly. Anyone can see what a leverage race-difference gave the indifferents and the malevolents: also how badly the poor professional fared at their hands. Many wise people observed the situation, regretted it, talked about it, but no voice was raised against the hostile, in behalf of the sufferers, and nothing was done to change a situation which everybody regretted when consequences became painfully visible. The most curious feature of the condition was the parental disregard of the sexual factor in human life. Celibacy was supposed to be as easy to their children as to its proper devotees. Rather there were no suppositions whatever. The matter never appeared in court. It never occurred to even the more intelligent and worldly that the constant provocation of the sexual instinct by the corrupt world in this time could have any effect on their obedient and submissive children. There was great astonishment and no forgiveness for the culprits when the inevitable tragedies happened.

When one adds to the traditional American attitude of indifference, the indifference of the State to its most important social institution, there will be no surprise at conditions and consequences. The Federal Government left marriage to the States. The States dealt more with easy marriage and easy divorce than with beneficent, encouraging, and constructive legislation. In fact the suspicion is legitimate that divorce lawyers formulated the laws of marriage, as pension lawyers drafted our pension laws. One fact in American life is notorious and preëminent: that its people have done nothing for the marriage state, and have done very much against it. When we see the growth of the educational system of the Republic, and count the talent, the industry, the millions that went into it, merely to provide a fair education for one section of the people, and then turn to the greater, the more vital factor in the life of a State, and find its legislators spending no money upon it, and doing their best to weaken and defile it, we have a well-founded opinion of their folly and a strong suspicion of their educational zeal. When we see the enthusiasm brought to the conservation of the forests, the irrigation of the deserts, the transformation of the immigrant into an American, the swatting of the fly, the prohibition of alcoholic drinks, and then look in vain for a solitary organization concerned with the institution of marriage, we have a right to consider this people as lacking in balance, perspective, and knowledge of their own true interests. We are no longer astonished that the advocates of crimes against marriage have grown so bold, so well organized, so capably financed, so offensive, so diabolic; that the number of deserting husbands, who leave wives and families to starvation or to public charity, has steadily increased; that criminal practitioners have become so numerous and audacious; that so many drug stores have become secret agencies of their infamies; that their secrets and their methods have become public property; and that a public conscience of extraordinary callousness has developed. With each State quiescent, the marauders have enjoyed a clear field. As for the leaders in our great public movements, so keen in their different enterprises, one wonders why they close eyes and ears and mouths on the most vital question of all. They must see, they cannot help seeing our approach to the abyss: why then

the failure to cry out; why the astounding silence? Is there some secret malign force cleverly working to keep them dumb? Are the legislators who became responsible for easy divorce and other abominations carefully watching their fences? Is there any connexion between the indifference of the State and the economic condition which has so studiously ignored the married man and the parent in the distribution of wages?

It is admitted on all sides that the parents of large families are the chief benefactors, the mainstay of any state. Yet this vital factor in social life receives no recognition for his services. He gets the same pay as the bachelor: because his services to the nation are not considered in the wage system. It is no business of the capitalist that his employe is supporting a family. That is the laborer's concern. In earlier times, when labor was scarce and the children were needed in various industries, such as the cotton mills of New England, the employer was more than solicitous for the father of a numerous family; he found him work at good wages, built him a good house, and kept him in good humor, so that the children would not escape the mills. That day has passed, except for certain limited districts. The older a parent grows the less his wages. The young bachelor is now in demand, for his elasticity, enterprise, and endurance. It is admitted that his fickleness, eagerness for change, independence of spirit, love of travel, fondness for occasional dissipation, are serious blemishes, but not as unprofitable for the employer as the slowness, dulness, conservatism, lack of enterprise, of the middle-aged father of a family. The father's best qualities add nothing to the dividends of modern capitalism. His steadiness, devotion to duty, love of regularity, interest in the work which supports his family, trained intelligence, have been found wanting in the matter of dividends. His wife and he get no return from their direct service to the State and to Industry in educating and training a family. The gross and terrible Capitalism of this time turns from the father and mother to the cheap labor of Asia, and sees its dividends swelling when that sort of labor comes in. It is a curious comment on American thought that criticism of this situation is so rare and barren among the professional reviewers. The new industrialism and the old capitalism alike seem to avoid the subject. Is it an intuition that

not very far off new conditions, like the invasion from Asia, will leave the parent as complete a cipher actually as he now is morally? Some forms of Socialism plan his disappearance and hope to make the State the trainer of the child, leaving the father and mother to the honors without the cares of paternity. It is not strange that so many should approve that idea, seeing how little appreciated is the work of the working parent to-day. In laboring populations the position of the father has become pitiable through the mere working of the economic scheme. His family despise him almost as much as his employer. He can earn but little more than his younger children. He is played out in the world's estimation at the moment when intelligence, skill, interest, steadiness, and fidelity are at their best in him, when his success in bringing up his family has merited reward and acknowledgment; and the world labels him a supernumerary, jeers at him coldly, and throws him a ten-dollar-a-week job in contempt. It is easy to see what effect such a condition has upon the young man thinking of marriage. It is discussed widely among the workers. When the question of marriage comes up in the local clubs, or on the curb, here is the young man's statement: "What should I do marrying, when it costs so much to keep a wife, and more to keep her family? And what chance has a married man these times? Look at old Morris, after raising ten children; the company gives him ten a week and everybody gives him the cold shoulder!" An expert economist could sum up no better. Wages are graded for expertness, for efficiency, for increased production, for the mere stimulating of industry; but who ever heard of wages increased for each child born, either from the State or the employer, the direct beneficiaries?

Now line up all these influences working against marriage at the present moment, and compare them with the forces in favor of the married state. The American idea of non-interference, the consequent indifference of all concerned, the hostility of certain parents, the lack of direction in so important a matter, the economic hostility to marriage, the difference of the State, the indifference of the leaders, the prevailing immorality, the easy divorce and easy remarriage, amounting to concubinage, on one side; and on the other, what? Nothing clearly visible but the natural tendency of men and women to

marry, and the ease with which the contract can be made. It is a fine tribute to the natural law of sex that its working has so long resisted the assaults upon it. At the same time thoughtful men are alarmed at the increasing percentage of divorces, of desertions, of matrimonial failures, and of erratic teachers, and they are convinced that the time has come for a direct and efficient defence of the marriage bond, the marriage state, and the family. They are also convinced that measures should be taken by all the interested parties, State, leaders, teachers, parents, relatives, and matrimonial candidates, for such a promotion of marriage as shall lessen the prevailing evils and increase the benefits of married life. As Catholics have a deeper and holier interest in what for them is the indissoluble bond, and also a Sacrament, they should naturally be first and foremost in a movement of this kind. We have all seen the success of such societies as the Propagation of the Faith for missionary work; we have admired the methods of Church Extension in building up home missions; the League of the Sacred Heart, the Holy Name Society, the Knights of Columbus, the various aid societies, have proved the interest which the people take in their spiritual and temporal welfare; the Encyclical of Leo XIII on Labor and that of Pius X on Frequent Communion illustrate what powerful pontiffs can achieve in social and religious matters: now here is a matter of deeper importance than all these mentioned, and why should not similar agencies be set working in its behalf? In fact it may be asked, honestly and pointedly, so far as this country is concerned, why have they not been in action long ago? The evil conditions have been apparent for over two decades. Can anyone recall a single measure employed extensively and effectively to remove or relieve them? As we live in a country and a time when organization has become a mania, chiefly because of its successes, and when the Catholic body has won some glory in that field, is it not more than curious that marriage has received no attention from the experts or the enthusiasts? It seems advisable under the circumstances that our leaders should consider the situation and make a beginning of systematic and persistent effort. The simplest for a beginning would be marriage conferences in connexion with the ordinary parish work, at which the points touched upon here could be examined at

leisure. Steady discussion and observation and report will convince the most indifferent and skeptical that no fancy picture has been drawn in this article. If all our existing societies found a need for their activities, and were astounded at the details which lay behind the need, the matrimonial need and its details will cast all others in the shade. The student of social conditions, as his eye wanders over the field, will speculate sadly on the queer tendency of human effort to take up the minor enterprise first, and in the very dust of its success lose sight of the essential and necessary enterprise, waiting like a poor scholar for the attention and encouragement lavished on his inferiors.

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CATECHISM TEACHING.

II.

LEARNING BY ROTE.

THE proposition I wish to lay before the reader as the conclusion of the observations in my last article is that religious instruction should be carried on with a minimum of verbal memory exercise.

There are of course parts, such as the Ten Commandments and the facts and teachings of Holy Writ, which call for accurate memorizing. For the rest, the essential element in instructing the Christian, primarily and absolutely, is that he be made to understand the teachings of Holy Faith. It is chiefly a task of getting the intellect to grasp ideas. The words in which these ideas happen to be clothed is quite secondary. Once the mind is in possession of the fact or truth, it matters little by what formula it has arrived at its knowledge. I have never met any teacher who could explain to me why it should be necessary to insist on a definite text to be memorized, if the subject of the definition be clearly understood by the pupil.

The only purpose that the rote method followed usually in our catechism classes is supposed to serve, is that the pupil shall thereby retain the truth to be taught. But is it likely

that a child will have more difficulty in retaining the thought or idea which it has intelligently grasped, than the memorized words which it does not understand? Experience seems to indicate that many a youth who has once got a clear conception of "temptation", "occasion of sin", "grace", "indulgence"; of the distinction between "slander" and "detraction", or "oath" and "vow", and so forth, may yet be quite at a loss to give a catechetical definition of these terms. Old men who for years have neglected their duties will often revert with penitent mind, not to the definitions of their Catechism, but to some incident connected with a good confession or a practical example in the past. They will make an act of contrition by striking their breasts, though they may no longer remember the words of the *Confiteor*, which once they knew by heart.

It may be objected that memory work has always been a recognized part of pedagogical instruction and that to eliminate it is to revolutionize the whole system of teaching. I entirely agree with this statement. Memorizing has its legitimate part in all scholastic work. But it must not be made the sole or even the chief work of teaching, as is usually done in the Catechism class.

Professor Fitch, writing on this subject, sums up the task as follows:

When the object is to have thoughts, reasonings, facts reproduced, seek to have them reproduced in the pupils' own words. Do not set the faculty of mere verbal memory to work. But when the words themselves, in which a fact is embodied, have some special fitness or beauty of their own, when they represent some scientific datum or central truth, which could not otherwise be so well expressed, then see that the form as well as the substance of the expression is learned by heart.

Applying this rule to the teaching of Catechism, the amount of matter to be memorized will be greatly reduced from its present proportion. We might wisely memorize great religious truths expressed in language at once concise, pithy, and captivating, just as we learn proverbs or certain phrases and sentences from Shakespeare and other masters of thought and speech. The music of words helps us to remember a truth and

the lessons of duty which the truth conveys. But this is very different from memorizing long, verbose, and wearisome sentences, and uninteresting forms of expression found in the Catechism.

The prominent educator whose dictum I have just quoted makes the following rather trenchant pronouncement on the particular method now under discussion.

To insist upon a book of questions and answers being learned accurately by rote is to assume that there is to be no real contact of thought between scholar and master, that all the questions which are to be asked are to take one particular form, and that they all admit of but one answer. There is no room for inquisitiveness on the part of the learner nor for digression on the part of the teacher; no room for the play of the intelligence of either around the subject in hand; the whole exercise has been devised to convert a study which ought to awaken intelligence, into a miserable mechanical performance, and two people who ought to be in intimate intellectual relations with each other, into a brace of impostors—the one teaching nothing, the other learning nothing, but both acting a part and reciting somebody else's words out of a book.

Unsparing as his words appear, they not ineptly describe what frequently takes place during the half or three-quarters of an hour the child is obliged to spend in the Catechism class.

As evidence of the extent to which the convictions of a great catechist of a previous generation harmonized with the theory of modern educators, allow me to quote the saintly Father Furniss, C.S.S.R., so often referred to as the apostle of children. In his *Sunday-School or Catechism* he gives several pages of specimen questions and answers on different subjects, clearly laying it down, however, that "these questions and answers do not suppose any previous learning by heart. They are intended to *suggest ideas* to children rather than a *given form of words to be learned by heart*. A distinct and simple *idea* will remain in a child's mind when a form of words even often repeated will not remain."

The method advocated in this paper—Catechism with a minimum of verbal memorizing—had an ardent advocate in the late Right Rev. Bishop Bellord, in whose all too early demise the cause of religious instruction suffered a loss really irreparable. The preface to his admirable Catechism boldly announces his plan in the following words:

This Catechism appeals chiefly to the intelligence of the learner, and not solely, or even primarily, to the merely verbal, mechanical memory. The repetition of long formulas difficult to understand is not knowledge; learning by rote should be secondary, and an occasional aid only to the exercise of the intelligence.

The chief feature of this Catechism, on which the author principally relies for its success, is that very little of it is intended to be learned by rote, word for word. When children have read a lesson once or twice, or have had it read to them, and are then questioned about it, it will be found that they quickly get into the way of attending to sense rather than to words, and of answering more intelligently and accurately than when they are limited to one cut-and-dried set of half-understood formulas. Everything is intended to be, in a broad sense, "committed to memory"; but the author deprecates the insistence on unimportant verbal minutæ. This only eliminates the attention from that which is more important—the meaning of the truths.

On the other hand, while learning by rote is the well-nigh universal practice, I should like to ask on what authority do we maintain so positively that children *must* learn their religion in this way? When and by whom was this method decided upon? Or rather, was there ever an authoritative decision given to this effect? To all of us who grew up under the system it was represented as an inviolable tradition. No other system could be tolerated. Very often it has been the sole test. A child who has not memorized the answers given in the Catechism has been *ipso facto* pronounced deficient and unprepared for Confirmation.

We, as pupils, accepted the method as a matter of course, irksome as its application usually proved. Perhaps relentless insistence upon it, in spite of its irksomeness, only served to convince us of its importance. In any case it was in force everywhere, no less in the Sunday school than in college classes later on. The day eventually came when as junior assistants we were assigned the duty of visiting the parish school. Here again the same system prevailed. Who were we to assume that all this stern adherence to a practice was totally and radically a mistake? Instinctively, unquestioningly, almost unconsciously, we accepted conditions as we found them and rigorously demanded that the words of the book be repeated accurately at any cost. Our successors had had much

the same experience and made the same contribution to the support of the system. Thus the tradition has been maintained. Catholic schools, teachers, and clergy have clung to this practice, not because any council, ecumenical, provincial, or local, had ever so enjoined, not because names of distinguished educators could be quoted in its support; not because its merits had been substantiated by thorough inquiry or experiment, not because its superiority in results was undisputed, but simply because it had been in possession from time immemorial and we instinctively accept what time and universal adoption seem to have sanctioned.

Another potent influence has been at work helping to perpetuate this notion. Down to the present generation the class-rooms of our colleges attached what is now considered undue importance to verbal recitations as a means of making progress in secular studies. For reasons which need not be dwelt upon here, we have been the last to abandon the practice. It is at last gradually disappearing—perhaps has disappeared. If there still remain a teacher of Latin grammar who makes his duty consist in hearing the pupil recite rules of syntax, quote examples, enumerate exceptions, repeat the “remarks”, the “observations”, all this with a faithfulness that could not be surpassed in memorizing the Apostles’ Creed, and so, day after day, until a hundred or more of such rules, examples, exceptions, remarks, etc. have been accurately committed to memory; if there still remain a teacher of English grammar who insists on all the theory being learned by rote and pays no attention to the exercises supplied by the author; if there be a teacher of geography the walls of whose classroom are never disfigured by maps, it being considered sufficient to require an exact memorization of the words of the book; if there be a teacher whose conceptions of schoolkeeping is summed up in the instruction “Go and learn that lesson and then come and say it to me”; let us hope such cases enjoy a blissful isolation. Nevertheless this method—or rather lack of method—obtained not so very long ago. Generations of our clergy have grown up under it in certain European countries and here. In the work of religious instruction, therefore, should we be surprised to observe a general disposition to fall back on a word-for-word recitation of the Catechism?

A CATECHISM NOT A COMPENDIUM OF THEOLOGY.

Authors of Catechisms in general seem to experience insuperable difficulty in breaking away from the order, the method, and even the very terms adopted in standard treatises on Theology. Rather they do not break away at all. That such treatises serve their peculiar purposes to the utmost satisfaction of all interested is not a reason for presuming upon their being suited to the minds of little children. On the contrary, the qualities which specially commend them to students of maturer years and training are precisely such as tend to make their adoption in a junior class an impossibility. The method of exposition by which a primary school teacher and a seminary professor respectively proceed is in most cases diametrically opposite.

Such terms and expressions as "satisfying the Divine Justice", "supernatural gift", "the nature and effects of the Sacraments", "acknowledging God's supreme dominion over us", with which many of our Catechisms are replete, are nothing more or less than the words of Theology anglicized. They convey no idea to the child, because they have not been translated into the child's language. No work is translated until it is made intelligible to those who are expected to read it. The service the translator renders his readers consists essentially in making intelligible to them a literary work which otherwise would have remained unintelligible to them.

Someone has tried to palliate this feature of our Catechisms by maintaining that the author is addressing himself in these instances not to the pupil but to the teacher. If so, what he produces can hardly be considered a textbook for children; it remains a volume for the use of theologians and scholars, not for those who really need it. He may have succeeded in enunciating the truths of religion in a language accurate, safe, and beyond the criticism of the heresy-hunter; but he has thrown on the parent or teacher the burden of conveying these truths to the young and the illiterate. If the theologians, possessed of some literary skill, will not venture away from the safe moorings of Scholastic terminology in order to make an idea intelligible to the young and simple-minded, who is going to do it? Is it reasonable to expect the parent or Sunday school teacher to undertake the task?

Not infrequently we hear an elementary Catechism commended in the very highest terms simply because it contains so much doctrine in considerably less than a hundred pages. Its statements are made succinctly, with the greatest precision, with grammatical accuracy, with grace and dignity of expression, often with a rhetorical balancing of clauses. Precisely because all this is achieved the composition is the more likely to be beyond the grasp of the youthful reader. Not long ago I heard a worthy pastor make this remark: "I consider that Catechism simply marvellous; I knew every word of it by heart before I was ten years old; it was the book we used for years afterward; but it was only when I had gone over it several times with the children of my parish school that I realized the wealth of doctrine it contained." What the good father really said was this: "I required five or six years in college, a complete course in philosophy and theology, and several years in the ministry to grasp the full meaning of the questions and answers in that book; therefore the ordinary child should understand them at the age of ten or eleven." The book is probably an admirable compendium of theology but not a Catechism.

A CATECHISM WITHOUT VOCABULARIES.

If I am not taxing the reader's attention unduly, I should like to emphasize in many Catechisms certain common features which occasion much of the dissatisfaction experienced in their use.

That average classes do experience frequent difficulties with the language in which religious truths are expressed is evident from the lengthy glossaries considered to be necessary introductions to every chapter. Are they not at best a necessary evil rather than essential elements of an ideal system? In the first place, they increase the child's burden; they impose upon him the extra task of learning so much more matter by rote. This could be pardoned did the process have the effect of clearing away difficulties; unfortunately, in many instances they fall short of the purpose they are intended to serve. To have learned the meaning of a word, or of all the words in a given passage, does not necessarily make that passage intelligible. Countless experiences with Latin and Greek texts in our student days and since have surely convinced us of this.

Instead of drawing up vocabularies, why not simplify the language of the Catechism? Should not that language be directly intelligible to the child? Should it not be such as to leave no need for vocabularies and explanations? No one can fail to realize the importance of this aim. The question will naturally arise, "Is such a Catechism textbook possible?"—another way of asking, "Can the truths of religion be told in language easily understood by the young, the unskilled, the illiterate?" A very grave question certainly. In attempting to answer it, one recalls how multitudes of all classes and conditions hung upon the words of our Blessed Lord. Nor can we suppose it at all likely that the discourses of the Apostles were unintelligible to the masses unless provided with a dictionary. God has made His revelation for all. Is that revelation necessarily so abstruse as to prevent its announcement in terms comprehensible to any but highly developed intellects? To be honest with ourselves, and with the world at large, if our Catechisms are too difficult for those in whose hands we place them, is it always the doctrine that is at fault?

Let us take examples. One Catechism in high repute for generations says that "the principal mysteries of religion are most necessary to be explicitly believed;" that "it is a mortal sin to miss Mass on Sundays if *the omission be culpable*;" that "the Church grants indulgences to assist our weakness, to supply our insufficiency in satisfying the Divine Justice for our transgression". Is it not really possible to express these doctrines in language which the young and uneducated may follow? Not one child in a thousand will understand the following question and answer taken from the third chapter of a Catechism and therefore proposed to the child when he has scarcely completed his eighth year:

Q. What do you infer from the sufferings and death of Christ?

A. The enormity of sin, the hatred God bears to it, and the necessity of satisfying for it.

A vocabulary provided according to custom would offer a definition of "infer", "enormity", "necessity", and "satisfying"; the child would be expected first to memorize these four definitions and then the formal answer to the question. At the end of all this not one child in five would understand

the text even then. Would the work of instruction be lamentably compromised if the same question and answer were expressed as follows:

Q. What do the sufferings and death of Christ teach us about sin?

A. They teach us:

- (1) how great an evil it is;
- (2) how God must hate it;
- (3) that it leaves a very great debt to be paid.

Again, an answer referring to the preparation necessary for Confirmation says:

Persons of an age to learn should know the chief mysteries of Faith and the duties of a Christian, and be instructed in the nature and effects of this Sacrament.

The glossary defines "mysteries", "duties", "instructed", "effects", and "nature", the latter alone requiring thirteen words. What a memory task for the pupil! Would some think like the following not suffice?

Persons of an age to learn should know:

- (1) what every Christian must believe;
- (2) what every Christian should do;
- (3) what Confirmation is, and what it does for us.

Instances may occur, it is true, when the problem of conveying certain doctrines in simple language and, at the same time, confining ourselves to the space usually allotted to a question and answer may be beyond us; what does this prove? Perhaps that certain matters in religious instruction should not be written in the form of question and answer; perhaps that a thorough presentation of certain truths calls for a succession of questions and answers; perhaps therefore that our present textbooks are too small for the exposition of doctrine on this plan. If so, what of it? Where is the objection to enlarging them?

In my next and concluding paper I propose to point out what a Catechism which eliminates definitions and avoids abstract terms might do for our children.

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A PIONEER MENNONITE SETTLEMENT IN NORTHERN NEW YORK.

AT the close of the eighteenth century and at the beginning of the nineteenth, large grants of land, from time to time, were made by the State of New York to speculators in wild lands. The largest of these grants in northern New York was Macomb's Purchase, made on 10th January, 1792. This vast tract lay in the angle between the St. Lawrence River and Lake Ontario. It contained 3,816,960 acres, and embraced all of the western slopes of the Adirondacks to the Lake of Ontario, practically the present counties of Franklin, St. Lawrence, Jefferson, and Lewis, with a part of Herkimer. The price was eight cents an acre. Alexander Macomb, Daniel McCormick, and William Constable were equally interested in this purchase. Soon after the purchase, Macomb became insolvent, and William Constable became the principal owner of the tract. From him, through its agent Pierre Chassanis, a French company, organized under the name of "La Compagnie de New York" on 31 August, 1792, bought a large tract of land, 610,000 acres along both sides of the Black and Beaver rivers in the counties of Lewis and Jefferson.

The story of this famous company is the story of an attempt on the part of the outlawed nobility and clergy of the old regime in France to found in the wilds of the New World a colony on the coöperative plan where they might find peaceful rest and a secure asylum from the reign of terror and the horrors of the revolution in the Old. The settlement was named Castorland, the land of the beaver, which name is doubtless a literal translation of the old Indian Couch-sach-ra-ge, which means in the Iroquois tongue the "Beaver hunting country", Castorland being taken out of the western half of this old Indian hunting-ground.

The whole romantic scheme, beautiful and promising beyond measure as an ideal upon paper, ultimately failed, and all that remains of it now is the name of a railroad station on the New York Central. The lands finally became the property of James Donatien Le Ray, Comte de Chaumont. No man in its annals is more intimately associated with the settlement and development of northern New York than he.

Le Ray de Chaumont belonged to the old nobility of France. About the year 1808 he came with his family to reside at his chateau at Le Rayville on the Black river, near Watertown. Wishing to colonize his possessions, he secured a certain Jacob Kiefer, a native from the vicinity of Metz, as his land agent. It was in 1830 that Mr. Kiefer brought the first families over from Europe to open up the wilderness on the banks of the Beaver river in what is now known as the township of Croghan, Lewis County, New York. During the next few years he made repeated trips to the old country and brought back with him each time a number of new families.

These pioneers came from the same section in the provinces of Alsace and Lorraine, which at that time still belonged to France. They spoke the same language, French, and a patois which passed for German. It was for this reason that the little hamlet which sprang up came to be known as French Settlement, in contradistinction to others near by, formed later, known as Prussian Settlement and Irish Settlement. When in 1841 it was formed into a town, it received the name Croghan in honor of Major Croghan, an officer of Tippecanoe and Fort Stephenson fame.

The new settlers were greatly divided as to religious belief. A number of them were Catholics. The rest were Protestants. They called themselves "Alt Difers", or Old Baptists. Locally they were known as Hook-and-Eye Baptists, because they wore no buttons on their clothes: instead they used hooks and eyes. As a matter of fact they were the Amish people, an offspring of the Mennonite sect, and their origin as a separate sect, consequently, dates back to the sixteenth century. Their line of descent is not difficult to trace.

Menno Simons, the founder of the sect called, after him, Mennonites, was born in 1492 at Witmarsum in Friesland. In 1516 he was ordained to the Catholic priesthood, and in 1532 was appointed parish priest of Witmarsum, his native place. Carried away by the general religious upheaval of the times, he resigned his charge in 1536 and became an Anabaptist elder.

The movement of reform started by Luther and the other reformers soon got beyond the control of the leaders; new and independent views sprang up everywhere in virtue of the principle that the Bible is the sole source of faith. Since faith is

placed before baptism in the Bible, some claimed that baptism was to be administered only after a person had come to the use of reason, or adult age, and could profess and embrace the faith. Hence baptism of infants was wrong, and those who had been so baptized were to be baptized again. For this reason they were called Anabaptists.

They advocated a return to the simple Christian ways and virtues of the early Church and considered civil authority as opposed to the true conception of the kingdom of Christ. There were two parties. The moderate wing relied on moral means, hoping for a peaceful religious conversion of the Christian world to their ideal of a reform. Till then authority was to be tolerated and obeyed, but no one was allowed to accept civil office. The radical wing, on the other hand, wished to bring about the overthrow of the present order and to introduce the reign of Christ by force and the power of the sword. An effort in this direction made at Muenster by John of Leyden and Bernard Knipperdollinck met with disastrous consequences.

After the excesses of Muenster had been suppressed, the more moderate elements among the holders of Anabaptist views turned to Menno Simons, who came to be universally recognized as their leader. Devoting his life to the interests of the sect, he exercised no small influence as a speaker and more especially as a writer, so much so that the very name of Anabaptists was superseded by that of Mennonites. He died in 1559 at Wuestenfeld in Holstein.

Menno was but poorly schooled in theology and hence incapable of dogmatic development; his doctrine consisted practically of a moderation of the fanaticism of the ultra-Anabaptists, plus some few remnants of his former Catholic belief. Of the sacraments he retained only baptism of adults and the Lord's Supper, in which, however, Christ is not really present. Nor are they sacraments properly so called, but merely signs symbolizing the spiritual power coming from Christ. The true mark of the children of God is faith operative in charity; not faith alone, as Luther taught. The fatherhood of God and the brotherhood of the elect was his central idea; his rule of life did not lie in dogma but rather in discipline.

Local differences soon arose and the Mennonites split up into parties. Their stronghold was in Holland, where they are

to-day officially known as "Doop-gezinde" or Baptist Persuasion. At an early date large communities also existed in Prussia and in southern Germany, in Switzerland in the Cantons of Bern, Basel and Neuchâtel, and in France at Nancy, Toul, Franche-Comté, and Alsace-Lorraine.

The Mennonites of Alsace-Lorraine, the branch with whom we have to do, were historically connected with the earlier Swiss movement, the Amish or Upland Swiss Mennonites. It was these latter who first rejected the use of buttons and the practice of shaving. The Amish Mennonites of Alsace and Lorraine held themselves entirely aloof from the other Christian denominations, who were considered as of the world. Their various communities, scattered throughout the land, were independent of one another, the only tie to bind the whole being the bond of brotherly love. Their meetings, usually held in the houses of the different members, were presided over by an elder, who was chosen by the congregation. If the congregation had members enough, a church was erected, plain of exterior, and with no adornment within. They were a pastoral people, frugal and industrious, distinguished for their extreme simplicity, having no affiliation with the world. Such were the Amish people of Alsace-Lorraine and as such they came to Croghan.

To understand the task that confronted these pioneers who came from fields of labor in the agricultural sections of France where intense cultivation was practised, and to realize the pioneer work they did, we must go back a hundred years in the history of Croghan. A century ago the lands now dotted with shining homes and grazing cattle were no more than a dense wilderness, standing untouched as such for thousands of years, where giant forest trees sprang from seed to sapling, to full growth and age, destroyed by time only, to be replaced by others of the kind; where rivers and rivulets abounded in fish, beaver, and otter; where ranged herds of deer, wild game, the wolf, panther, bear, and other beasts of prey, all indigenous to the soil, and where only recently had roamed the Indian of Northern New York, the Oneida tribe of the Six Nations, the dread Iroquois League which comprised the Mohawks, Onondagos, Senecas, Oneidas, Cayugas, and Tuscaroras.

At this time there was no trace of a settlement. The forest stood grim and silent, unspoiled by the hand of man. Latterly it had been penetrated by the surveyor, and only occasionally had a white man come in search of game.¹ So when the immigrants, brought over from the intensely cultivated farm lands of the French provinces in 1830, first arrived at their destination on the banks of the Beaver river where their homes were to be reared, they trod on virgin soil. Their journey from Lowville, ten miles distant, had been through an almost impassable forest. No cabins were waiting, no shelter, no clearings; all these must be wrung from the wilderness. Mr. Kiefer, representing M. de Chaumont, pointed out the lands for sale and each one bought according to his means and credit. Land was cheap, selling anywhere from \$1.50 to \$3.00 an acre.

The settlers built their homes, rough log houses, directly in the woods. They set to work clearing their lands, with ax and saw, felling the great forest trees, and burning them up, leaving the stumps to be pulled out later. The first object was to raise crops to furnish bread for the family. Gradually more and more land was cleared for crops and pasturage. Flax was spun from which garments were made; sheep became numerous and yarn was spun. The wives of the settlers made rough but very strong cloth of wool and flax mixed. Most of the material consumed by them was made by themselves. But few luxuries were available; if anything more than a necessity of life was wanted, a trip to the nearest commercial center, Lowville, was involved. But in time the clearings widened out more and more and enlarged their area; the settlers surrounded themselves with more and more comforts, and the cozy

¹ Some of these had been men of distinction, among others Joseph Bonaparte, ex-king of Naples and of Spain and the favorite brother of the great Napoleon. Under the assumed name of Comte de Survilliers, Joseph, in the year 1815, purchased a large tract of wild land from his friend Le Ray de Chaumont, for a summer hunting park, lying around and including the beautiful lake Bonaparte in Lewis County. On his journeys Joseph often stopped at Carthage on the Black river, where a long reach of still water extends up the river for many miles, which is navigable for small steamers. On this part of the stream Joseph would launch an elegant six-oared gondola, and, following the course of the river and then entering the Beaver river at its mouth, he would proceed up this river to the first falls, where he and his entourage would disembark and proceed further on foot, seeking game, building campfires at Croghan and other points on the river.

cabins were displaced by modern new houses. And so the settlement continued to prosper year after year until the country for miles round about became rich farm land, cleared of stones and stumps, pleasant to behold in its green coloring of growing crops, dotted with grazing cattle and smiling homes, such as we behold Croghan to-day.

Though the Amish people prospered more and more materially as the years went on, many of them even becoming relatively wealthy, they did not change as a religious type; they remained essentially the same as, in the pioneer days of Croghan, they had come over from Alsace-Lorraine. They remained a pastoral people, frugal and industrious, distinguished for their extreme simplicity, having no affiliation with the world. Thus there could be witnessed in our own age and in our own country, proud of its modern progress and enlightenment, a community which in many ways strove to copy the life of the primitive Christians, and to realize the dreams of idealistic reformers of the sixteenth century.

In their exalted idea of their calling as the elect, the chosen children of God, they would have nothing whatsoever to do with the world and its ways. Their very dress was distinctive. The men wore low-crowned hats, broad of rim, all alike. Their garments of peculiar pattern displayed neither buttons nor button-holes; hooks and eyes were used instead. The men wore full beards, the practice of shaving being considered one of the vanities of the world. The women likewise were attired in garments of extreme plainness, resembling somewhat the dress of the Quakeress. No ring, brooch, or jewel was allowed, nor elaborate coiffure. The hair was plainly combed down the sides and coiled at the back in a simple braid. On their heads in the summer time a shaker, or light hood, was worn; this was replaced by one of similar cut, but quilted, to give warmth in the winter.

On Sunday morning they met at the home of a member previously notified. Here the worshipers would gather to listen to the exhortation of the elder. The meeting opened with the singing of a hymn by the entire congregation. This was followed by the exhortation and prayer and closed with another hymn. At their periodic communion services they partook of the Body of the Lord and the Blessed Chalice. In

greeting each other at the meetings the brothers kissed, saying: "God greet thee, brother;" the brothers also kissed the sisters. On leaving, the same ceremony was observed, the words being: "God keep thee, brother." This was the custom whenever the meeting between members took place; whether at the religious services, home, or on the street, the kiss of brotherhood was always given and received. As a matter of convenience the brothers shaved the upper lip.

A brother was selected by the congregation to be an elder for no other reason than that he might possess the gift of speech in a larger degree than the other brothers. He was then ordained elder, not to elevate him above his brothers, but to qualify him before the law to perform the legal functions of a minister, which was mainly to legalize the marriage rite between the brothers and sisters of the society. The elder, like his brethren, must work at his own trade or occupation, which was generally farming. No preparation of sermon was permitted. The Bible was opened at random and from the chapter appearing on that page the preacher took his text, exhorting the congregation as the Holy Ghost inspired him.

In their idea of separation from the world the Amish people restricted their social intercourse to their own circle. They had no diversions of any kind, but sought their recreation in reading the Bible and other books of devotion. Their houses, though of good material and comfortable, were plain. No musical instruments of any kind could be owned by them; no pictures were allowed on the walls. The rules forbade the playing of cards or of similar games. It was against the rules for the brothers to smoke or chew. There was no objection to alcohol or fermented liquors, but there was strict limitation as to quantity. The brothers were not allowed to sit around hotels or saloons. No brother or sister could attend any entertainment of any sort, either public or private; nor any gathering except of their own members, even a lecture, except such, possibly, as pertained to agriculture. The rules forbade any member attending a county fair. As we have already seen, all display of dress was forbidden. No marriage was allowed outside of the membership; no divorce was permitted. In dealing with a brother no bartering was allowed and strict honesty was required.

Any brother was at all times welcome at the home of another, where the greatest hospitality was shown him. Each one must rely upon himself to advance his interests by individual effort; but if misfortune overtook a brother so that he was incapacitated from earning a livelihood for himself and family, the others took care of him. Cases of charitable support, however, were very rare, as the people were all thrifty and hard-working. No life policies were carried, nor insurances of any kind; in case of accident, a fire for instance, each brother contributed in money, kind, or personal help, until the damage was completely made good.²

Their disciplinary methods were such that serious offences were immediately followed by excommunication. All questions relating to the conduct of a member or any infraction of the rules were discussed and decided in a meeting at which none but brothers and sisters were allowed to be present. There were certain graded penalties for violation of the rule. The more serious offences were subject to immediate excommunication. In those of lesser degree the erring brother was half excommunicated; the kiss of brotherhood was withheld. The brother was given an opportunity to repent; if he did not repent, he was excommunicated in full and no longer a brother. If, after a time, he repented and the offence was of such a kind as could be condoned, he was again accepted and reinstated in the brotherhood. There were some offences, however, which were never forgiven, and any brother or sister who committed one of these was cast out forever, forfeiting all rights in the society. The rule forbade any brother from extending the hand of brotherhood to such, the injunction of the Apostle on this point being considered binding. No brother was allowed to sit at the same table with one who was excommunicated, nor was he allowed to have any dealings with him in any manner.

They considered the state as being of the world and necessary to keep social order among the children of the world. They themselves would have no part in civil government or affiliate with any political party. It was against the rule to vote on any public questions, except on such as related to the

² To-day, such accidents are provided for by a private mutual insurance within the brotherhood.

public schools where their children were sent to receive but an elementary education; the higher branches of education were not regarded as being necessary. They were willing to render to Cæsar what was due; they paid the state whatever tax was demanded, but would have nothing further to do with it. All civic duties were rejected. They refused to take an oath; their speech was to be: Yea, yea; no, no. Nor would they draw the sword in warfare. Those who were drafted in the Civil War paid the state and remained at home. War was of the world, whereas Christ had come with a message of peace and brotherly love. No recourse was had to the courts; law suits were forbidden, whether among themselves or with the world.

Such were the Amish people. In a word, the Bible and a code of discipline comprised their whole belief and rule of life. It is evident that their ideal was successfully followed out only by a people who had become imbued with an exalted spiritual notion of the fatherhood of God, the brotherhood of men and their own calling of being chosen in these latter days to give to the world an example of the simple ways and virtues of the early Church.

Previous to 1850 there had been considerable discussion among the members about the administration of the baptismal formula. These differences of opinion related to the application of water. It had been the custom to pour water on the head during the baptismal ceremonies. That this was not a complete baptism became a growing belief among a number of the members who had been in correspondence with other societies in the United States and in Europe.³ From these sources it was learned that there was but one baptism valid in the eyes of the Lord, namely immersion in a living stream. Consequently, when in 1850 an elder named Benedict Weyeneth came to the settlement from Switzerland and

³ The Mennonites do not form a church, but a brotherhood only. The various congregations distributed over the earth in little clusters have no centralized organization; each congregation is entirely independent of the other. In the United States there are twelve different branches resulting from minor differences, with an aggregate membership of about 55,000. The first congregation was founded in 1683 at Germantown, Pa. At present the total membership is estimated at 225,000, distributed as follows: Russia, 70,000; Holland, 60,000; United States, 55,000; Canada, 20,000; Germany, 18,000, and Switzerland, 2,000.

preached this new baptism, he was welcomed with outstretched hands as a messenger of the Lord. Under the leadership of Weyeneth many separated themselves and formed a new party, calling themselves the Evangelical Baptists; popularly they came to be known as Anabaptists. At this time the meetings were still held in the homes of the settlers. The new brotherhood soon outgrew the capacity of the houses to hold the meetings, and so a meeting house was erected in 1855, one and one half miles from Croghan on the road to Lowville. When this had become too small, a new one was constructed in 1867.⁴ The fundamental principles and the practical rules of the Evangelical Baptists differed little from those of the Amish people, except in regard to the administration of baptism, the former insisting, as we have seen, on immersion alone as being valid. The mode of salutation was retained, except the kiss between the brothers and the sisters. Their elders were called learners. The meeting house had no adornment whatever. No man had a pew of his own; nor did he sit with his wife and daughters; the men sat on the right hand of the learner, facing him, and the women on the left.

In the last twenty-five years great changes have been taking place. The older members still cling to their traditions. But the younger ones, coming under the influence of modern conditions, have introduced both innovations and modifications, compelling more latitude in their application wherever they left the basic principles untouched. They show a decided disinclination to wear the prescribed apparel. They travel in automobiles, whereas their fathers came to the meetings in open buggies in rain or sunshine. They take part in political activities, voting, having party affiliations, seeking and holding civil offices.

Many are gradually drifting away from the faith of their fathers. A considerable percentage is not even baptized. This is due to the fact that baptism is not administered until the children have come to the age of discretion, when the matter is left to their own decision. Again, in former days the settlers invariably had large families, whereas restriction is

⁴ A few years ago also the members of the older branch constructed for themselves a house of worship on the Kirschnerville road east of the town.

not unfrequently met with now. Nor are mixed marriages of very rare occurrence.

A very few have become Catholics.⁵ The majority are seemingly drifting into modern unbelief. It is the old and oft-repeated story of the branch that tore itself loose from the Mother Church. In virtue of the inherited vitality accumulated through centuries of active Catholic faith, such branches may flourish for a time, producing mystic fruits; but eventually they all sicken and die.

We have another classical illustration of this truth in the Amish people of Croghan. It was no fault of theirs that their fathers had become transplanted from the garden of the Church. They were certainly in good faith and sincere in their endeavors to build up in the secluded retreat of the Adirondacks a community where the virtues of the early Christians should flourish. It seems as though their hour, too, has come. Will it take another generation, or will it take two? One thing is sure—the atmosphere of spirituality and primitive Christianity which hung over their cloistered little world is even now perceptibly vanishing, just as the soft blue haze, sometimes called mountain smoke, that dim, impalpable but lovely semblance of a color, that indescribable appearance of the fleeting and the spiritual, which is wont to sleep and dream and linger on their own Adirondack mountain meadows on quiet peaceful summer mornings, dissolves gradually but surely before the advance of a new day.⁶

BERARD VOGT, O.F.M.

Croghan, N. Y.

⁵ We have mentioned above that a number of Catholics came over with the first settlers. These built for themselves a place of worship the year after their arrival, a rude log structure twenty by thirty feet in dimensions. This was the humble beginning of the present St. Stephen's parish, with its beautiful church, convent of the Franciscan Sisters, monastery of the Franciscan Fathers, philosophical house of studies for the Franciscan Scholastics, and the splendid parochial Grammar and High School of to-day.

⁶ The writer is indebted to Franklin B. Hough's *History of Lewis County*, Albany, Munsell & Rowland, 1860; Nathaniel B. Sylvester's *Historical Sketches of Northern New York*, Troy, Wm. H. Young, 1877; and to some articles on local history appearing in the *Black River Democrat* a few years ago.

Studies and Conferences.

A POETIC VERSION OF CANON LAW.

The Rev. Eberhard Olinger, O.S.B., professor of Moral Theology at St. Meinrad's Benedictine Abbey, sends us the following interesting set of mnemonic verses. They were written by one of the scholastics in answer to the professor's request to suggest some easy method for committing to memory the chapter on Censures in the new Code of Canon Law. Father Olinger tentatively submits them in the hope that the example may lead to efforts in a similar direction from other sources. The numbers at the end of the lines refer to the respective Canons of the Code.

THE CENSURE RHYME.

By Dormitans Homerus

INTRODUCTION.

*For conscience sake it doth behoove
The priest his duties well to know,
When to retain, absolve, reprove;
Hence let him con the lines below.*

EXCOMMUNICATIONS.

Class I.	Canon
If one the Sacred Host should steal,	2320
Or on the Pontiff lay his hands,	2343
His 'complice shrive, against his weal,	2367
Or break the Seal's most sacred bands,	2369
All these reserved to Pope, you know,	
Are <i>modo specialissimo</i> .	

Class II.

Apostates, with their kith and kin,	2314
Who read or edit tainted book,	2318
All bogus priests with pious mien,	2322
Who from the Pope to Council look,	2332
The men that Papal briefs impede,	2333
By laws the Church's rights restrict,	2334
In court against her men proceed,	2341
Upon high Prelates blows inflict,	2343
Who take Rome's goods, her rights abuse,	2345
Whose bulls with Papal seal are crowned,	2360
Who of soliciting accuse,	2363
Are <i>speciali modo</i> bound.	

Class III.

All who indulgenced profit love,	2327
Or help to swell the Mason's fund,	2335
Absolve from either <i>CLASS</i> above,	2338
Abet a man that's to be shunned,	2338
A Bishop cite before the bench,	2341
Into th' enclosure one admit,	2342
On goods of Church by force entrench,	2346
A duel fight, or same permit,	2351
Who break their vows with damsel fair,	2388
An office sell for paltry fee,	2392
Or documents conceal, impair,	2405
<i>Simpliciter</i> shall censured be.	

Class IV.

If bride and groom the preacher seek,	2319
Their children from instruction bar,	2319
To preacher take their infant meek,	2319
Their children's minds with error mar,	2319
Who bogus relics dare display,	2326
Or beat a cleric, pull his beard,	2343
Who by abortion fears allay,	2350
From cloister flee, with conscience seared,	2385
Or self in Cupid's bonds involve,	2388
All these the <i>Bishop</i> can absolve.	

Class V.

Who print the Bible without leave,	2318
Apostates from the Church inter,	2339
Without Rome's sanction goods receive,	2347

In forcing one to vows concur,	2352
Nor priest report to tempting nerved,	2368
Incur a censure <i>not reserved</i> .	

INTERDICTS.

Who Pope beneath the Council place,	2332
Or worship in forbidden shrine,	2338
Who sacred house by ban deface,	2338
Or burial laws to heed decline,	2339
All these are <i>ipso facto</i> dead	
An <i>interdict</i> is on their head.	

SUSPENSIONS

Class I.

Who consecrate without due leave,	2370
Or Orders give for Simon's fee,	2371
Who such from tainted hands receive,	2372
He who ordains, as case may be,	
Without a "title," "dim" ¹ or "test," ²	2373
Religious out of diocese,	
Whose vows are null through fraud or jest,	2387
Who office give without decrees,	2394
<i>Suspended</i> are by <i>Holy See</i> ,	
Until absolved therefrom they'll be.	

Class II.

Who 'gainst a cleric file their suit,	2341
Or from the cloistral walls do flee,	2386
<i>Suspension</i> reap therefrom as fruit;	
Their <i>Ordinary</i> they must see.	

Class III.

Who without permit sins do loose,	2366
Or letters "dim" ¹ for Orders lack,	2374
An office give to layman's use,	2400
Or consecration place aback,	2402
If "dim" ¹ the vicar should confer,	2409
To bishop strange, religious send,	2410
<i>Suspension not reserved</i> incur.	
And here the Censure Rhyme shall end.	

¹ "Dim"—Dimissorials.² "Test"—Litterae testimoniales.

FALSE ACCUSATION OF SOLICITATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

I do not propose to follow H. A. J. in his comments (December number) on my article in the November issue of the REVIEW. I fancy that your readers, as well as myself, are more interested in the main question. That may be stated briefly thus: in the new Code false accusation of solicitation is not only punished by censure, but is reserved to the Holy See on its own account. This is the only case that is so treated. What does this special treatment mean? How is the case to be treated practically by the confessor if he gets it in the confessional?

In my article I tried to solve these questions by quoting the Code. I did not rely much on the opinions of theologians which may now be antiquated. Will H. A. J. try to answer the questions for the benefit of your readers?

T. SLATER, S.J.

CELEBRATIONS ON OCCASION OF A FIRST MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The observations of B. A. in the January issue of the REVIEW anent the practice of soliciting contributions and presents, by means of ordination invitations to the laity, are pertinent and to the point. The custom has grown into a serious abuse and should be effectually suppressed.

There is another custom which is becoming an even greater abuse and which would seem to have a close financial relationship with the sending of invitations to the faithful. I refer to the custom of having an elaborate hotel banquet on the occasion of the young priest's first Mass. As the average newly ordained priest is not overburdened with surplus coin of the realm, the expenses thus incurred make an appeal for funds in the form of invitations an imperative necessity. For example, I might instance the case of a young priest who before his entrance into the seminary occupied a minor political position, and who on the occasion of his first Mass sent invitations to nearly all the prominent politicians of the city to a hotel banquet that must have cost more than an assistant's salary would amount to in two years. But apart from the ex-

penses of a banquet, it is a bad custom, for surely there is enough to occupy the mind of a priest on the occasion of his first holy Mass without thinking of the speeches and the banquet to follow. If the custom of sending invitations were abolished, the elaborate hotel banquets would sympathetically cease.

D. J.

PRESENTS TO YOUNG PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with great interest the communication of B. A. in your January number. B. A. confesses that he may be "an old timer". Apparently, he is. Does he know at all the up-to-date seminarian, clean-cut, "smart" in his dress, always clean-shaved, correct in speech, clear in enunciation, military in his bearing, a total abstainer from his Confirmation day, no slouch, no slacker, in a word, the embryo *Nep-Sacerdos*? Such a youth has his social instincts developed in a way that the older time seminarian could hardly imagine. And he has his social obligations, too—a dinner here, a few days at a summer home there, and, yes, a teaparty somewhere else. Being, as I say, developed on his social side, he feels the obligation in charity to send an invitation to his hosts, his friends, his benefactors in the social sense. That is why he sends out so many invitations. If the recipients respond with "presents", the blame is not his.

There is, however, a side of it, on which B. A. has not touched. Much time is lost and there is much unnecessary distraction to the seminarian during his last term before ordination. As B. A. puts the matter up to the seminary authorities, would it be out of order to suggest that a social secretary be appointed to act for the fourth-year theologians? I have known a seminarian to address one thousand engraved invitations to his ordination. Couldn't the seminaries continue to conserve this energy for dogma and moral?

NEO-SACERDOS.

THE MASS PRO POPULO—A BISHOP'S VIEW.

Qu. Are our pastors obliged to say Mass *pro populo* according to Canon 339, on all Sundays and feast days of obligation, including also those abrogated?

Videtur quod non. My reasons are briefly these: 1. Pastors in the United States are not pastors in *sensu canonico*, it seems. They are mostly "revocabiles ad nutum". 2. According to the II. Plen. Council Balt., art. 124, sq. they are merely "quasi-parochi", or rather mere representatives of the bishop, and as such are only obliged to say Mass *pro populo* on the days mentioned in Canon 306, according to Canon 466, which says: "Applicandae Missae pro populo obligatione tenetur . . . quasi-parochus ad normam Can. 306". Therefore on the feasts of the Nativity, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, Immaculate Conception, and the Assumption of the Blessed Virgin, of St. Joseph, Sts. Peter and Paul, All Saints. 3. In a reply to an "ad limina" report of a certain Bishop of our country, Cardinal Ledochowski, Prefect of the S. Cong. de Prop. Fide, wrote, 5 May, 1897: "Verum quidem est rectores, *etiamsi inamovibiles sint, cum non sint vere parochi*, non teneri ad celebrationem Missae pro populo diebus festis. Valde tamen conveniens esset, quod sicut juribus parochorum gaudent, ita etiam eorum obligationes susciperent et saltem ex charitate, si non ex justitia celebrarent pro populo, sicut in multis dioecesibus laudabiliter fieri solet." The *crux quaestionis* seems to me to be this: Has the status of our pastors been changed by the New Code? Are they now *vere parochi*, or still *quasi-parochi*? If the former, then they are obliged to say Mass *pro populo* in conformity with Can. 339. If the latter, that is, if they are still *quasi-parochi* only, then they are only obliged to say Mass *pro populo* according to Can. 306. This question ought to be *authoritatively* decided as quickly as possible. *Videant consules!*

CONSUL.

Resp. This communication is published at the request of the Right Reverend Bishop who signs himself "Consul." Perhaps before it reaches our readers the authoritative decision which he suggests may be granted by the Pontifical Commission for the interpretation of the New Code. Until such a decision is rendered, the conviction, unanimous, so far as we can learn, among canonists who have written on the subject is that the obligation exists. The conviction rests on an inference from Canon 216, which declares that dioceses are to be divided into parishes, and Vicariates and Prefectures

Apostolic into quasi-parishes. The inference is that rectors of the divisions commonly called parishes are now, not *quasi-parochi*, but *parochi*. If it should be declared that this was not the intention of the legislator, the inference, of course, is not a valid foundation for the conviction that the obligation in justice exists at the present time. Meanwhile, in our opinion, the Ordinaries who have instructed their clergy to the effect that the obligation exists have chosen the more prudent course, and when they have, in addition, taken steps to compensate for the loss of income to pastors, they have removed all grounds for the feeling that the change imposes a *gravamen*.

HOW TO ANOINT THE FEET OF THE DYING.

Qu. Will you kindly advise your clerical readers which is the proper way to anoint the feet of the dying. Some priests anoint the upper part of the feet, and others the sole. I maintain that the latter is the correct practice.

Resp. There is room for discussion. St. Alphonsus, relying on the practice and precept of St. Charles, holds that the unction should be applied to the soles of the feet (*plantis*); and special applicability of the words "*quidquid per gressum deliquisti*" is found in the fact that, in walking, the soles of the feet touch the ground. On the other hand, Billuart and others hold that the unction should be applied "*ad pedes in parte superiori*", that is, on the instep or metatarsus. The S. Congregation of Rites declined to declare exclusively for either practice, in its decree n. 2743, when it decided "*Nihil innovandum*", which means that, where a definite custom exists, it should be followed.

CHANGING LOCAL SUPERIORS.

Qu. In a religious community concerning whose customs I am frequently asked to give my advice, I find that the head superior, not the Ordinary, has the power to select the local superiors, his choice to be confirmed by the board of councillors. In practice, the term of office of the local superior not being determined by the Constitution, the head superior changes the local superiors in the same house as often as three or four times a year. The council is not consulted

about these changes, and I learn that the head superior does the same thing in other houses, apparently *ad libitum*, there being no grave cause, so far as anyone can see, for these frequent changes. What is the law in the matter?

Resp. The New Code of Canon Law ordains (Canon 505) that local superiors "are not to be appointed for more than three years, on the lapse of which they may again be selected for the same office, if the constitutions permit, but not for a third immediate term in the same house". This clearly indicates that local superiors are appointed to their office for a definite term and are not removable at will during their period of office. The "Normae" approved by the S. Congregation of Bishops and Regulars, 28 June, 1901, which may well serve as interpretative of this canon, substantiate this assertion. In No. 309 they state that "local superiors are to be instituted for three years; on the lapse of this term they may, for a grave reason, be confirmed for another three years, but not beyond that term for the same house". In the following number (310) the "Normae" declare: "During their term of office they (the local superiors) can neither be deposed nor transferred to another place except for a serious reason (*causa gravis*) and not without the decisive vote of the members of the council". It follows from this that local superiors may not be deposed or transferred by the head superior at will, but only for a grave reason, such as bad example, confusion caused by too great severity or too great weakness, or notorious unfitness, or for the general good of the community, as when, for instance, the death of a local superior elsewhere may render the transfer advisable. It should be noted that, in all cases, the "Normae" require that this be done "with the decisive vote of the members of the council". The constitutions of most religious communities determine whether the vote of the council in such matters is decisive or only consultive. If a decisive vote is needed, the deposition or transfer effected without it would be null and void. However, it may be remarked that, for smaller houses, in which there are only three or four religious (not a *domus formata*, see Can. 488, n. 5), perhaps a less serious cause may suffice for transferring or deposing a local superior. The constitutions of certain communities which have, of late years,

been approved by the S. Congregation of Religious declare that, "Concerning small missions, less serious reasons suffice" (for removal from office). It is clear, finally, that communities whose constitutions assign no fixed term of office for the local superior or fix a term longer than three years, must now conform to the requirement of Canon 505.

DISPENSATION AND "SIGILLUM."

Qu. C goes to confession to X, who is a priest in an episcopal city. She reveals that she has been living in concubinage with F, a non-Catholic, to whom she is supposed to be married. F is unbaptized. Both are well known to the bishop, the vicar general and the chancellor, because all are residents of the same city. They now desire to be married, but will refuse if their identity has to become known. I should like to know: 1. What becomes of the *sigillum*? 2. How can the dispensation from a diriment impediment be granted, and how can the agreement be signed without revealing the identity of the parties?

Resp. There need be no question of the *sigillum*. The confessor should instruct the penitent to see him outside the confessional and will use only the items of information then revealed. After he has explained how he intends to proceed, he should have no difficulty in obtaining the penitent's permission. As to the dispensation, it can be obtained without revealing the names or the identity of the parties. The bishop cannot, of course, dispense from the agreement or *cautiones*. The New Code (Canon 1061, par. 2) says: "*Cautiones regulariter in scriptis exigantur*", which implies that, while, as a rule, the agreement must be in writing, there are times when an oral promise is sufficient. A case in point is the answer of the Congregation of the Inquisition, 10 December, 1902, given to a *Dubium* concerning oral promises made by army officers in a certain country, who were forbidden by military law to sign written agreements. The question was whether, in those circumstances, an oral promise would suffice. The answer was "*per se et generatim negative et ad mentem.*" The "*mens*" is explained to be that in an extraordinary case, if the bishop has moral certainty of the sincerity of the promise, it is remitted to his conscience and prudence to accept a promise made orally. Noldin (III, n. 505) quotes this response of

the Holy Office, and seems to think that while the Holy Office had in mind a particular case the same principle may be applied to other cases.

INFORMATION OBTAINED BY HYPNOTISM.

Qu. In a recent clerical conference the following case was discussed. A certain anarchist, drafted into the army, attempted, while on board a transport, to blow up the ship. When examined, he denied that he had any accomplices in conspiracy or in his attempted crime. The judge, however, has reason to suspect that there existed a widespread conspiracy and that the prisoner could give valuable information, if he would. The prisoner remains obstinate in his refusal. Knowing that the man has been treated by a physician and that hypnotism has been successfully employed to obtain secrets, the judge orders the physician to put the prisoner in the hypnotic state and extract from him the desired information. The question is whether this can be done lawfully.

One solution was to the effect that in this extreme case hypnotism might lawfully be applied. It was contended that, according to theologians of standing, one may resort to hypnotism, assuming that certain conditions and safeguards are employed. The only difficulty in this case was that the prisoner withheld his consent. Could his unwillingness be disregarded? The argument was that it could. He was an anarchist, opposed to law and order. He had been detected in an attempt to blow up a loaded transport. There was good reason to suspect that fellow conspirators were at large who might be more successful in their attempts, with consequent loss of life and injury to the country in a great national crisis. It is possible that the information obtained by hypnotism may prevent these calamities. It is admitted that the prisoner has his rights. But so also has the community. There is a conflict of rights, and in such a conflict the rights of the individual must yield to those of the community; in other words, public good prevails over private good.

I disagree with this solution *in toto*. It seems to me like a case of "the end justifies the means". What is your solution?

Resp. There is no question of the end justifying the means. The principle is well recognized that the lesser good must yield to the greater, temporal to eternal, material to spiritual, private to public (see Noldin, I, 205, d). The state has undoubtedly the right to protect itself, even at the expense of the rights which the individual normally possesses. The principle, therefore, is beyond dispute. Let us see if it applies

necessarily in this case. The public authorities know that this prisoner has attempted the destruction of a loaded transport. They have, we suppose, good reasons for believing that similar attempts are being planned; and it is their duty as well as their right to frustrate these attempts by every lawful means. To place extra guards, to exercise more careful supervision, to detain suspects—all this is quite within the competence of the authorities. But the judge selects a more direct way, namely to extract a confession from the prisoner against the latter's will. Herein is the conflict. If all other means are judged inadequate, or if there is imminent danger of a catastrophe, we think that the principle would apply here. But would it apply in just that way? In ages now fortunately gone by, torture might be applied. But torture merely tested the will of the victim, while hypnotism actually deprives him of his will. And suppose we admit that hypnotism may be applied to the prisoner, how about the case of a confessor who possesses *sub sigillo* a secret that may benefit the state? Our point is that the admission of hypnotic practice as a principle in such cases is, to say the least, dangerous, and may ultimately redound to the injury of the state itself. No doubt the prisoner *should* yield his right; he has a moral obligation to do so. But, we cannot overlook the real point, which is: may he be forced to do so by means of hypnotism? There is, at least, room for a difference of opinion.

SINGING THE PASSION ON GOOD FRIDAY.

Qu. May students who are not in minor orders, who have not, in fact, received tonsure, lawfully sing the Passion on Good Friday?

Resp. Wapelhorst (p. 289) sums up the rulings of the S. Congregation of Rites in this matter as follows. The Passion should be sung by three deacons or priests distinct from the ministers of the Mass. In case this is not feasible, the celebrant may sing one part of the Passion. It is not allowed to have a part of the Passion sung by the organist, even though the latter is in subdeacon's orders. The custom by which a part of the Passion, for instance, the "turba", is sung by lay persons is declared "*scandalosa et abusus*". It is, however, permitted to have some portions of the "turba" (for instance "*Crucifigatur*") sung by the choir.

HOLY HOUR IN SISTERS' ORATORY.

Qu. The discipline of their order forbids the Sisters (three in number) in charge of my school to attend the "Holy Hour" when conducted after nightfall in the parish church. They requested my predecessor, less than a year ago, to give them the Holy Hour, ending, of course, with Benediction, every week, in their own chapel, where the Blessed Sacrament is kept, by special indult. He did as requested, not every week, but occasionally. Now the same request confronts me, and I am anxious to know whether I have a right to give Benediction to so small a number and whether it is lawful for me to conduct the Holy Hour, in the circumstances, in their chapel. An answer in the pages of the REVIEW would be appreciated.

Resp. It is not only the right but the duty of the pastor to afford the teaching Sisters every reasonable aid in their devotion to the Blessed Sacrament. This devotion is the mainstay of their spiritual life, and furnishes one of the few consolations in the round of their daily duties. For the sake of uniformity, and to prevent misunderstanding, it is advised that there should be in the sacristy a card or tablet on which the days for Benediction are specified and this should be signed by the bishop or his chancellor. A copy of the indult, in this particular case, might also be displayed, or a mention of it made on the card.

DISPENSATION FROM ABSTINENCE ON TITULAR FEAST.

Qu. Will you kindly settle the following dispute between two pastors? The one contends that his parishioners may eat meat on a Friday on which the patronal feast falls. He bases his claim on the rule "*Festum titularis ecclesiae celebrandum est ritu duplici primae classis cum octava etc.*" The other, relying on the new code of Canon Law, maintains that it is not allowed, because the patronal feast is not a holiday of obligation. Which is right?

Resp. Canon 1252 of the Code of Canon Law reads: "On Sundays and holidays of obligation, except on a holiday in Lent, the law of fast and abstinence or of abstinence alone or of fasting alone does not hold". Canon 1247, par. 2 says: "Patronal feasts are no longer subject to ecclesiastical precept" (in regard to abstaining from servile work and the obligation of hearing Mass). Nevertheless, as Canon 1245

points out, the bishop may, for sufficient reason ("justa de causa"), grant a dispensation from fast or abstinence or both, and mentions in particular as a reason "a notable popular gathering" ("magnus populi concursus"). It appears, therefore, that, while the law itself does not abrogate the obligation of abstinence on a Friday on which the patronal feast is celebrated, the bishop has the power of doing so, especially when the feast is celebrated by the attendance of large congregations in the church, and is kept, in other respects, much as a holiday of obligation would be kept.

THE MASS ON ALL SOULS' DAY.

Qu. Every year the question is raised by some priests as to their obligation in regard to the Mass celebrated for the deceased friends of the congregation on All Souls' Day. Is there any authority for the opinion that the obligation is satisfied by the celebration of one Mass?

Resp. Sabetti-Barrett answers a question in regard to this custom (*Compendium Theologia Moralis*, n. 712, q. 10), "Non est improbanda," and cites a query addressed to the S. Congregation of the Council by the Bishop of Rochester in 1877. The answer of the S. Congregation was: "Nihil innovetur; tantum apponatur tabella in ecclesia, qua fideles doceantur, quod illis ipsis eleemosynis una canitur missa in die Commemorationis omnium fidelium defunctorum." The purpose is to enable the congregation to understand clearly that there will be no separate Mass for each stipend offered, that in fact the offerings are a voluntary gift to the priest or priests.

CATHOLIC BURIAL SHOULD NOT BE REFUSED.

Qu. A young Catholic soldier, away from home, dies of Spanish influenza. The body is brought back home and the parents apply to the pastor to give him a Catholic burial. The pastor refuses because of the fact that the young man was a member of the Odd Fellows. It is not known whether the young man received the last Sacraments before dying. 1. Has the pastor the obligation of inquiring before giving such a decision, whether the man retracted before death, or can he form his conscience on the mere fact that he was an Odd Fellow, and no information came from the military chaplain, and as a consequence, refuse the Catholic burial? 2. Suppose he has inquired into

the facts, has referred the case to the Ordinary, and the answer does not come in time, can he give the young man the benefit of the doubt and grant him Catholic burial?

Resp. The Canon Law, referring to denial of ecclesiastical burial (Can. 1240, par. 2), says: "Occurrente aliquo dubio consulatur, si tempus sinat, Ordinarius: permanente dubio, cadaver sepulturae ecclesiasticae tradatur, ita, tamen, ut removeatur scandalum." Doubt, if it exists at all, is to be solved in favor of granting the request of the parents, especially in the case of a soldier who died in camp. As the Fathers of the Second Council of Baltimore expressed it, "in partes lenitatis et misericordiae propendeat iudicium". There is, in the case before us, the possibility of a mistake being made; but the whole trend of advice as well as legislation in the matter is toward having the mistake, if it should occur, be on the side of mercy.

CRUCIFIX IN CEMETERY.

Qu. Is it permitted to have a crucifix in the centre of the cemetery, that is, a cross with *corpus*? Or should it be a plain cross? In the Ritual, where the consecration of the cemetery is described, I find mention of five plain crosses. These, I take it, are temporary, to be used only during the consecration. How about the permanent cross? Should it, too, be a plain cross? I have not been able to find any authority in the matter.

Resp. The Roman Ritual, Tit. VIII, Cap. 29, refers to the cross to be used in the consecration of a cemetery as *lignea crux*. This does not prevent the permanent cross from being a crucifix. There is, however, no authoritative ruling in the matter. Custom varies, and either custom—a simple cross or a crucifix—may be followed.

IMAGES ON ALTAR BREADS.

Qu. Is it in accord with the regulations of the Church to have images stamped on the larger altar breads used for Mass? Some say it is wrong, and others that it is obligatory.

Resp. "Servetur consuetudo" is the liberal rule laid down by the S. Congregation of Rites in this matter. The repre-

sensation of Christ on the Cross stamped on the larger host seems appropriate; it is certainly not forbidden. Neither is it of obligation. Let the local custom continue, so long as nothing is impressed on the altar breads which, while appropriate elsewhere, would be inappropriate there.¹

THE INVESTMENT BAIT.

A priest in the Northwest who is familiar with the methods of promoters in "oil stocks," "mining investments," and "real estate" enterprises, writes to us requesting that we publish a warning to the clergy against being victimized by any of these proposals. We have on former occasions treated this topic extensively; but the war prosperity seems to have revived various bogus financial schemes whose managers seem eager to pluck the clergy.

We can only repeat that promotion schemes promising large returns on invested capital are calculated to disappoint by swallowing up the invested money; they also frequently involve the danger of connecting their participants in public scandals or arrest as witnesses of or partners in fraudulent undertakings. Bankers in New York or Chicago, or anywhere else, are likely to interest capitalists in enterprises that are profitable and safe. The very method of an offer by mail indicates insecurity. Throw all letters of this kind into the fire.

A MEDIEVAL WEATHER PROPHECY.

In these first days of February, when so many people are talking of the appearance of the groundhog, and the prospects of a continuation or cessation of winter weather, the subjoined medieval rhyme, contributed by a learned subscriber, may be of interest.

Si sol splendescat
 Maria purificante
 Majus erit frigus
 Post festum quam
 Fuit ante.

It occurs in an early fourteenth-century manuscript. The belief, however, to which it refers, may be much older.

¹ See Decree n. 2714 of S. Cong. of Rites.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

When was Christ born?

I. The Fathers. Patristic evidence leads us to no certain determination of the date of the birth of Christ. We have seen that Tertullian, Irenæus, Clement of Alexandria, Hippolytus, and Eusebius favor B. C. 3 or 2.¹ These five leaders voice the almost unanimous opinion of the Fathers of the first four centuries. We tabulate the evidence.

Second Century. In favor of B. C. 3: Irenæus, Clement of Alexandria, Tertullian. Yet Just'in, in his *Apology*, c. A. D. 145,² is authority for c. B. C. 5.

Third Century. In favor of B. C. 3: Julius Africanus, and Origen. The latter also gives B. C. 2; so does Hippolytus.

Fourth Century. In favor of B. C. 3: Amphilochius, Jerome, Hilarian. The last likewise witnesses to B. C. 2; so do Athanasius, Epiphanius, and Eusebius. Moreover, Athanasius is witness to A. D. 2; and Chrysostom to B. C. 6.

Francis Xavier Patrizi, S.J.³ has most painstakingly collated, studied, summed up and tabulated the patristic evidence of fourteen centuries in this matter; and shows that the Fathers assign the birth of Christ to dates that vary between B. C. 23 and A. D. 8.

II. Modern Views. Among modern commentators, some are so preoccupied in disemboweling the Gospels and villifying their historical worth, as to deem the date of the birth of Christ to be a matter too trivial for their colossal *Weltanschauung*. Thus H. J. Holtzmann, of the University of Strassburg,⁴ summarily waives the Gospel of the Infancy into the realm of folklore. Equally arbitrary is the divisive and destructive criticism of the Anglican minister, Venerable Wil-

¹ ECCLESIASTICAL REVIEW, January, 1919, pp. 89 ff.

² *Apologia Prima*, ch. 46, ed. Hemmer-Lejay (Paris: Picard, 1904), p. 94.

³ *De Evangeliiis*, Liber iii, Dissertationes 19-21 (Freiburg im Breisgau: Herder, 1853), pp. 171 ff.

⁴ *Hand-commentar zum Neuen Testament*, vol. 1, 2d ed. (Freiburg im Breisgau: Mohr, 1892), p. 52.

loughby Charles Allen, Archdeacon of Manchester, late Lecturer on Theology at Exeter College, Oxford.⁵ Dr. M'Neile thinks, "The chronology of the Gospels is a complicated, perhaps insoluble, problem."⁶ He respectfully lets the problem go. Knabenbauer finds the date of the Nativity so uncertain as to hand it over to the theories of statisticians.⁷ H. Lesêtre⁸ omits all mention of the mooted date; so does Bernhard Weiss, late of the University of Berlin.⁹ F. Vigouroux¹⁰ refers to the date of the death of Herod and the massacre of the innocents, B. C. 4; but makes no attempt to estimate when Christ was born. Such, too, is the reticence of Dean Alford,¹¹ Dr. H. Hammond,¹² and many other exegetes. L. Cl. Fillion¹³ and others are satisfied to give the date of Herod's death, B. C. 4, and to say that Jesus was born shortly before that event.

Among the exegetes, who attempt a chronology of the life of Christ, there is little agreement. To show that modern scholars differ as do the Fathers in this matter, we tabulate a few names of exegetes together with the dates they suggest for the nativity of Jesus:

B. O. 3: Rev. A. Carr thinks this date "has been fixed almost beyond a doubt."¹⁴

⁵ *A Critical and Exegetical Commentary on the Gospel according to St. Matthew*, "International Critical Commentary" (New York: Scribner's, 1910).

⁶ *The Gospel according to St. Matthew, the Greek text, with introduction, notes, and indices*. By Alan Hugh M'Neile, Fellow, Dean, and Theological Lecturer of Sidney Sussex College, Cambridge (London: Macmillan Company, 1915), on Matthew 14: 12, *Additional Note on the Chronology of the Baptist's Death*.

⁷ *Evangelium secundum Matthæum*, "Cursus Scripturæ Sacræ". By Joseph Knabenbauer, S.J. (Paris: Lethielleux, 1892), p. 82.

⁸ *Dictionnaire de la Bible*, vol. iii (Paris: Létonzey et Ané, 1903), s. v. "Jésus-Christ".

⁹ *Commentary on the New Testament*. Eng. trans. by Schodde and Wilson, vol. I (New York: Funk & Wagnalls, 1906).

¹⁰ *La Sainte Bible Polyglotte*, vol. 7 (Paris: Roger & Chernoviz, 1908), pp. 11 and 13.

¹¹ *The Greek Testament*, vol. I (Boston: Lee & Shepard, 1886), p. 9.

¹² *A Paraphrase and Annotations upon all the Books of the New Testament*, vol. I (Oxford: University Press, 1845), p. 4.

¹³ *La Sainte Bible*, vol. 7 (Paris: Létonzey & Ané, 1912), p. 26.

¹⁴ *The Gospel according to St. Matthew*, "Cambridge Greek Testament for Schools and Colleges" (Cambridge: University Press, 1894), on Matthew 2: 1; cf. also Carr's edition of *Matthew* in "Cambridge Bible for Schools and Scholars" (Cambridge: University Press, 1887) on Matthew 2: 1.

B. O. 4: J. P. Lange, once professor at the University of Bonn; ¹⁵ Dom Augustine Calmet, the learned Benedictine. ¹⁶

B. O. 4-5: H. L. Mansel, late Dean of St. Paul's; ¹⁷ Baron Hermann von Soden, Professor of New Testament Exegesis, University of Berlin; ¹⁸ Rev. Robert Eaton; ¹⁹ Rev. Vincent Rose, O.P.; ²⁰ Rev. F. C. Ceulemans, Professor of Sacred Scripture, Seminary of Mechlin, Belgium. ²¹

B. O. 4-6: Rev. A. J. Maas, S.J.; ²² Dr. Daniel M'Carthy; ²³ Hermann Olshausen, late of the University of Erlangen. ²⁴

B. O. 4-8: E. Jacquier, Professor of the Catholic Faculty of Lyons. ²⁵

B. O. 5: Dr. S. T. Bloomfield; ²⁶ Dr. Benson; ²⁷ Aug. Crampon; ²⁸ R. F. Montgomery Hitchcock; ²⁹ Dr. Aug. Bisping; ³⁰ Rev. David Smith; ³¹ Dr. Philip Schaff and Dr. Matthew B. Riddle; ³² Dr. Paul Schanz. ³³

¹⁵ *The Gospel according to St. Matthew*, 12th ed. Eng. trans. from 3d German ed. (New York: Scribner's, 1864), p. 56.

¹⁶ *Commentarius literalis in omnes libros Novi Testamenti*, Latin tr. of Mansi, vol. 1 (Würzburg: Riemer, 1787), pp. 25 ff.

¹⁷ *Speaker's Commentary on the New Testament*, vol. 1 (London: Murray, 1878), p. 7.

¹⁸ *Encyclopedia Biblica*, vol. 1 (London: Macmillan, 1899), col. 807 ff.

¹⁹ *The Gospel according to St. Luke, with introduction, text, and notes, compiled chiefly for use in schools* (London: Catholic Truth Society, 1916), p. 13.

²⁰ *Évangile selon S. Matthieu, traduction et commentaire* (Paris: Bloud & Cie., 1911), p. 9.

²¹ *Commentarius in evangelium secundum Matthæum* (Mechlin: Dessain, 1900), p. 15.

²² *Catholic Encyclopedia*, vol. 8, p. 377, s. v. "Jesus"; and *The Gospel according to St. Matthew* (St. Louis: Herder, 1898), p. 16.

²³ *The Gospel of St. Matthew, with notes critical and explanatory* (Dublin: Duffy & Sons, 1877), p. 29.

²⁴ *Biblical Commentary on the Gospels, adapted especially for preachers and students*, Eng. trans. of Loewe, vol. 1 (Edinburg: T. & T. Clark, 1847), p. 69.

²⁵ *La crédibilité des évangiles* (Paris: Gabalda, 1913), p. 52.

²⁶ *The Greek Testament, with English notes, critical, philological, and exegetical*, 5th American ed. (Philadelphia: Perkins & Purves, 1844), vol. 1, p. 6.

²⁷ *Chronology of the Life of Christ*, p. 74.

²⁸ *La Sainte Bible traduite en français sur les textes originaux*, vol. 6 (Tournai: Desclée, 1904), p. xvi.

²⁹ Hastings, *Dictionary of Christ and the Gospels*, vol. 1 (New York: Scribner's, 1909), s. v. "Dates", pp. 408-410.

³⁰ *Erklärung des Evangeliums nach Matthäus* (Münster: Aschendorff, 1867), p. 67.

³¹ *St. Matthew*, "The Westminster New Testament" (London: Andrew Melrose, 1908), p. 31.

³² *The International Illustrated Commentary*, vol. 1 (New York: Scribner's, 1888), p. 33.

³³ *Commentar über das Evangelium des heiligen Matthäus* (Freiburg im Breisgau: Herder, 1879), p. 94.

B. O. 5-6: A. J. Maclean;³⁴ Dr. A. Camerlynck, Professor of Scripture, Seminary of Bruges, Belgium.³⁵

B. O. 6: Dr. James Moffatt, Yates Professor of New Testament Greek and Exegesis, Mansfield College, Oxford;³⁶ Sanclemente;³⁷ and Ideler.³⁸

B. O. 6-7: C. H. Turner.³⁹

B. O. 7: Francis Xavier Patrizi, S.J.;⁴⁰ Jean Hardouin, S.J.;⁴¹ Monsignor J. A. Howlett.⁴²

B. O. 8: X. Levrier;⁴³ Sir W. M. Ramsay,⁴⁴ though in earlier years he favored B. C. 6.⁴⁵

B. O. 8-9: Rev. Cuthbert Lattey, S.J., Professor of Holy Scripture, St. Beuno's College, St. Asaph.⁴⁶

B. O. 10: J. van Bebbber.⁴⁷

B. O. 21: Rev. Francis Valitutti.⁴⁸

III. The Date of Herod's Death. Since the Fathers of the Church are at variance, and modern Biblical scholars disagree, as to the time of our Lord's birth, we can not hope to determine that date with more than probability. However, the date of Herod's death is a certain *terminus ad quem*. Our Lord cannot have been born thereafter. This is certain from the story of the magi.

³⁴ Hastings, *Dictionary of the Bible*, one vol. ed. (New York: Scribner's, 1909), p. 139.

³⁵ *Commentarius in Actus Apostolorum*, ed. 6 (Bruges: Beyaert, 1910), p. 93.

³⁶ *The Historical New Testament* (Edinburgh: T. & T. Clark, 1901), p. 80.

³⁷ *De vulgaris æræ emendatione*, liber iv, c. 7.

³⁸ *Handbuch der Chronologie*, ii, p. 410.

³⁹ Hastings, *Dictionary of the Bible*, I, 403-405.

⁴⁰ *De Evangeliiis*, Liber iii (Freiburg im Breisgau, 1852), p. 278.

⁴¹ *Nummi antiqui populorum et urbium illustrati* (Paris, 1684), pp. 64-65.

⁴² *Catholic Encyclopedia*, vol. 3, p. 736, s. v. "Chronology".

⁴³ *Clé chronologique des dates exactes de la vie de Jésus-Christ*, 2d ed. (Poitiers, 1905).

⁴⁴ *The Bearing of Recent Discovery on the Trustworthiness of the New Testament* (London: Hodder & Stoughton, 1915), p. 300.

⁴⁵ *Was Christ born in Bethlehem?* (London: Hodder & Stoughton, 1898), p. 196.

⁴⁶ In Appendix to *St. Mark*, "Westminster Version of the Sacred Scriptures", by Dr. Joseph Dean, Professor of Sacred Scripture, St. Joseph's Diocesan College, Upholland (New York: Longmans, Green & Co., 1916), p. 76.

⁴⁷ *Zur Chronologie des Lebens Jesu* (Münster, 1898), p. 143.

⁴⁸ *Chronology of the Life of Christ* (Saratoga Springs, 1918), p. 32; cf. also articles in *American Catholic Quarterly Review*, July, 1913, and April, 1918.

"After Jesus had been born at Bethlehem, in Judæa, in the days of King Herod, lo, magi⁴⁹ from the east arrived at Jerusalem, and asked, Where is He, who has been born King of the Jews?"⁵⁰ Herod was disturbed. The dread of rivals ever obsessed him. With bloodthirsty brutality, he had murdered even nearest of kin, to prevent their claim to the throne. So he decided to slaughter all boys, who had been born in his realm within the period of two years.⁵¹ An angel revealed this danger to Joseph, who fled with the Child and His mother into Egypt. There Jesus remained until the death of Herod.⁵² When He returned from Egypt, Herod was dead, and his son Archelaus ruled over Judæa. These facts from the Gospel of the infancy of Jesus give us certainty of the birth of Christ before the death of King Herod. Nothing more can be concluded from the star and the visit of the magi.

1. *The star.* Kepler thought that "His star" was a conjunction of the planets Jupiter and Saturn, in the zodiac sign Pisces during May, October, and December, B. C. 7. All astronomical conjectures of Kepler and others, who would have it that the star was a comet, a variable star, or a conjunction of planets, are futile; they add nothing to the simple narrative of Matthew, and bring us no nearer to the date of the birth of Christ. For "His star" behaved in a manner inconceivable of an ordinary star. It appeared to the magi in the east, moved westward ahead of them so as to be a guide to Jerusalem, disappeared at the proper time to necessitate enquiries of the custodians of Messianic revelation, shone again after authoritative information had been got from the priests, moved southward five or six miles, and stood still over the house of Joseph and Mary at Bethlehem. These phenomena are not natural; only by a stretch of the imagination can they be astronomically assigned to a comet, a variable star, or a conjunction of planets. "His star" was a miraculous light like the pillar of fire, which stood in the camp by night during Israel's Exodus;⁵³ or the "brightness of God", which shone

⁴⁹ Members of the priestly caste of Persia. Cf. *Catholic Encyclopedia*, s. v. "Magi", art. by present writer.

⁵⁰ Matthew 2:1-2.

⁵¹ Matthew 2:16.

⁵² Matthew 2:13-19.

⁵³ Exodus 13:21.

round about the shepherds of Bethlehem;⁵⁴ or the "light from heaven", which dazzled Saul on the way to Damascus.⁵⁵

2. *The Visit of the Magi to Herod.* How long before the death of Herod was the visit of the magi? From Matthew, we can draw no conclusion. According to Josephus,⁵⁶ Herod spent his last days at the baths of Callirrhoe, east of the Jordan, and in Jericho; hence the interview with the magi at Jerusalem took place, at the latest, a couple of months before Herod's death.

How long after the birth of Christ was the adoration of the magi? Neither can this question be answered with certainty. The miraculous star may have appeared in the east about the time of the annunciation. More than ten months then intervened before the purification. This was ample time for the journey from Persia or Mesopotamia to Bethlehem. Herod learned from the magi the time of the star's first shining. It was quite in keeping with his cruelty to make assurance doubly sure of doing away every prospective rival by killing all boys born within Judæa during the preceding two years. For Herod was

a man brutal alike to all, a slave to his anger, overruling what was just; and yet favored by fortune, if ever man was. For from a common man he rose to be king; and though threatened by ten thousands of dangers, he got clear of them all, and lived on to a very old age.⁵⁷

In this light of Herod's brutality, we cannot be sure that the murder of the innocents occurred so long as two years after either the conception or the birth of Jesus. All we are certain of thus far is that Jesus was born some time before the death of Herod.

3. *Witness of Josephus.* As to the exact date of the death of Herod, Flavius Josephus, our most reliable witness in this matter, gives data from which one certain conclusion may be drawn,—the death of Herod in B. C. 4.

a/ Herod became *de jure* King of Judæa, by a decree of the Roman senate, in the 184th olympiad, during the consulship

⁵⁴ Luke 2:9.

⁵⁵ Acts 9:3.

⁵⁶ *Antiquitates Judaicæ*, Bk. xvii, ch. vi, sec. 5; Dindorf ed., vol. 1, pp. 671 ff.

⁵⁷ *Antiquitates Judaicæ*, Bk. xvii, ch. viii, sec. 1; Dindorf ed., vol. 1, p. 674.

of Caius Domitius Calvinus and Caius Asinius Pollio.⁵⁸ But the 184th olympiad was from the middle of B. C. 44 to the middle of B. C. 40; and the consulship of Calvinus and Pollio was in B. C. 40. Therefore, Herod became *de jure* King of Judæa the first half of B. C. 40.

b/ When "Herod died, he had reigned thirty-four years from the time he murdered Antigonus and thirty-seven years from the time He was acknowledged by the Romans"⁵⁹ as King of Judæa. This means thirty-four years or less and thirty-seven years or less; not thirty-four years or more and thirty-seven years or more. According to the ancient method of calculation, the thirty-fourth and thirty-seventh years, whether completed or not, are counted by Josephus. Hence Herod died in the thirty-seventh year of his *de jure* kingship, and the thirty-fourth year of his reign *de facto*.

Now Herod became *de jure* king in B. C. 40; so the incomplete thirty-seventh year thereafter brings us to B. C. 4, as the year of his death. Moreover, Herod became *de facto* king at the death of Antigonus. The murder of this rival to the throne, according to Josephus,⁶⁰ occurred in the consulship of Agrippa and Gallus, B. C. 37, twenty-seven years to the day from Pompey's triumphant entrance into Jerusalem under the consuls Antonius and Cicero. This triumph of Pompey was in B. C. 63; and, allowing the three intercalary months of B. C. 46, we find that twenty-seven years after B. C. 63 was B. C. 37, the date of Herod's *de facto* accession to the kingly power over Judæa. But the incomplete thirty-fourth year after B. C. 37 is also B. C. 4.

Against the witness of Josephus, is the statement of Dio Cassius, in his history,⁶¹ A. D. 180, that Antigonus was killed in the consulship of Claudius and Norbanus, B. C. 38. Josephus was nearer to the events than was Dio Cassius, and wrote expressly of Jewish history; so we may rightly prefer his authority in this matter to that of Dio, and consider certain our conclusion that Herod died in B. C. 4. This conclusion

⁵⁸ *Antiquitates Judaicæ*, Bk. xiv, ch. xiv, sec. 5; Dindorf ed., vol. 1 (Paris: Didot, 1845), p. 563.

⁵⁹ *Ibid.*, Bk. xvii, ch. viii, sec. 1; Dindorf ed., vol. 1, p. 674.

⁶⁰ *Antiquitates Judaicæ*, XIV, xvi, 4; Dindorf ed., I, 572.

⁶¹ *Iv*, 25, 27.

is confirmed by an astronomical phenomenon, which did not escape the painstaking Josephus.

Shortly before Herod's death, he brutally burned alive Matthias and other conspirators; and that very night there was an eclipse of the moon, ἡ σελήνη δὲ τῇ αὐτῇ νυκτὶ ἐξέλιπεν; ⁶² and the pasch was celebrated not long thereafter.⁶³ But the only lunar eclipses, visible in Palestine, B. C. 5-3, were March 23, B. C. 5, Sept. 15, B. C. 5, and March 12-13, B. C. 4. Josephus does not refer to the September eclipse, since the Pasch was not then at hand; nor to the March 23, B. C. 5 eclipse, as by no calculation had 37 years then elapsed since the first half of B. C. 40. There remains the eclipse of March 12-13, B. C. 4. By that date, Herod had been *de jure* King of Judæa, 36 years and more; he died in the thirty-seventh year of his reign,—i. e., by the ancient method of calculation, 37 years after he was declared king by a decree of the Roman senate.

By thus determining the date of the death of King Herod, we are practically certain of our *terminus ad quem* in an essay to fix the time of the birth of Christ. Jesus must have been born before the year B. C. 4. In the interval between the nativity of Christ and Herod's death, occurred the circumcision, purification, visit of the magi, slaughter of the innocents, flight into Egypt, and sojourn in that land of exile. How long was this interval? Matthew does not tell us. Later on we may get new light by the study of Luke and John.

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⁶² Josephus, *Antiquitates Judaicæ*, XVII, vi, 4; Dindorf ed., I, p. 671.

⁶³ *Ibid.*, Bk. xvii, ch. ix, 3; Dindorf ed., I, p. 676.

Criticisms and Notes.

PREHISTORIO RELIGION: A STUDY IN PRE-CHRISTIAN ANTIQUITY. An Examination of the Religious Beliefs of the Oceanic, Central African, and Amazonian Primitives; their Development among the later Indo-Asiatic Totemic Peoples; their Interpretation by the Western-Asiatic and Caucasian Races of Neolithic Culture, and their Possible Connexion with the Earliest Religion of Mankind. By Philo Laos Mills, S.T.L. Capitol Publishers, Inc., Washington, 1918. Pp. 705, royal octavo.

Once more an instance of the good things that come to those who wait. The field occupied by the history of religions had long been preëmpted, at least so far as the English-reading world was concerned, by non-Catholics, by agnostics or rationalists, who exploited it in the interests of naturalism, until Father Martindale, S.J., aided by a corps of scholars, compiled the five volumes of *Lectures on the History of Religions*, which were issued some eight years ago by the English Catholic Truth Society (London and St. Louis, B. Herder Book Co.). The thirty-eight lectures comprised in the collection are, for the most part, the work of specialists, each in his own line; they are objective and scholarly in matter and relatively popular in manner. They comprise the results of the most recent research in their respective fields and are equipped with up-to-date bibliographies. With the information provided by the work the Catholic student is enabled to orient himself in the otherwise almost hopeless maze in which the religious beliefs and cults held and practised by the manifold peoples of the earth are entangled. And not only this. Assisted by the same guidance, the reader is led to see that the seemingly bewildering chaos of myths and superstitions, so far from telling against true religion and religiousness, in reality reveal a certain fundamental agreement whereby they witness to the verity of those natural convictions which constitute the heritage of the human race and which receive their purification, development and supplementation in the transcendent religion, taught by Christ and carried onward by the organization and means established by Him to teach all nations unto the end of time.

With the capacious volume, however, now provided for us by Dr. Mills the interest inherent in the history of religions and the apologetic arsenal which this relatively new (new so far as its detailed and critical apparatus is concerned, though old in respect to substance) department of knowledge affords, are greatly augmented.

For what have we here? Nothing less than a remarkably successful attempt to summarize what the primitive races of humanity originally held and do more or less discernibly still hold regarding God, the soul, the conduct of the present and the character of the future life. This from the purely religious point of view. From an archeological and ethnological standpoint, the work is a thesaurus of information regarding the traits, physical, intellectual and moral, and the customs and conditions of primitive man. Or, to adopt the ground plan of the volume itself, which comprises eight chapters, we find in the first place, under the heading *De Deo Uno*, a very full synthesis, thoroughly analyzed, of the beliefs held by so-called "savage" man regarding the Supreme Being, together with the various theories as to how those beliefs arose and how they developed. In the second chapter, *De Deo Creante*, we have the history of the idea of Creation. The third chapter, *De Deo Elevante*, summarizes the traditions on the elevation and the fall of man. The fourth, *De Deo Salvante*, comprises the history of the idea of Redemption; the fifth traces the origin; and *De Deo Sanctificante*, the development of the sacrificial rite and its accompanying sacramental observances; the sixth, *De Deo Consummatore in Via*, furnishes illustrations of the doctrine of temporal retribution; while the seventh treats of eternal retribution and the future life. The concluding chapter, comprising one hundred pages, contains a very full summary and comparative analysis of the immense wealth of material enmassed in the foregoing chapters.

Such is the ground plan of this volume. To enter into the component details in any manner satisfactory to the reader would carry us very far beyond the spatial limits of the present REVIEW itself. For, in the first place, what tremendously complex and far-reaching problems arise as soon as one asks who are or were the primitive types of man? Is it *possible* to discover them? What reliance is to be placed upon the evidence either for their existence or for their beliefs and practices, religious or otherwise? Is it at all possible to segregate from the vague myths and traditions of savage peoples anything like a definite creed or code? Questions like these lie obviously so close to the surface that they can escape no inquirer, and it were almost belittling the present scholarly production even to suggest that they have been discussed and, so far as it is possible in the actual state of prehistoric research, satisfactorily dealt with. While there is of course no surviving primitive type of mankind, Dr. Mills adduces persuasive, if not compelling, evidence to prove that primitive man belonged to the Torrid Zone, and more especially to the Oceanic regions of the Old World; and there is strong presumption, he thinks, that the Protomelanoids of the Far East are in many respects the nearest approach to the primitive type. The real primitive was prob-

ably a composite, an "ideal" form, from which the three main divisions of humanity have sprung, leaving the three existing sub-forms (negrito, vedda, proto-malay) as its germinal vestiges. These inductions, based upon the widest range and reliable quality of recent archeological and paleontological findings, are, it will be noticed, quite other than the vague speculations of the past generation of historians who located the birthplace of humanity somewhere to the Northwest of the Himalayas in Bactriana, or the planes of Iran, or the uplands of Mesopotamia.

Other important conclusions, reached likewise by induction from recent data, which tend to confirm, however, some of the older opinions that were formed upon less critically established motives, concern the mentality and the morality of primitives. Their "*mentality*" is now known to be far higher than was formerly suspected. There is no essential difference between man recent, glacial, or pre-glacial, nor is there a shred of evidence for the *homo alalus* or speechless man. In every case we have a *homo sapiens* endowed with different degrees of mental facility, depending upon the complexity of his needs and environment. In this respect the above races compare favorably with the higher peoples."

Again, "the *morality* of primitives has recently been placed in a far more favorable light. There is considerable evidence to prove that the institution of *monogamy* is very generally recognized by the lowest races of man that are known to us. Among the East-Indian primitives this is especially the case. Furthermore, there is a very general absence, or at least a rarity, of gross crime, whether as theft, murder, infanticide, cannibalism, or human sacrifice. On the contrary, the lessons of honesty, charity, kindness, and generosity are strongly inculcated from the tenderest years, and social and domestic relations reveal a simple but attractive picture."

Finally, there is sufficient testimony to show that the "supposed incapacity of primitive man to be the recipient or the bearer of a relatively high order of theological truth is *ipso facto* an untenable proposition. It is further contradicted by the reports from the missionary field, which show that the despised primitive is as receptive of supernatural doctrines and as retentive of them as any of his more favored or 'civilized' brethren."

Two still more important conclusions result from the data compiled by the author. The one concerns the origin of man; the other, the origin of religion. It would be highly instructive, did the present place permit, to study the evidence upon which is based the conclusion reached by Professor Osborne and by Dr. Mills respectively, concerning the origin of man. The conclusions of the two writers, it need hardly be said, are diametrically opposed. In his in some re-

spects very able work, *Men of the Old Stone Age*, Dr. Osborne gives us with almost precise delineation the pedigree of man. Man is declared to have sprung, together with the anthropoid apes, from an as yet unknown ancestral stock, from which the *Gibbon* was the first to branch off in Oligocene times; next followed the *Orang*, the *Chimpanzee*, the *Gorilla*. Through the Egyptian anthropoid *Propliopithecus* is supposed to have come the also still unknown Pliocene ancestors of man; and from them in turn sprang the Trinil race (*Pithecanthropus*), the Heidelberg Man, the Neanderthal, the Cro-Magnon, and eventually the *Homo Sapiens*—yourself and myself. It goes without saying that the analogies of comparative anatomy and the deductions drawn from a few skulls, teeth, and arm and leg bones, upon which fossil remains this imposing edifice of man's genealogy is based, is much too frail a structure to sustain so great a weight, to say nothing of the intrinsic impossibility and absurdity, *pace tanti viri*, of the whole fabric. Nevertheless it is all exhibited with immense pomp and parade of scientific[?] erudition, and even illustrated with splendid photographs of the reproduced ape-man of Java (whose "antiquity is estimated at 500,000 years"); the restored Man of Heidelberg, a more human and less ape-like type; and so on with the rest.

In direct opposition to all this simian and transformistic *phantasieren* on the human genealogy is the conclusion reached by Dr. Mills, a conclusion which he bases not upon a comparatively few and isolated fossil skulls and bones, but upon the ethnological data gathered from the traditions and customs of the survivors of the primitive type of man. The burden of these data evinces that "by no possibility can the original type of mankind be deduced from an anthropoidal precursor, but that on the contrary the gap between savage and simian is more glaring in the earlier than in the later ages of humanity, which suggests that there has been a very large, if not a universal, physical degeneration. Primitive man was undoubtedly an ideal and unique being. What we see is the more or less corrupted, though comparatively pure, survivor, not the 'ideal' man."

So, too, as regards the origin of religion. Many, relying upon sources like Tylor's *Primitive Culture* or Frazer's pretentious work on *Totemism and Exogamy*, are firmly convinced that primitive man was either entirely atheistic, or, if in possession of any religion at all, that the idea of God was developed out of the ghost or the magical nature-cult. Against this view Dr. Mills brings to bear "an enormous array of religious facts which have only recently been unearthed, but which in their united force point to conclusions of precisely the opposite character—it is the All-Father belief which precedes the totemic or animistic cult by indefinite ages. Primitive man believed in God, and only in later times was the belief corrupted."

What we have thus far said may suffice to suggest at least the value and importance of the work before us. It is, as the author designed it to be, a defence both of the dignity of man and the divinity of Christ from prehistoric sources; that is, before any books were written. It is a defence of the dignity of man, because it brings before us a picture which is in sharp contrast to the sordid materialism of the day; it is a defence of the divinity of Christ, because it reveals facts in the early history of man which must be the relics of a past supernatural revelation having an intimate relation to His own supernatural Person; it goes back to prehistoric sources, because this is the field above all others which has been abused and distorted in such a manner as to call for an immediate and searching investigation.

The work, the author tells us, is the result of ten years of labor in museums and libraries. One can well believe it; indeed it would not be surprising had the number of years been doubled or even tripled—such are the evidences of the careful research and the thought that have gone into its making. One could wish that over and above the index (which is quite full) the book had been given a table of contents. The division of the massive volume into two would also have been an obvious convenience for the reader, though it would have increased the cost of a book which must of necessity be expensive. At the same time, the large (quarto) format was a necessity to accommodate the plates and other illustrations, whereof there are over a hundred. Some of these are very beautiful; others are elaborate inscriptional tablets copied from the originals by the author himself.

FRANCOIS SUAREZ DE LA COMPAGNIE DE JESUS. D'après ses lettres, ses autres écrits inédits et un grand nombre de documents nouveaux. Par le Pere Raoul de Scorraillé, de la Compagnie de Jesus. Tome Premier: L'Etudiant—Le Maître. Pp. 505. Tome Second, Le Docteur—Le Religieux. Pp. 505. P. Lethielleux, Libraire-Editeur, 10, Rue Cassette, Paris.

It may appear rather late in the day to introduce here this life of Suarez, seeing indeed that it has been already before the world some seven years. If so, we feel secure in blaming the war, at least in part, for the tardiness of the book's arrival from Paris. Moreover, the tardiness is the less regrettable in view of the fact that the work has already given occasion to an article on Suarez which appeared in this REVIEW (November, 1907). And really, so far as the subject of these volumes is concerned, that article may seem to have done adequate justice thereto, embodying as it did the outstanding events in the life of Suarez. On the other hand, so little has been written in English on the "Eminent Doctor" that it cannot be *de trop* to

add a brief notice of this the most noteworthy biography of the great Spanish theologian that has thus far seen the light.

The ground plan of the work is at once comprehensive and suggestive. Suarez, the Student, the Master, the Teacher, the Religious—these appellations stand for the several phases of his life, and they form the natural framework of the present biography. Upon them Père de Scorraille has erected a superstructure of events, incidents, and character portrayal that is as inspiring as it is imposing, and as comely as it is honorable alike to the subject and to the builder.

The life of Suarez was outwardly marked by no very striking occurrence. It was the life of a fervent religious priest and an untiring teacher. Inwardly as regards the workings of his mind and heart, and outwardly as regards the labors of his pen and voice, it was filled with the mighty forces that illumined and fashioned the souls of the youths who flocked to his chair, while they were destined to be the radiating foci of intellectual light and spiritual heat for all subsequent ages. For the Eminent Doctor was in the truest sense a great thinker, a profound philosopher, a scholarly theologian, above all, an inspiring professor, who at a time when the very foundations both of reason and of faith were being assailed by the Revolutionists Luther, Calvin, and their followers, proved to be one of the most valiant and successful defenders of religious truth, its rational bases and its supernatural structure.

The lines of his life are quickly sketched. Born at Granada, 5 June, 1548, he received the clerical tonsure when he was but ten, and at thirteen was studying law at the University of Salamanca. Entering the Company, then but recently organized by his compatriot Ignatius, he pursued his philosophical course (1564-1566) and his theological course of four years (1566-70) at Salamanca. After teaching philosophy a few months at Segovia and subsequently theology (from 1575 to 1615) during varying intervals at Avila, Valladolid, Rome, Alcalá, Salamanca, and Coimbra, he died at Lisbon, 25 September, 1617.

His works, comprising, with index, thirty quarto volumes in the latest, the Paris (Vives) edition, were naturally the immediate product of his professional labors, though they began to issue from the press only in 1590. *De Verbo Incarnado* was the first to appear, and was followed at irregular intervals up to his death by about twelve volumes; the remaining volumes being published posthumously. His theological treatises are based on the *Summa* of St. Thomas, though they greatly expand the text, the whole treatment being characterized by independence of judgment, astounding breadth of vision, deep penetration, and vast erudition. To quote from a paper previously contributed by the present writer to this REVIEW

(Sept. 1903): "In his lectures Suarez struck out on new lines. He was not satisfied with repeating the well-worn opinions and arguments of his predecessors, but thought and investigated for himself. This originality evoked no little criticism. His brethren at Valladolid, Alcala, and Salamanca, and other universities, sent notice to the Provincial that he was opposing the authority of the recognized interpreters of St. Thomas, and that, if such innovations were suffered to continue unchecked, the Order might be led into disturbance and conflict. The Provincial summoned Suarez, but the modest, unassuming demeanor of the young professor assured the superior, who encouraged him to continue his present lines of teaching. The Society had just opened its new university at Avila, and thither he was sent as its first professor of theology. He did not remain long at this post, for shortly after we find him again at Segovia, and in the following year in the Academy at Valladolid. In the meantime the opposition to the novelty of his teaching grew more intense, so that to make matters sure the Provincial sent the young professor's lectures to the General Mercurano at Rome, where they were submitted to the scrutiny of Claudius Aquaviva, then prefect of the province. The result was that the censor conceived so high an esteem for Suarez that he determined to secure him as Professor at the Roman College. He was accordingly summoned and appeared in his new office on the Feast of All Saints, 1581. The honors heaped upon him in the Eternal City were such as would have turned the head of a weaker man. Gregory XIII attended his first lecture. Multitudes flocked to hear him, and the dignitaries of the papal court deemed it high honor to enjoy his friendship."

The work upon which the fame of Suarez as a philosopher, aside from his reputation as a theologian, must chiefly rest is of course his *Disputationes Metaphysicae*. This work transcends the limitations of its time and takes its place on the border line between medieval Scholasticism and modern philosophy, though constructed substantially on the traditions of the former. It was truly an opportune work. Within a few years it was reprinted twelve times in France, Italy, Germany, and Belgium. Father Harper, it will be remembered, took the work as the basis of his *Metaphysics of the School*, a monument to Catholic philosophy unhappily left incomplete by the untimely death of the builder.

The *Disputationes Metaphysicae* are based on the Metaphysics of Aristotle, and Suarez introduces the treatise with a sort of concordance between the work of the Philosopher and his own commentary, a commentary which is not a commentary, but a practically independent and original work, as even a superficial glance over the respective treatises of the two masters—the ancient Grecian and the modern

Spanish—suffices to show. The latter could not of course have reared his colossal structure of philosophy had not the former supplied him with the foundations and to a great extent the elementary material; no more than he could have built his theological system without the aid of Aquinas. But just as Suarez expanded, developed, and drew forth new truths from the *Summa* of St. Thomas, so did he enlarge, unfold, and fructify the Ontology of Aristotle. And if we may, without incurring the danger of odium, carry the comparison into the relationships of the present biography, Father de Scorraille could not have compiled these two splendid volumes without the sketches of the life of Suarez prepared by his predecessors. He had before him such contemporaries of Suarez as Ribadeneria, S.J. (1527-1611), Morim, S.J. (1618), Freire, S.J. (1582-1620), besides the seven other early Jesuit writers on Suarez. There were such non-contemporary Lives as that written by Deschamps, S.J. (1614-1696), Masseio, S.J. (1628-1691), Sartolo, S.J. (1652-1700), Segnier, S.J. (1696), Werner (1861), not to mention some half-dozen others who wrote more or less concerning the "Doctor Eximius". Nevertheless, the present biography goes far beyond them all in comprehensiveness and in development. It is, the author tells us, the only Life of Suarez in French; and even in Spanish there is nothing of the sort comparable to it. It has three distinctive characteristics. In the first place it is a complete biography of Suarez; secondly, it throws light on his unpublished works; thirdly, it provides a survey of the Suarezian philosophy and theology. We might add a fourth point which the author had in view: it prepares the way for a critical edition of the *opera omnia* of the great Spanish Jesuit. There are a number of minor works, together with his correspondence, still unpublished. If, lastly, we regard the simplicity, lucidity, and general charm of style as a singular mark of excellence in the work, we shall have given the closing word of praise to a memorial of Suarez that is at the same time a memorial to its author. *Opus laudat artificem.*

HANDBOOK OF MORAL THEOLOGY. Volume II, SIN AND THE MEANS OF GRACE. By the Rev. Anthony Koch. Adapted and edited by Arthur Preuss. B. Herder Book Co., St. Louis and London. Pp. 230.

Mr. Preuss deserves the congratulations and, we might add, the gratitude of theological students on the relative celerity with which he is issuing this excellent translation of Koch's *Moral*. It seems only a short time since we had occasion to welcome the initial volume, and already the second is before us, with the third promised for the near future.

There will of course be always opposite opinions as regards either the serviceableness or the desirability of translating Moral Theology into the vernacular, Latin being considered by many authorities the better and the more proper medium for such a subject. Whatever may be said for or against this opinion, there will probably be no difference of judgment concerning the excellence of Mr. Preuss's work, no more than there was as regards his rendition of Pohle's *Dogmatik*. The more so that in neither case has he *translated*, but, what is so much better, adapted and edited the original; while the larger part of the documentary apparatus and references are retained in the Latin original.

As to the matter covered by the volume at hand, it comprises the moral doctrine on Sin—its nature and kinds—and on the seven Sacraments, including also in brief the sacramentals. These of course are topics familiar to the present reader and need not detain us here. Suffice it to say that the treatment is characterized by that unmistakable perspicuity which we have repeatedly had occasion to note in the writer's previous expositions of theology—and which makes them such helpful digests for seminarians.

Besides the third volume, advertised as in press, treating of man's duties to himself, two other volumes are in preparation. These are to deal, respectively, with man's duties to God and to his fellowmen.

THE HAND OF GOD. A Theology for the People. By Martin J. Scott, S.J., author of "God and Myself". P. J. Kenedy & Sons, New York. Pp. 217.

In a former volume, *God and Myself*, Father Scott discussed, though not exclusively, the fundamentals of religion. In the book before us some more fundamental, together with a number of super-structural truths, are treated. Some of the practical problems, likewise, of religion and of life come up for examination. His purpose here is to show God's work in the world—God's guidance of man through the Church; God's closeness to man. Hence the subtitle, "Theology" (a discourse on God) "for the People".

The root and stem truths, to change the figure, are such as these: miracles, faith, dogma, the Immaculate Conception. The branches are: indulgences, purgatory, veneration of the saints. As fruits we have the more practical things: money and Mass, virtue without religion, the fate of the unbaptized, the priest and the man, God's permission of evil and pain, divorce and re-marriage; and some more. Father Scott is not afraid of difficulties. He faces them just as they are, and grapples with them fairly and squarely. Both in defence and attack he is honest, sincere, straightforward. He speaks to the

people in a tongue they understand. He makes religion plain to the man in the street. There is no Billy-Sundayism, of course; but there is illustration, figure, story. These were the preaching methods of the Master. Father Scott knows *how* to use them and he uses them. He is popular in the better sense of the term.

The popular manner and style, it is true, easily glide into hyperbole. As, for instance, when we read that "the law of gravitation is but a name. What it is no one knows. It is the power of God that we know" (p. 32). Soberly, we know more about the law of gravitation than anything else in this world of ours. We can formulate and measure it, even though the intimate nature of the *force* of gravitation be unknown to us; as is the case indeed with everything else. We know the *law* of gravitation and from it we *deduce the power of God*. Moreover, gravitation—if it be, as it probably is, the fundamental force in the universe, that whereof all other forms of corporeal attraction, physical and chemical, are but specialized forms—is the most expressive symbol of God's love, and therefore a fruitful source of suggestive analogies. However, this may seem hyper-criticism, just as it would be higher criticism to suggest that most likely Solomon did not write the Book of Wisdom (p. 2); at least St. Jerome and St. Augustine thought that he did not; or that Christ did not say: "After death the judgment" (p. 3). St. Paul said it.

The Hand of God is an excellent book to help the faithful to believe more reasonably, intimately, and strongly, and to help the unfaithful to see the loss and the folly of their unbelief; to make the one know the prize they carry in their vessels of clay, and the other see the treasure they are lacking and can get for the seeking. It is a book for the clergy to have in mind, that they may put it into the many hands that need just this kind of plain, yet withal genial, straightforward elucidation of the things that concern them most.

We are glad to hear that Father Scott has another book on the stocks ready soon for the launching.

MARRIAGE LEGISLATION IN THE NEW CODE OF CANON LAW.

By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.O.L., President of St. Patrick's Seminary, Menlo Park, Cal.; Professor of Moral Theology, Pastoral Theology, and Canon Law. New York, Cincinnati, Chicago: Benziger Bros. 1919. Pp. 335.

Probably the most difficult as also the most practical part of the new Code of ecclesiastical law, for the missionary priest and the parochial clergy generally, is that section which is comprised in the twelve chapters treating of the Sacrament of Marriage. That Dr. Ayrinhac has presented so promptly a treatise on the subject, not in

Latin such as we have been accustomed to get from the professors of theology, but in English, and in plain, concise, and readable English, is a boon for which students and pastors alike will be sincerely grateful. Despite the author's modest disclaimer, the volume is in every sense as satisfactory as the present state of legislative interpretation permits. We have the text in the original as authority for the law itself, accompanied by a faithful translation. The meaning of the law, its spirit, the differences between the new and the old law, are clearly outlined and shown under their historical as well as their canonical aspects. The references to authorities are of the first order; no difficulty arising from circumstances not defined in the Canons themselves is shirked, even when the solution must, pending a Roman decision, remain for the time being only tentative.

It is needless to enter upon the detailed contents of the volume, which follow the logical order demanded by the subject and its treatment in the Code. The nature, purpose, qualities of the marriage contract are dealt with in the traditional form. Next, the pastor's duty regarding the preliminary examination, the cautions, dispensation, sanction of the contract, is explained. The impediments in general, prohibitive and diriment, are discussed in three separate chapters. Four other chapters deal with the character of the matrimonial consent, the form of marriage, and unions of conscience; the time and place of celebration. The effect of the contract, the contingencies of separation and revalidation, and second nuptials are the themes of the final chapters. There is a good topical Index and the bookmaking is in excellent taste. Possible criticisms of the author's views may be reserved for Conference discussion in our pages. Meanwhile we feel justified in recommending the volume to our readers as a decidedly practical work.

LE CODE DE DROIT CANONIQUE. *Ses canons les plus pratiques pour le ministère, avec références à la discipline locale.* Par Mgr. J. M. Emard. Valleyfield: Bureaux de la Chancellerie. 1918. Pp. 302.

Immediately upon the publication of the new Code of Canon Law. in November, 1917, the Bishop of Valleyfield instructed his clergy as to its purport and scope. He directed an authoritative interpretation of it, published in parts, and with a special view to the ecclesiastical conferences held in the diocese, the deans of the different districts being advised to bring the subjects systematically before the clergy for discussion. The ultimate outcome of this initiative is the present volume, issued from the episcopal chancery, by Mgr. Emard.

The commentary is one of the best expositions of the new Law that has come to us thus far. It covers the entire scope of the Code

in five books, with special application to the conditions of the Church in Canada. The treatment is succinct, direct, and, as far as the authorized interpretation of the Commission appointed in Rome allows, complete. The author ventures on no unwarranted solutions of doubts, but confines himself to the terms and a simple analysis of the law. It is an excellent handbook not only for the diocesan clergy for whom it was chiefly designed, but for teachers of Canon Law who are familiar with the French language. The book is made up in excellent taste.

THE BEGINNINGS OF SCIENCE, Biologically and psychologically considered. Edward J. Menge, M.A., Ph.D., M.Sc., Professor of Biology, Dallas University. Richard G. Badger: Boston. 1918. Pp. 256.

Professor Menge has a justly discerning eye for the practical. But with him the practical is not synonymous with the pragmatic. He seeks not for what is true because it will work, but for what will work because it is true. Practical values, he holds, must be based on the principles of truth. Truth is correspondence of thought with things. To have knowledge and *a fortiori* science, there must be facts and there must be interpretation thereof. The facts must be observed and grasped as they exist objectively, whether they be inside or outside the mind; for the facts of the mind, though subjective phenomena, are objective for introspection or reflexion. The interpretation of the facts, wherever they be, must be consistent; that is, conformed to the laws of Logic. Therefore, in the first two chapters of the present book the author indicates the use and the value of biological and psychological laboratories as instruments for getting at the facts of life and mind. Another chapter he has on Metaphysics and Epistemology in order to point out the nature and absoluteness of first principles and the necessity of a sound and critically constructed Theory of Knowledge. A third chapter explains the function of Logic as the science of consistent thinking, and hence of legitimate interpretation.

The present status of Evolutionary Philosophy and Theories of Evolution are in turn summarized, analyzed, and evaluated. The theory of Vitalism is defended on the lines of Driesch and Windle, as the only consistent interpretation of the nature of living phenomena; while the very existence of such phenomena (they being "something over" the physical and chemical forces of brute matter) postulates the reality of the First Cause, the Creator, a Being the fuller knowledge of whom is to be sought from Revealed Religion, to which Science leads up. This is brought out in the section on "The Ideal".

The chapter on "Authorities" is an exceedingly useful one. After indicating the just relation of authority to science, Dr. Menge gives a list of "authorities", generally recognized as such, and points out in many cases the religious faith of these experts, as well as the amount of space assigned to their names in the leading encyclopedias (particularly in the *Britannica* and the *Catholic*), and other standard works of reference.

After a well-digested summary, the volume closes with a very practical and valuable course of reading along the lines covered by the above and other related topics. The whole treatment is eminently and soundly practical, and the book should prove of great service to both the educated Catholic and non-Catholic.

Might we suggest in conclusion that, according to the Scholastic philosophy defended by the author, "all our intellectual ideas *must* have first come through the senses"? (p. 188). *Nihil est in intellectu quod non fuerit prius in sensu*. This is sound, that is rational, empiricism.

BACKGROUNDS FOR SOCIAL WORKERS. By Edward J. Menge, M.A., Ph.D., M.Sc., Professor of Biology, Dallas University. Boston, Richard G. Badger, The Gorham Press. Pp. 214.

In no department of knowledge are we confronted by a greater confusion than in that of sociology. The disorientation is complete, for the modern sociologist has discarded every principle which could serve him as a guide and beacon. He treats his science in detachment from the great ethical principles, and this is fatal to his conclusions, for whatever discipline deals with human affairs must take into account man's ethical constitution, or it will be sadly defective and what is worse erroneous and misleading. For that reason we have all the wild theories of social progress and extravagant schemes of social reform which are in vogue today and which, unfortunately, deceive so many of the best.

A critical examination of some of the tenets of leading sociologists in the light of ethical principles is a crying need and a timely piece of work calculated to do much good. This is what the author intends to give us. The problems, otherwise treated in unwholesome isolation which distorts them and gives them a wrong emphasis, are placed in a larger setting and put in an ethical perspective. And what the background does to the separate figures in a picture, that this wider ethical horizon does for the sociological questions: it harmonizes them, imparts their fitting proportions and makes it possible to evaluate them properly.

The contents of the volume are variegated, but held together by a thread of common underlying principle. Here are some of the burning questions, discussed and treated exhaustively, as far as the modest compass of the work permits: Training, Birth Control, Sterilization, Sex-Instruction, Eugenics, The Family. The timeliness of these topics is quite apparent, and the necessity of subordinating them to moral considerations is obvious. The author suggests that sterilization increases sexual desire; there seems to be no reason for any such fear. Likewise does he incline towards rigoristic views and ethical formalism, as when he asserts: "Unless morality be instilled before the child is fifteen, that is, unless the child is taught the difference between doing a thing because it is right and should be done, and doing it because evil consequences flow, he will never distinguish between the two; in other words, no matter how good a life he may lead, it will be an immoral one, for the only reason he lives the life he does is because of his cowardice—his fear of consequences." As a matter of fact, all pedagogy proceeds on the principle of first deterring the child from doing wrong by bringing home to it the evil consequences through the infliction of punishment. But rigorism is not much of a fault in our times of moral laxness.

The social worker will find much information and inspiration in these pages and may be sure that he is on safe and sound moral ground. The bibliography is rather meager. That the author includes among the "books to be purchased and used constantly" a previous work of his own is somewhat naïve and amusing.

C. B.

THE PRESENT CONFLICT OF IDEALS. A Study of the Philosophical Background of the World War. By Ralph Barton Perry, Professor of Philosophy in Harvard University. New York: Longmans, Green and Co. 1918. Pp. 549.

Some six years ago this REVIEW had occasion to bespeak the merits of a work on philosophy by the author of the book here introduced. In that work Professor Perry offered a critical survey of recent philosophical tendencies, comprising therein naturalism, idealism and pragmatism, and realism—the latter term designating his own philosophical attitude. We had almost said *system*, but we hesitate, not knowing if there be a neo-realistic system outside of Neo-Scholasticism, though there are of course many neo-realistic *opinions*. The appellation neo-realism stands for a recent return to a recognition of the objective reality of the world of nature: that "things", the hard-and-fast external universe, are really out there independent of the ego—the mind and will of man—unchanged, unaffected by his thought

or imaginings or willings of it; that the world is not a system, a stream, a phantasmal pyrotechnic of phenomena projected by consciousness upon a screen of nothingness or unknowableness; nor even a stream or a moving-picture show presenting to and in human consciousness the forms and phases of the Absolute. Neo-realism, on the whole, is almost a rediscovery by certain non-Catholic thinkers of the perennial philosophy preserved by Catholicism, and might therefore be called common-sense philosophy, or, better, the philosophy of common sense. We are not sure that Professor Perry would care to accept this qualification, for we find him recognizing that "there is a wholesome common-sense suspicion of philosophy which exists everywhere . . . and that the way to disarm common-sense . . . is to acknowledge the justice of its suspicions." "If I am asked," he says, "whether philosophy is not against common-sense, I reply, 'Yes, that's the beauty of it'" (p. 3). Of course, the old-realist—who, by the way, is just as neo a realist as the newest of the neo-realists, since he holds to the old truths and adds on the new, would not answer thus. *He* would say, "No, that would be the ugliness, the falseness of it." Philosophy analyzes common sense in its subjective and objective acceptation; observes its purpose, its limited object sphere, and its partial and relatively imperfect apprehensions. It then sets about building on the foundation stones thus chiselled and fitted into place a superstructure of reflectively analyzed and organized truths.

But perhaps our author does not mean what he says to be taken quite literally, since he goes on to add that "philosophy criticizes and generalizes doubts and wonders past all bounds of every-day living. That is what it is for" (ib.) ; which may be meant to signify that philosophy is not contrary to, but the development and perfecting of common sense.

Be this as it may, the work before us contains a good deal of common sense and a good deal of philosophy. By the aid of both these instruments conjoined in mutual helpfulness, the author examines the main philosophical ideals dominating the world of to-day. First of all, the avowal of his standpoint is that of a philosophically perfected common sense: "That which is traditional and established, common to modern European Christendom, I take as sea-level, from which to measure the heights and depths; or as the normal temperature by which to judge the chills and fevers of reaction and innovation."

In the second place, if we take common sense subjectively to be intuitive intelligence in respect to truths necessary for man's well-being, he uses such an instrument, sharpening its edge and extending its blade, to dissect the manifold ideals that emerge from the four-fold tendencies which he had examined in his previous volume.

Naturalism, based on a materialistic world view, and the cult of science as a method, applied to the life of man, bring forth "a new entity, the great social complex—a new object of emotion and allegiance. This is The Discovery of Society. Finally, the advancement of biological science has brought to the front the conception of Evolution and many have found in this conception the instrument of moral and even religious reconstruction."

Hence, Socialism and the various other democratic and humanitarian ideals; hence, likewise, the various schemes of progress growing out of evolutionism, notably the Nietzschean gospel of the superman. Idealism and pragmatism each is shown to beget manifold ideals and methods of human betterment, the principal of which are happily described and acutely dissected by Dr. Perry.

The recent war has forced into the focus of the world's consciousness the idea of nationality. After some luminous suggestions on the philosophy of nationality, the author essays the extremely difficult and delicate task of sketching the national ideals of the various peoples—German, French, English, and American. That the result of this dissecting process and the depicting of these types is just perfect and true to life is more than one can expect. That much, if not all, is illuminating and stimulating, and that the whole points in the right direction, will not, we think, be seriously questioned.

Indeed, the same may be said of the work as an entirety. It is essentially a piece of criticism. As such it is fair and square, sincere, objective, penetrating, and luminous. Above all, it is timely as to its topics and needed as to its purpose.

HINTS AND OBSERVATIONS FOR THOSE INVESTIGATING THE PHENOMENA OF SPIRITUALISM. By W. J. Crawford, D.Sc., Lecturer in Mechanical Engineering, The Municipal Technical Institute, Belfast; Lecturer in Mechanical Engineering, Queen's University of Belfast; Author of "The Reality of Psychic Phenomena", etc. New York, E. P. Dutton & Company. 1918. Pp. 110.

It may be taken for granted that most people who have read Professor Crawford's *The Reality of Psychic Phenomena*—an account of which book appeared in the last December issue of this REVIEW—are at least strongly persuaded, if not absolutely convinced, that the writer of that book has had ocular and tactual evidence of mechanical effects produced by unembodied intelligences at his request, and carried on systematically week after week in the home of the Golligher family, Belfast, Ireland. If the evidence summed up in the volume just mentioned does not convince the reader of it, nothing of the kind reported by a human witness is likely to have any weight with him.

But, supposing the reported psycho-physical phenomena genuine, the question of the identity of the invisible personalities by whom they were effected imposes itself. Dr. Crawford declares himself practically certain that he is dealing with human disembodied spirits—the souls of mortals who have passed beyond the present life into another. “The entities behind my experimental circles have shown themselves by their acts to be essentially human beings; and in this respect they conform to the general rules all over the world. At all séances of repute, wherever and whenever held, by whatever form of mediumship the communications are received, the communicating entities declare themselves in every sense to be human beings. They say they have simply passed the portals of death and this is practically the only way they differ from ordinary humanity here.”

This much he asserted in his former volume, but gave no motives for the judgment. These he offers in the book at hand. He reports a number of conversations which, through prearranged signals, he has had with “invisible entities”, in which these personalities purport to describe something of their conditions and the method by which they elicit the mechanical effects which, at the visible operator’s bidding, they produce in the Golligher séances. Upon these reports from the spirit world Dr. Crawford builds up a somewhat elaborate theory respecting the other life. In man’s present corporeal state his soul is immediately enswathed by an extremely subtle “psychical body”, which is distinct from and even separable from the gross physical organism. It is this “psychical body” upon which the invisible operators draw when they produce mechanical effects, since it can be projected from its fleshly encasement, just as at death it passes out with the soul, which it henceforth invests as a quasi-spiritual organism.

These invisible intelligences are all round us and eager to enter into communication with us if we but give them the opportunity necessary for and adapted to their conditions. It is the object of Dr. Crawford’s writing to suggest the general canons of such opportunity. By inducting from his long and intimate experiments in these things, he lays down a number of quasi rules and precautions. We cannot go into these details. The sane, all-round thoughtful man or woman need not be told nor warned regarding the nature of these levitating and otherwise signalling personalities. Even if we did not have the age-long wisdom of Christianity to guide us in these things, the testimony of the spirits themselves proves them to be mendacious and bent upon destroying man’s convictions regarding a future state of eternal retribution. Professor Crawford confesses the difficulty he himself experiences in getting rid of “the deep-grained ancestral suggestions”—“the influence of centuries of religious in-

struction" that "the next state is either heaven or hell", even though "the entities say there is no orthodox hell", but only "dark spheres" which are "places of retribution whence egress can only be attained by laborious and painstaking effort. Possibly it is only the worst of humanity who pass into these dark spheres", and the way to avoid them, the spirits say, is "to live a normal life". The latter advice is probably one of the reasons that go to persuade Professor Crawford that he is dealing with benevolent personalities. And yet, occasionally, his seemingly subconscious feeling appears to crop out in the phrase "if the entities tell the truth" (p. 20).

Besides this suggestion of the possible opposite, the occasion on which he (the author) was sitting beside a friend who gave indications by spasmodic nervous jerkings that "some spirit [human or demonic?] — whom the man recognized as his chief 'guide' — was endeavoring to take control of him" (p. 67), should, one would think, inspire a warning. It is just the most insidious of all the ruses of malign intelligences that they are able to masquerade as "angels of light" and lure their victims to the brink by smart decoys.

Literary Chat.

Ireland: Its Saints and Scholars, by J. M. Flood, completes the story of *Ireland: Its Myths and Legends*, by the same author. The coming of St. Patrick, the missionary work of St. Columcille, of St. Columbanus, and the hundred famous disciples that gave to Erin the title of the Isle of Saints, with its monasteries, its schools of letters and art, are here told in succinct form. The little book has no critical apparatus or reference notes, but the reader need not hesitate to accept the simple story of the wonderful achievements which in the seventh century made Ireland the chief source and representative land of true learning and high morals. The book serves the purpose of introducing the student of Irish history into a field rich in varied interest and useful information. (New York: P. J. Kenedy & Sons.)

Students who have learned to appreciate the admirable Compendium of Noldin's *Moral Theology* will be glad to have as a supplement to the *Summa Theologiae Moralis* the brochure in which the successor of the

veteran teacher at Innsbruck, Father Albert Schmitt, S.J., explains those parts of the text which have been modified by the new *Codex Juris Canonici*. The notes are grouped under the heads "De Legibus", "de Praeceptis" and "de Sacramentis"; and the opposite pages are left free to allow the *folia* to be cut out for insertion in Noldin's text-book or for possible annotations and references, corresponding to the numbers of the Canons. (New York: Frederick Pustet Co.)

Mgr. Pierre Batiffol's ten lectures on the Roman Mass, delivered at the Catholic Institute of Paris in 1916, have been issued under the title *Leçons sur la Messe*. The volume covers a thorough study of the ancient rite as set forth in the history of the Missal from the time of Innocent III to that of Pius V, together with the sacramentaries, its sources. Besides giving a detailed explanation of the Ordinary of the Mass, the development of the Canon in its essentials and liturgical features, the author dwells upon the

influence which the Roman Missal had exercised upon the science of theology and the arts of architecture, music, and Catholic ceremonial. No doubt the volume will be translated, for it sheds new light on the story of the historical aspect of the central act of Catholic worship. (Victor Lecoffre: Gabalda, Paris.)

There are three classes of objects in the world of nature that most people like to know—the stars above, the flowers below, and the birds between. You can study the stars by night all the year, the flowers by day from spring to the end of autumn. The birds come and go with the flowers—except the winter birds, and they are with us the year round. And it is the winter birds that interest us most. How they manage to live; where they live; what they do—questions like these excite our curiosity, and the answers to them are not without a spiritual value for the priest, to whom it especially belongs to see in the fowl of the air objects of the Father's watchfulness.

There is a charming little book written on *Our Winter Birds* by one who has spent his life in studying and writing about the feather coats and the warblers. Mr. Frank M. Chapman has given us a number of bird books, but he could hardly have written anything more delightful than his sketches of the home birds, the field birds, and the forest birds that abide with us when the snows enmantle the earth and the ice grips the waters. There are pictures colored to the life and tables made to scale, which render it quite easy to connect the name with the thing. The book is meant for the young, but the old who keep young will appreciate it no less. (New York, Appleton & Company.)

It is only one who possesses the French art of being at the same time both clear and brief that could have condensed into a brochure of fifty pages the amount of thought on high themes which the Abbé Leday has packed between the covers of *Peut-on se passer de Dieu?* With typically French luminosity, he shows why man cannot get along without God. With-

out the Creator the whole creation groans in unfathomable depths of darkness. It is a worthful little pamphlet that makes this plain to the life. (Paris, Pierre Téqui.)

Longmans, Green and Company, publishers of *Pastor Halloft*, announce a new impression, within five weeks of its first appearance, of this new clerical story, which was reviewed in our November number.

Quoting from our notice of the book, the *Catholic Register and Canadian Extension*, says: "This is surely high praise. . . . But the book bears out all that is said in its praise. It is written in a clear and limpid literary style, restrained and almost severe in its purity of expression." And at the close of the same critical appreciation of the story, the Canadian reviewer writes: "In *Pastor Halloft* we have a scholarly and masterly work, written by a priest of genuine taste and culture, a book that cannot fail to enrich the mind and soul of the attentive reader."

Many other expressions of high appreciation have been received from various quarters. For example, Bishop Haid, O.S.B., of Belmont, who had ordered a copy of the book through the REVIEW, writes in acknowledgment: "I wish to thank you for the very valuable Pastoral Theology you have given us in the biography (of *Pastor Halloft*). In many respects, I feel, the book will do a world of good."

The pastor who is the successor of *Pastor Halloft*, and who recognized the author of the book from the description of the hero, writes: "I want to express to you the genuine delight and satisfaction I derived from the perusal of *Pastor Halloft*. It seems but natural that the humble successor to the zealous, gifted, and energetic Father Halloft should be intensely interested in this clever and instructive biography. It teems with the fruitful praxis of a great pastor of souls and with the wisdom of the learned author. I find the book a strong stimulus to continue the good work to which the deceased pastor laid,

with tireless zeal and invincible courage, the firm foundations. The seed for which he prepared the ground so well, and which he sowed with the greatest care and perseverance, is producing rich fruits; the grateful hearts who were benefited by the good pastor continue to send their benedictions to his heavenly abode and increase his well-deserved reward. I am very grateful to the author for having given us this book; his labor of love has reared an appropriate monument to the memory of the friend and made many priests acquainted with the life of a distinguished laborer in God's vineyard. . . ."

A recent number of the *Columbia University Studies* that will interest the student particularly of Social Science, is entitled *Australian Social Development*, by Clarence H. Northcott, Ph.D. The elements of the population, the geographical features, the political, but more especially the social characteristics and development of Australasia are sketched and to a degree analyzed with scientific skill and precision. It may interest the present reader to learn that provision is made in the curriculum of the public (secular) schools of those countries for religious instruction by the regular teachers within school hours. The Public Instruction Act for New South Wales defines that "teaching in all Public Schools shall be strictly non-sectarian, but the words secular instruction shall be held to include general religious teaching as distinguished from dogmatical or polemical theology". How this theoretical distinction works out in practice we are not told. But provision has also been made in New South Wales for one hour daily to be allotted to special religious instruction by visiting clergymen, a right, however, of which only a limited use is made. In addition to this modicum—in Victoria it is limited to one-half hour per diem—of formal religious instruction, systematic training is given in the principles of morality and good citizenship (p. 188).

Other recent issues of these *Studies* possessing a more technical character are *The Land Tax in China*, by Han Liang Huang, Ph.D., and the *Use of*

Factory Statistics in the Investigation of Industrial Fatigue, by Philip S. Florence, Ph.D. (New York: Longmans Green & Co.).

The charge that Catholics are to any degree lacking in loyal devotion to their country is a calumny so absurd as well as unjust that it deserves no refutation. Moreover, the most effective answer has been furnished by the unsurpassed sacrifices made by Catholics during the late war.

On the other hand, it is good to have at command an answer that is at once complete and permanent, available always and everywhere. Such an answer is supplied by the collection of *War Addresses from Catholic Pulpit and Platform*, recently published by Joseph Wagner, New York. The addresses were delivered under various circumstances and occasions and they are of various degrees of merit, both as regards thought, sentiment, and expression; but one and all are pervaded by a vigorous spirit of patriotism and the appeal for self-sacrifice. Moreover, some of the addresses are particularly thoughtful as well as fervid, and the compiler of the volume has done well to rescue them from the oblivion of the ephemeral press.

The mention of patriotism suggests a little volume entitled *Guerre et Patriotisme*, which contains the substance of ten sermons delivered by the author, Bishop Sagot du Vauroux, in his Cathedral of Agen. Though a war book, the doctrines and practical directions it comprises have a permanent and universal importance. Such problems as the relation of war to God's Providence, and the conciliation of love and loyalty to one's country with love of all mankind, are handled with insight and lucidity. (Paris, Bloud et Gay.)

What Everyone Should Know appears on the cover of a small pamphlet, the inside title-page of which bears the legend "A Brief Exposition of Catholic Doctrine and Practice, with Daily Prayers and Answers to Questions frequently asked by non-Catholics." Its serviceableness is shown by the fact that the brochure has

reached the four thousand mark. A less condensed title-page would add something to the attractiveness of the booklet. The author is the Rev. Fr. Stephen, O.M. Cap. (305 Ninth Street, Milwaukee, Wis.).

The Mission Press, Techny, Ill., issues a manual of devotions, compiled by the Rev. Bruno Hagspiel, S.V.D., under the title *Thy Kingdom Come!* The purpose of the book is to give a variety of prayers and devotions to those that have at heart the spread of Christ's Kingdom on earth. The plan of the booklet is very simple. In the first part, which contains the prayers, the place of honor is given to the Mass of the Propagation of the Faith, from the Missal. Then there are five arranged mission devotions, of which the last is especially assigned to a "Holy Hour". They are followed by a collection of prayers for optional arrangement, thus to give to the devotions the greatest possible variety and freshness. In the second part there is a number of hymns which will prove practical to intersperse in each devotion—two or three of them—as may seem fit. There is an edition with notes and organ accompaniment.

The liturgical movement, which is, it seems, more developed in England than in this country, seeks to participate more closely and with explicit consciousness in the public services of the Church. It has occasioned the publication in Latin and English of the entire Roman Missal, the Ritual, the Canonical Hours. *The Order and Canon of the Mass* has recently been issued apart, in red and black type, and bound in strong cardboard. The booklet is quite small, slender, light, and convenient. The translations are both faithful and graceful. (New York, P. J. Kenedy & Sons.)

A small pamphlet of some thirty pages, entitled *Why not be a Catholic?*, furnishes a clear, succinct, straightforward reply to this momentous question. The author is the Rev. M. D. Forrest, M. S. H. (E. H. Dwyer, Sydney, Australia.)

The Catholic Encyclopedia serves its readers well. It has just published a

Supplement containing revisions of its articles on Canon Law, in order to bring the information up to date and also in harmony with the new Code. The revision covers over four hundred topics. These are bound in a separate volume of eighty-two closely printed pages, with a topical Index at the end, so that reference to the various articles is easy. In form, type, paper the *Supplement* matches the *Encyclopedia* volumes. Every possessor of the great work will do well to obtain the *Supplement* (The Encyclopedia Press, New York).

We have had occasion within recent months to herald some newcomers into the company of American Catholic historical periodicals. The signs of new life in this rich field of Catholic activity and duty are gratifying. Chicago and St. Louis were recent recruits to the ranks, and other dioceses are preparing for enlistment in the crusade for the preservation of our Catholic annals and for the better knowledge of our part in the making of America.

Meantime let not the yeomen in this service go unnoticed. The oldest surviving member of the family of publications of this kind is the *Records of the American Catholic Historical Society*, of Philadelphia. In its latest number (December, 1918) the place of honor is given to an interesting and instructive paper on "John Keating and his Forbears"—a somewhat tardy biographical sketch of a thoroughly representative Catholic of Colonial and subsequent days. Born in Ireland in 1760, he received his education in France, whither the family had gone in 1766 to escape the penal laws in force against Catholics in the "Isle of Saints". At the age of thirty-two he was a captain in the French Army, and in temporary command of the troops on the island of San Domingo. Resigning his military commission in 1792, he sought the shores of America, arriving in Philadelphia on Christmas eve of that year. Three years later he became a citizen of the United States, and during the next six decades of his busy life carved an enviable name and place in the

business, social, and religious life of Philadelphia.

Besides this entertaining biographical sketch, written by one of his great grandchildren, the number contains the prospectuses of three Catholic weeklies that were founded in the year 1833, in Washington, New York, and Philadelphia respectively; also a paper entitled "Fifteen Years of Canadian Church History (1775-1789); and the concluding chapters of the late Martin I. J. Griffin's *Life of Bishop Conwell*.

Priests who have much to do with financial statements and those who have in their schools classes for bookkeeping may be commended to *New Modern Illustrative Bookkeeping* (American Book Co., New York). It is an introductory course in the science of accounts, and is chiefly a study of principles, not of the practices or mechanics of bookkeeping. The author first explains the ledger method and then takes up in logical sequence the books of original entry.

Whoever is looking for an all-around and up-to-date compendium of the history of this country will find what he wants in Thomas B. Lawler's *Essentials of American History* (Boston and New York, Ginn & Co.). There seems to be nothing left out that can fairly be denominated "essential", and the arts of pedagogy and book-making have combined to arrange and present the historical events both instructively and attractively.

The book has just appeared in a revised edition, furnished with numerous illustrations and charts and enlarged topical analysis, especially of the Constitution, with review examinations, and bibliographies which give the sources, histories, and fiction that will widen the pupil's horizon. A special feature is the attention paid to the work of the Church through her missionaries and explorers in the discovery and colonization of the New World. The book contains about 500 pages and is adapted to grammar school grades.

The *Letter to Catholic Priests* written by Pius X on the Golden Jubilee

of his Priesthood has recently been issued in a neat vest-pocket edition by Messrs. P. J. Kenedy & Sons, New York. The Letter is a spiritual classic that should be dear to every priestly heart, by reason both of its thought and sentiment and of the august personality and holiness of its author. The Letter is introduced by Cardinal Bourne and the translation is endorsed by Father Keating, S.J.

The practice of the monthly retreat is obviously one of the surest ways of preserving the spirit and the fruits of the annual retreat. Though difficult for many priests to carry it out, perhaps the will could invent a way. At all events, the devotion, which is possible and also probably actual in religious communities generally, can be greatly facilitated by the use of a manual which has lately been published in this country by P. J. Kenedy & Sons, New York.

The book bears the title *Spiritual Exercises for Monthly and Annual Retreats*, "for the Use of Souls Consecrated to God". It is well translated by Edith Staniforth, from the French of the Rev. P. Dunoyer. It is a complete compendium of retreat material and devotions, and, besides its personal use, will serve the purpose of priests who have occasion to give a retreat to religious or to sodalities.

Many readers of this REVIEW will, it may be hoped, be acquainted with a little book entitled *The Passion and Death of Jesus*, by Fr. Philip Coghlan, C.P. The reviewer, who had the privilege of making it known through these pages, was impressed by the good strong sense that pervaded the author's presentation of the Passion. Its simple dignity of thought, sincerity of feeling, and appropriateness of form impressed the reader and made him desirous that others should come to know and appreciate the little treatise.

It is a pleasure here and now to recommend another booklet by the same writer treating of *The Parables of Jesus*. As in the case of the Passion, the author's aim is to set forth the actual and literal meaning of the events—and in this case the stories which our Lord told to his auditors—

to interpret what those stories were intended to convey to those who heard them, as well as the messages of truth which they transmit to all times and peoples. The neat little volume, which

has the same format as its predecessor, might well be the priest's *vade mecum*, a personal companion and a vocational auxiliary. (New York, P. J. Kenedy & Sons.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

MARRIAGE LEGISLATION IN THE NEW CODE OF CANON LAW. By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, California; Professor of Moral Theology, Pastoral Theology, and Canon Law. Benziger Brothers, New York, Cincinnati, Chicago. 1919. Pp. 335. Price, \$2.00 *net*.

LETTER TO CATHOLIC PRIESTS. By His Holiness Pope Pius X of Happy Memory. Written on the Fiftieth Anniversary of His Priesthood. With a Preface by His Eminence Cardinal Bourne. P. J. Kenedy & Sons, New York. 1918. Pp. 31. Price, \$0.45; \$0.50 *postpaid*.

THE PARABLES OF JESUS. By Philip Coghlan, C.P., author of *The Passion and Death of Jesus*. P. J. Kenedy & Sons, New York. 1918. Pp. xvi—218. Price, \$1.00; \$1.10 *postpaid*.

A HANDBOOK OF MORAL THEOLOGY. By the Rev. Antony Koch, D.D., Professor of Theology. Adapted and edited by Arthur Preuss. Vol. II: Sin and the Means of Grace. B. Herder Book Co., London and St. Louis. 1919. Pp. 230. Price, \$1.50.

SPIRITUAL EXERCISES FOR MONTHLY AND ANNUAL RETREATS. For the Use of Souls Consecrated to God. From the French of the Rev. P. Dunoyer. Translated by Edith Staniforth. P. J. Kenedy & Sons, New York. 1918. Pp. xv—478. Price, \$2.25; \$2.35 *postpaid*.

DE FORMA PROMISSIONIS ET CELEBRATIONIS MATRIMONII. Auctore Ludovico Wouters, C.SS.R., Theologiae Moralis et Pastoralis Professore. Editio quinta, ad Codicem Juris Canonici accommodata. Bussum (in Hollandia): Paul Brand. 1919. Pp. 74.

SUPPLEMENTUM CONTINENS EA QUIBUS EX CODICE JURIS CANONICI SUMMA THEOLOGIAE MORALIS, auctore H. Noldin exarata, vel mutatur vel explicatur. Edidit Albertus Schmitt, S.J. Editio 2^a emendata. Frederick Pustet Co. (Inc.), Neo Eboraci et Cincinnati. 1918. Pp. 81. Price, \$0.75 *net*.

THE LORD JESUS. His Birthday Story told for you by little Children. Extension Press, Chicago, Ill. 1918. Price, \$0.50.

THE CATHOLIC ENCYCLOPEDIA. Supplementary Volume containing revisions of the Articles in Canon Law according to the Code of Canon Law of Pius X promulgated by Pope Benedict XV. By Andrew A. MacErlean, Member of the New York Bar. The Encyclopedia Press, Inc., New York. 1918. Pp. 82. Price: cloth, \$1.00; ¾ morocco, \$1.50.

WHENCE COMETH VICTORY? By Mary Brabson Littleton. Second edition. John Murphy Co., Baltimore. Pp. 109. Price, \$0.50.

OUR LADY OF LUJAN. A Venerated Shrine in the Argentine Republic. By a Passionist Father. Central Committee for the Irish Pilgrimage of 1918, Catholic Truth Society, Calle Estados Unidos 3150, Buenos Aires. 17 Marzo 1918. Pp. 48.

THE BEDROCK OF BELIEF. The Foundations of Religion. By William F. Robison, S.J., Professor of Theology, St. Louis University. B. Herder Book Co., London and St. Louis. 1919. Pp. 206. Price, \$1.25.

LE CODE DE DROIT CANONIQUE. Ses Canons les plus pratiques pour le ministère. Avec références à la discipline locale. Par Mgr. J.-M. Emard. Valleyfield, Canada: Bureaux de la chancellerie. 1918. Pp. 302.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE juxta Kalendarium Ecclesiae Universalis, in usum Cincinat., Oregon., Baker, Belleville., Davenport., Galveston., Greateorum., Helen., Lincoln., Savann., Spokane., Seattl., Wilmington., Wichit., Xylopolit. 1919. New York and Cincinnati, Fr. Pustet Company. 1918. Pp. 278. Price, \$0.60; interleaved, \$0.75.

PRÉCIS DE PATROLOGIE. Par J. Tixeront. Paris: J. Gabalda. 1918. Pp. xi—514. Prix, 6 fr.

LE SENS DU CHRISTIANISME d'après l'Exégèse allemande. Études bibliques. Par le P. M.-J. Lagrange, des Frères Prêcheurs. Paris: J. Gabalda. 1918. Pp. xx—335.

PHILOSOPHICAL.

LIFE AFTER DEATH. Problems of the Future Life and its Nature. By James H. Hyslop, Ph.D., LL.D. New York: E. P. Dutton & Co. Pp. ix—399. Price, \$2.00 net.

THE BEGINNINGS OF SCIENCE. Biologically and psychologically considered. Edward J. Menge, M.A., Ph.D., M.Sc. Boston: Richard G. Badger. 1918. Pp. 256. Pr. \$2.00 net.

HISTORICAL.

FRANÇOIS SUAREZ de la Compagnie de Jésus. D'après ses lettres, ses autres écrits inédits et un grand nombre de documents nouveaux. Par le Père Raoul de Scorraille, S.J. Tome premier: L'Étudiant—Le Maître. Tome second: Le Docteur—Le Religieux. Paris: P. Lethielleux. Pp. 484, 550.

ESSENTIALS OF AMERICAN HISTORY. By Thomas Bonaventure Lawler, A.M., LL.D. With illustrations in color by N. C. Wyeth. Revised edition. Ginn & Company: Boston. 1918. Pp. 460—lxiii. Pr. \$1.12.

LE CARDINAL MERCIER. Par Georges Goyau. Librairie Académique Perrin et Cie: Paris. 1918. Pp. 86. Pr. 2 fr.

LES CATHOLIQUES ALLEMANDS ET L'EMPIRE EVANGÉLIQUE. Par Georges Goyau. Librairie Académique Perrin et Cie: Paris. 1918. Pp. 72. Pr. 1 fr.

L'ARMÉNIE MARTYRE. Une victime du pangermanisme. Publications du Comité Catholique de Propagande Française à l'Étranger. Par l'abbé Eugène Griselle. Bloud et Gay: Paris. 1918. Pp. 128.

SYRIENS ET CHALDÉENS. Leur Martyre—leurs Espérances. Par l'abbé Eugène Griselle. Bloud et Gay: Paris. 1918. Pp. 108.

CORRESPONDANCES DU SIÈCLE DERNIER. Un Projet de Mariage du Duc d'Orléans (1836). Lettres de Léopold 1^{er} de Belgique à Adolphe Thiers (1836-1864). Documents inédits publiés avec des Avertissements et des Notes par L. de Lanzac de Laborie. Paris: Gabriel Beauchesne. 1918. Pp. 345. Pr. 4 francs.

FOCH THE MAN. A Life of the Supreme Commander of the Allied Armies. By Clara E. Laughlin. With appreciation by Lieut.-Col. Edouard Réquin, of the French High Commission to the United States. With illustrations. Fleming H. Revell Company: New York and Chicago. 1918. Pp. 155. Price, \$1.00 net.

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THE ECCLESIASTICAL REVIEW

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THE CELTISM OF SAINT PATRICK.

THERE are those who believe that saintliness implies weakness, and that only visionaries follow the high and arduous ways of Christian perfection. A study of the life of the national apostle of Ireland is calculated to dispel this notion. It clearly shows that holiness goes well with those admirable qualities of mind and heart which the world justly admires in truly great characters, even when they pledge themselves to a career both contemplative and apostolic.

Patritius, "a name of power", says the Tripartite Life of our apostle, was undoubtedly an apt one, for the man who bore it accomplished a national conversion to the Lord that in genuineness of character has never been surpassed, and constructed an ecclesiastical fabric that in strength and durability knows no superior. Humanly speaking, the factors that more than any others seem to have contributed to the successful result of his labors were consummate tact in the manipulation of national prejudices and a personal note that made a powerful appeal to the dominant traits of a people with whom it had much in common. Patrick was one of the best diplomats that the field of missionary endeavor has ever produced and the possessor of a temperament supremely in harmony with that of the people he evangelized.

To this splendid sagacity and spirit of concession in dealing with the Gael some eminent men have borne testimony. Here I produce the pronouncements of two of the most prominent of these. "Of all the great missionaries," says Dr. Joyce, one of the greatest of Gaelic scholars and historians, "that ever preached to the heathen, I suppose that St. Patrick was

about the most broadminded and tolerant, as is evidenced in the whole story of his life-work. He made allowances for all the prejudices of the native Irish and never interfered with any of their customs so long as they did not infringe on the tenets of Christianity." ¹ The other tribute to this characteristic of the great spiritual laborer as revealed in the nature of early Irish Christianity, comes from the pen of the celebrated Renan, highly authoritative in matters Celtic and not likely to be swayed by prejudices in favor of a Christian apostle. Speaking of the ancient Gaels, he says: "Nulle race ne prit christianisme avec autant d'originalité, et en s'assujettissant à la foi commune, ne conserva plus obstinement sa foi nationale." ²

Such a policy governing a missionary's activity was likely to be singularly forceful in Ireland owing to the peculiar brand of preëxisting religious conditions it was compelled to encounter. Gaelic paganism was not of the concrete type that prevailed in Greece or Rome. It was not a part of the machinery of state and was sustained by no imposing ceremonies or distinct sacerdotal class. As Professor J. B. Bury states, "There was no priesthood, and it seems certain there was no organized religion which could be described as national." ³ On the contrary the druidic cult was more of the abstract order and its tenets the property of the popular mind and national tradition rather than a well-defined system of theological thought with a stereotyped ritual. With idolatry as an almost negligible factor the task of conversion was relatively easy. The worship of idols has usually a powerful fascination for primitive pagan minds and renders very difficult the intellectual transition from belief in such materialistic deities to acceptance of an absolutely spiritual divinity. But the main feature of druidism was worship of natural phenomena as the embodiment of some mystic unseen agencies. To persuade the votaries of such a religion of the rational necessity of adoring the Author of nature rather than the work of His hands was considerably easier than the work of regenerating the slave of an idolatrous system.

¹ *A Social History of Ireland*, p. 173, note.

² *Revue Celtique*, vol. 95, 1881-2, p. 363.

³ *Life of St. Patrick*, p. 74.

Patrick, realizing that he had to overthrow vague popular beliefs rather than an accurate intellectual system, resolved to appeal in an unsophisticated manner to the simple mentality of the ordinary tribesmen. For this purpose he found that many beliefs already existed that had borne some affinity to certain Christian tenets and these he conscripted into the service of the new religion. Oftentimes he incorporated in their entirety pagan practices, purifying and chastening them by giving them a significance in harmony with Christian thought. Thus he created an atmosphere of friendliness in the hearts of the masses by an apparent sympathy for pagan conceptions that very frequently went to form part of the warp and woof of the texture of national tradition.

One of the central and most abstract doctrines that Patrick had to force the Gaelic mind to accept was that of the Holy Trinity. The apostle realized the difficulty of presenting it in an acceptable form to the tribesmen and he ransacked national story for something that might aid him. He discovered that the number three held conspicuous position in the mysticism of the ancient Gael. He must have encountered the fact that the old Celtic deities, Brian, Eucharba, and Iuchair were in reality but a triple aspect of a god that was substantially a unity. The frequent occurrence of the triad or triple proverb in epic tale and ancient poem must have attracted his attention. When we remember this it is not very difficult to understand why Patrick should have resorted to the simple device of the shamrock to explain the doctrine of the Trinity. The fact that the Irish mind through the medium of tradition has maintained during many centuries that the apostle utilized the trefoil either at Tara or Cashel to enable the Gaels to accept this mystery of Christianity, proves that, despite the concreteness of the method of illustration, the ordinary mind was much impressed by its simple and sacred associations. In later days it was a Gael who said:

Frost, ice, and snow; these three are nothing but water.
Three persons in God, yet only one God is there.

And his similes seemed to himself perfectly convincing.⁴

⁴ *Song Lore of Ireland*, Redfern Mason; p. 112.

The various writers who have given us the life of Patrick have furnished us with many incidents in which the mystic three is peculiarly prominent. Whether these authors have in this respect permitted the romantic vein to overthrow historical truth or not, their words at least reveal the presence of a tradition which maintained that Patrick loved to do as the Gaelic thought and manners dictated. A beautiful story relates that for three days and three nights he was the honored guest of a man who once made a feast for Christ and for his generosity received the gift of undying youth. That wondrous voice that from the wood of Focluth by the western sea summoned him in words of gentle pleading to emancipate the Gael from pagan slavery came, as Dr. Healy tells us, from a mystic triple choir of Angels, Romans, and guileless children. When he left a memorial of his visit to Carnfree in Roscommon, the famous inauguration place of Connaught princes, it was in the form of a threefold title, *Jesus, Soter, Salvator*, graven on the surface of three rocks. At Clogher for a trinity of days and nights he preached a famous sermon surpassing in duration even the memorable Pauline one, during which Brigid in deep slumber saw wondrous visions that told in symbols of the future of the Church of Erin. For nine, the multiple of three, and most sacred of all Gaelic numbers, he displayed marked predilection when, at his bidding, three kings (Laeghaire, Corc, and Daire), three saints (himself, Benen, and Cairneach), and three antiquaries (Ross, Dubthach, and Fergus), revised the *Senchus Mor* and christianized wherever possible what was pagan in brehonism. A triple trio, too, he had in his household for ecclesiastical art—three smiths, three wrights, and three embroideresses.

For other numbers also dear to the Gaelic mind he seemed, according to the ancient tales, to manifest affection. When, as every child of the Gael has heard, standing on Croagh's lofty summit, he issued his mandate to the demons to depart from Ireland, their period of exile was for seven years, seven months, and seven days. For this mystic length of years, we are told, he abode in Connaught. For a like period, according to the Book of Armagh, he lived and toiled amongst the kindly Munster people. And the Tripartite avows that he bestowed his benediction "up to seven times" on all who should observe the law he gave them.

One of the most marked of druidic practices annexed and made orthodox by the Church that Patrick founded, was that of well worship. Scholarly research has proved conclusively that religious rites were performed by the Irish of pre-Christian days round the clear-watered fountains of the land, and prose epics of the ancient Gael furnish countless instances of the belief of the people in the wonder-working power of water. Its thaumaturgic capacity was manifested in a multitude of ways, ranging from the healing of physical maladies to the conferring of intellectual endowments. At one spring a person might find relief for an aching head, at another so radically diverse a favor as poetic inspiration. Whatever curative properties any particular fountains possessed, they were believed to have derived them from close association with the life or death or renowned deeds of Celtic gods or heroic personalities. With a fine tolerance born of a keen intuition of, and sympathy for, the psychical nature of the Gael, Patrick transferred the honors paid to divinities at these shrines to saints of the Church. They were called after the names of the latter and the people, witnessing Christian miracles wrought at their sites, hearkened forthwith to pray beside their waters for health of mind and body as in the days gone by, no longer laboring in druidic darkness but enlightened by the light of divine revelation. The transition was not violent and the mode of worship was a lawful compromise with national feeling.

Some typical illustrations of the manner in which Patrick effected this change in worship may prove of interest here. Sometimes, it is true, by miracle he brought forth wells which could have had no previous attraction for the people but for their singular mode of coming into being. For instance, as he neared the historic Plain of Adoration where Crom Cruaich received the spiritual tribute of pagan prince and peasant, with apostolic impatience he cried out from afar against its wicked practices, and to enshrine in the thought of the people an abiding testimony to his triumph in this historic place, he sanctified the spot, Guthard or "loud-shout", by the presence of a holy well. But it was usually his wish to consecrate for Christian purposes those fountains that hitherto had won the veneration of the Irish because of mythical associations. The Well of Findmaige, called in druidic days the Healer, and

probably situated near Manulla in Co. Mayo was "worshipped . . . as a god," and is most likely the modern Christian Adam's Well, the sacred character of which is said to date from Patrician times. The bright-tinted salmon and speckled trout were in many a well an object of pagan veneration, and Patrick, according to the story, resolved that even these should cease to labor for the dark aims of heathen teaching. A biographer informs us that he left two trout in a stream that flows through Aghagower, placing over them Heaven's high custodians, for "angels will keep them in it forever". Under a lone ash tree in the barony of Coolavin in Co. Sligo a famous well perpetuates his memory amongst the simple folk. And to-day, after the passage of fourteen centuries, many of them are characterized by supreme national distraction and distress, so vividly have things Patrician outlived the stress of ages and captured Celtic reverence that the devotion to the holy wells of Ireland is yet a dominating feature of peasant and middle class religious observances. People yet troop in thousands to the sanctified springs of the saints to beg for Heaven's benediction and favor and their ardent, conquering faith speaks in trumpet tones of the magnificent Catholicity which Patrick imparted to the Gael.

In the pages of bardic story the frequency of malediction is a fact which cannot fail to make a deep impression on the reader. The hot-headed and arrogant child of learning was never slow to launch his imprecations on the head of the foolish one who thwarted him in his designs or did not tender him the wonted honors of the land. The lightnings of his words were supposed to carry destruction in their wake and hence the curse of the aristocrats of letters was a thing that the Irishman most dreaded. Patrick, wishing to strike a deadly blow at the heart of druidism, which was also the main repository of secular learning, knew that he could adopt no more efficacious means of doing so than by defeating its champions in wonder-work within that special sphere wherein they operated. His baptismal name, Succat, according to the Scholiast on Fiacc meant "brave in war": it was one that well befitted Ireland's apostle; for he never feared to measure spiritual swords with the powers of evil and always emerged triumphant from the conflict. To show that the God for whom he labored was

more potent than any druidic spirit, he often hurled in righteous wrath anathemas at godless men and meted out to them when unrepentant more dire and lasting punishment than the diabolic art of pagan sorcerers had ever inflicted on its victims. The hardest lot which any curse could mete out to an erring one was that which brought ruin or serious humiliation not only to himself but to his family or clan as a political or social unit. When such a future of suffering was predicted not only for the present members of a sept but also for its descendants for many a day to come, the family cup of bitterness was filled to overflowing; for in a tribal commonwealth such as Ireland was in those days the memories of the bygone glories that attended it through history were amongst the inmost treasures of its heart. Special officials appointed to preserve them and keep them fresh and vivid for the public ear were amongst the best rewarded in the land and their recitations at the great festive gatherings of the Gael were the most potent factors the country possessed to fire the listening prince and peasant with a common glowing love for the hearths and homes for which they lived and were ready to die. Accordingly when the malice or obduracy of men's hearts most keenly vexed the soul of our apostle, this was the kind of "curse" he manipulated, deeming it most terror-burdened in the estimation of the people. King Laeghaire's progeny he "cursed" because of that hardened old monarch's continued rejection of the Christian faith. Brenain of Kells, he said, would have no son or successor because of his opposition to the Gospel message. Upon one of the druidic class, Hono of Elphin, he pronounced the following malediction for his avarice: "Thou shalt not be a king, nor shall any of thy seed reign after thee." A future of ignominy he foretold for the evil tribe of the Grecreaide which occupied the lands near Lough Gara in Sligo: "By my troth, in every contest in which ye shall be, ye shall be routed, and ye shall abide under spittle and wisps and mockery in every assembly at which ye shall be present." A somewhat similar humiliating future he predicted for Derball of Limerick: "There will not be till doom either king or bishop of thy race, and the men of Munster will peel (that is, plunder) you every seventh year." Derglam, a chieftain who dwelt near Ballinrobe, felt the wrath of Patrick for villainously attempting to

slay him. Even things inanimate felt the withering force of his words when, like the barren fig-tree, they were unfruitful. When he met with an inhospitable reception at the river Inver in Wicklow and the Bay of Malahide could not furnish fish for his apostolic band, he doomed both to partial sterility.

The other means to which he resorted to out-druid the druids was manifested in the wonders which he wrought upon the elements. Fire worship occupied a conspicuous position in the druidic cult, and Patrick, to overcome its influence, had to vanquish the fire-god. It was by the agency of this element that Patrick fired the first gun of his spiritual warfare in Erin. It was a pagan Irish custom to extinguish every fire in the island at a time which fell within the Christian Easter, and death was the penalty for anyone who dared cause any illumination whatsoever until the kindling torch at the royal hearth of Tara led the way. In open defiance of this custom the apostle lit his Pascal fire on the summit of Slan Hill. Looking forth from the ramparts of Tara the Irish high-king beheld the treasonable flames and hurried onward with his warriors to slay the arrogant malefactor responsible for them. But Patrick, marshalling nature's forces, enveloped them in a mysterious cloud and forced them, after slaughtering one another in the blinding mist, to retreat in utter confusion. Later on, at Tara, came his supreme struggle with druidic power. The snow which the heathen wizards made appear he caused to fade away. The darkness they created he dispelled, and finally the fire which consumed the haughty druid left him unscathed.

As to his wonder-working he had imparted a Celtic coloring, so he forced the Gaels to give Christianity a marked position in their topographical system. There were hundreds of places long celebrated in the tales and in tradition for their connexion with the epic heroes. That historic and religious interests might blend and be a source of support for one another Patrick contrived to have his churches erected in many places celebrated in the story of the Gael. For instance, on historic Uiseneach, called by the ancient Irish, Caendruim, "beautiful hill", he built a house of the Lord. By Maine's dun, in Ardagh, he erected another church, and on several other sites of equal interest he left such memorials of his labors.

Another feature of Celtic topography which he utilized to support his infant Church was the pagan flagstone or "bed" which in numerous places all over the country reminded the people of the deaths, births, wooings, and battle deeds of the great personalities of the Red Branch and Fenian tales. Several of these huge boulders record the love and romantic flight of Diarmuid and Grania. Witches' or hags' "flagstones" are frequently to be encountered. For each of these rude monuments the local inhabitants possess even at the present time some tale of startling fortitude or tenderest love. Rivaling these we find Patrick's "flagstone" in Clooncare Parish, near Manorhamilton. At Sing-land, Co. Limerick, he is commemorated by a "stony bed". On lofty Croagh, so redolent of memories Patrician, another "flagstone" reminds us of the apostle. In the midst of the wild hills beyond the land of Maam in Connemara still another of these rude monuments attests his presence there in the long distant past. In Roscommon county the people still believe that certain marks upon a stone called Gloonpatrick are those imprinted by the knee of Patrick just as they maintain that certain rocks were rendered famous by like impression of Cuchullain, the premier hero of the Red Branch cycle.

Just as our saint sought to incorporate as far as was lawful the life of the Church in the traditions of the nation, so he endeavored to give to the governmental aspect of the former the impress of national influences. The civilization with which he came in contact was tribal and in this respect Gaelic mentality needed considerable concessions. Though in the polity of the clans the law that obtained was primarily democratic, yet that Irish fascination for dominating personalities gave the chief, who was usually selected for his physical and mental accomplishments, a position of leading importance. Knowing this, our diplomatic saint enlisted the sympathy of the princes, not so much for their rank's sake as for that of the people who regarded the chief as their best representative and recognized as theirs all the honor he received and the decisions he made. Hence tribal rulers were often the objects of his choice for episcopal sees. Thus did he secure in one of the essential elements of ecclesiastical government that truly Celtic admixture of the aristocratic and democratic. A remarkable

illustration of this policy lives in the record of the many sons of Tirawley chiefs whom Patrick enrolled as church students. In addition, to flatter local patriotism, he saw that diocesan limits were coterminous with tribal boundaries and that his bishops were selected from the clans over which they were called to exercise the jurisdiction of the crozier. As a result the bishop whose character was abbatial was an object of special tribal reverence and was in things spiritual as truly regarded as a prince by the clansmen as the temporal lord of their territory. Even in the legislative department of Irish life Patrick showed a keen interest. He personally superintended the work of christianizing the legal code of the brehons and founded an enduring alliance between ecclesiastical and civil law. For special enlightenment on the subtleties of brehonism he took as his companion, Bishop Erc, a learned Irish jurist. He was loyal to the law of the tribes himself and acted as other subjects when he sought a legal decision. We have, for example some instances of his "fasting against" individuals in order that judicial decrees in his favor might be efficacious. It is a high tribute to the law-abiding sense of the Irish people that brehonism provided no executive for the enforcement of legal sentences, but entrusted its functions to a justice-loving public. Hence the complainant who won his suit in court had, as in the case of Patrick, to rely on himself and popular sentiment as his sole executive force; and he rarely met with defeat. It was by such a legal mode of procedure that Patrick wrung pity for some slaves from a merciless tyrant named Trian. To the apostle's personal appeal he was deaf until by "fasting against" he called the moral force of brehonism to his aid.

To such an extent have Patrick's name and fame become part and parcel of Irish tradition that imaginative Celtic romancers were not content until they gave him a place in heroic legend. In this matter it is only reasonable that his deeds should be almost exclusively interwoven with those of the Fenian tales, for they became much more the property of the ordinary folk than the episodes of Red Branch story. Dr. Hyde by investigation amongst the people discovered that the folk-lore that told of the warriors of Emania was almost non-existent as a living tradition whilst the actions of Fionn and his great battle-champions had taken deep root in the popular imagin-

ation. In "The Dialogues of the Ancients," the longest of the Gaelic sagas, there is a graphic picture drawn contrasting the glory that attended the wild ways of heathendom in the foray and the chase with the restraint and refinement of Christian estheticism. The writer cleverly depicts a psychological struggle in which principles of Christian asceticism are almost held at bay by the deep emotions aroused by the bardic tale, whilst Patrick the apostle wrestles with Patrick the sympathetic admirer of much that was beautiful in the life of the mythical Gael. Caoilte and the archbard of the Fenians, Ossian, are represented as having come from Tir-nanog, the Celtic land of everlasting youth and unfading beauty, to portray the glamor of heroic days for the prophet of the new religion. They sing with that strange magic which Matthew Arnold so truly stated to be the peculiar property of Celtic literature, of frenzied battle-lust, wild plundering raids, tumultuous deeds of the field of chase and riotous scenes at the banquet table. Of Fionn, his lord, proud Ossian says:

The desire of my hero who feared no foe
Was to listen all day to Drumderrig's sound,
To sleep by the roar of the Assaroe,
And to follow the dun deer round and round.

And Patrick touched by the tone of regret in the bard's voice, says:

Ossian, sweet to me thy voice,
Now blessings choice on the soul of Fionn!
But tell us how many deer
Were slain at Slieve-na-man, Fionn.

Then Ossian shows him Oscar's sword saying: "Bless it, Patrick of the pens." And sweetly and tenderly, the good saint answers in words where pity and love join hands: "I beseech the Lord above us that He visit not on Fionn's son what I shed of tears for you as I regard the sword." Then rises the surging sorrow of Ossian as he broods on the things that have been and his vanished might and comeliness. "Henceforth I can but sorrow," he says, "since the sons of Tremahor are gone: my glory and my beauty have departed, my strength, my hosts, my household." Gentle and affectionate is Patrick's response which begs for Heaven's mercy and soul-cleansing penitence for all who should cherish that bardic tale. "May

mercy reach each one," he says, "and mindful repentance, who will give to memory all that has been chanted to us of the words of Ossian, son of Fionn." In "The Dialogues of the Ancients" Celtic imagination makes its boldest flight in the Gaelicization of Patrick when it makes Heaven itself endorse the alliance between the apostle and Fenian story. Counseling angels come to bid him get what the aged narrator has related to him committed to writing, for say they, "It will be a rejoicing to numbers and to the good people to the end of time to listen to these stories." Then, when the writer has manifested Patrick's surrender to the charm of all that was noble and pure in the idealism of the pagan Irish, he grants the apostle a final triumph over the darkness of heathendom: the aged bard, Ossian, is reconciled to the new belief and says: "Patrick, baptize me." And to show that Patrick's interest in Fenian lore was not a one-sided affair Ossianic poetry informs us that some of the heroes foretold his coming to the land of Erin and were delighted thereat. In a poem called "Caoilte's Urn" Fionn himself predicts the coming of the apostle: "The Tailghean will come over the sea," he says: "it will be a boon to the Gael." In the some poem a benediction is given to the fountain in which Caoilte's urn was lost and gold and silver from that article are used in the adornment of a Christian gospel and bell. In other verse Fionn's prophetic words reveal him as looking forward with pleasure to the advent of the great Christian teacher. "The Adze-head will come," he said, "over the babbling sea, . . . he will not be harmful to me . . . he will bless Ireland round about, and the glorious warfare will begin."

In the episodes of the other heroic characters of Gaeldom Patrician interference is rarely to be encountered. We will give a few notable instances of such intervention. In that most touching tale of "The Children of Lir", so symbolic of their race in their poignant sorrow, their sufferings through terrible treacheries, and despite all their sustained beauty of soul, Patrick plays the part of a healer of bruised hearts. He meets them at the end of their long woeful wanderings and promises their weary spirits the peace and bliss of Heaven. He baptizes Eithne, one of the mythical Tuatha maidens, whom the Lord for her purity sustained without food. In "The Red Rout of

Conall Cernach "Cuchulainn himself, the ideal personification of ancient chivalry, is represented as coming from the abode of the dead in a phantom-chariot to greet the premier benefactor of his race at Tara.

To realize that the Celtism of Patrick was very far from being the expression of a policy of mere expediency we have only to glance at some salient elements in his make-up as a man. One of the most marked characteristics of the Gaelic mind is a passionate love of the natural world and that our apostle also possessed. And as Patrick saw the beauty of nature and felt the presence of its inspiration in a peculiarly Celtic way he could not be devoid of many of those traits of character which almost invariably contribute to the moulding of this feature of the Irish mind. As space forbids us we do not intend to discuss these subsidiary qualities here and shall confine ourselves to a treatment of that leading mental characteristic which is largely their psychological resultant.

One of the Triads says: "Three candles that illumine every darkness: truth, nature, knowledge." In the central light the Irish race has found much that was good and beautiful to sustain its spiritual strength and nourish in it a phenomenal buoyancy of soul when a world of sorrow surged round it. For what Kuno Meyer says of the Celt in general was especially true of the Irish section of that race. "To seek out and watch and love nature," he affirms, "in its tiniest phenomena as in its greatest, was given to no people so early and so fully as to the Celt."⁵

Like the Gael, the apostle of the Irish loved the face of nature because he beheld in it the manifestation of an unseen beauty and power. The heavens, the elements, the sea, the earth, told him of the greatness and the omnipresence of the Being who made them. When assassins lay in wait for him to slay him he appealed in the "Deer's Cry" for protection to the God whose glory was reflected in the sun, whose might was visible in the fiery shafts of the thunder-cloud, and whose voice was echoed by the troubled depths of the sea. "I arise to-day" he said,

⁵ *Ancient Irish Poetry*, p. 12.

Through the strength of Heaven,
 Light of sun,
 Radiance of moon,
 Splendor of fire,
 Speed of lightning,
 Swiftmess of wind,
 Depth of sea,
 Stability of earth,
 Firmness of rock.

At the well of Clebach, near Cruachan Hill, the fair-haired Eithne, of the royal house of Connaught, asked him about the nature of his God and he replied in words calculated to make a strong appeal to an Irish mind. "Our God," he said, "is the God . . . of the sea and of the rivers; the God of the sun and of the moon; the God of the lofty hills and of the deep valleys . . . He made the fountains in the dry land, and the dry islands in the sea; and the stars He has set to aid the greater lights." Sometimes his love of nature is manifested by a desire to dwell by beauty spots and feast his eyes on the glory of physical form that invests them. From Oran Hill, Co. Roscommon, with the glory of landscape that girt it round, he was loath to part:

Uaran, which I have loved, which loved me, . . .
 Were it not for my King's command,
 I would not wend from it though the weather is cold,
 Thrice I went into the land,
 Three fifties was the number (with me),
 But with thee
 Was my consolation, O Uaran.

In beautiful Aghagower, in the diocese of Tuam, with its wealth of crystal streams and emerald fields, he found a place that wooed and won his heart. Here are his words of love:

I would choose
 To remain here on a little land,
 After faring round churches and waters,
 Since I am weary, I wish not to go further.

On Croagh, the grand and solitary mountain-sentinel of the West, with its majestic view of island-strewn ocean and sombre moors as far as the dim spiritual shapes of Nephin mountain and the Twelve Pins, he fasted and prayed for forty days. It was on those Irish hills which he cherished so dearly that, according to the Tripartite, he placed the mysterious watchers, called "keepers," whose duty was to guard the faith in Erin

and whom no wearisome of long vigil would make faithless to their century-long task. He placed them on Croagh to guard the West; on Benbulbin, the beautiful, over the Bay of Donegal, and on commanding heights in Meath and Down. He built his churches on sites that proved him the possessor of a true artistic sense. One which he erected at Drumahaire, Co. Leitrim, looked down on that glorious scene of which Moore sings in "The Valley lay smiling before me". Its glory of landscape alone speaks with a prayerful voice to appreciative spirits. Giving vent to his feelings for Armagh, the site of his primatial church, he said:

It is Armagh that I love,
My dear thorpe, my dear hill;
A dun which my soul haunteth.

Passing from the sphere of inanimate to that of animate creation we find much that proclaims the tender Celtic nature of Patrick. Fascinating stories of his relations with the animal world are told by his biographers, and one cannot help feeling whilst reading these what an affinity exists between his soul and that of Gaeldom. In Irish literature, pagan and Christian, secular and ecclesiastical, there is a veritable wealth of episode telling of that beautiful trait in the character of the Gael, gentleness toward poor animals. And Patrick's connexion with the animal world is that uniquely Celtic one which manifests itself in sympathy for the small and helpless members of the dumb creation. A biographer, as if to show how Heaven itself rewarded the apostle for this quality of soul, relates how all the saints of Erin, past, present, and future, were revealed in vision to Patrick in the shape of white, mysterious birds so numerous that the watery bosom of Lough Cara became "like sheen of silver" from the smiting of their wings. According to the Scholiast on Fiacc, the angel that told him of the hour of departure from slavery in Erin came to him in the guise of one of those pretty creatures. When spent with mystic wrestling with the demons on Croagh, a consoling member of the angelic choirs brought him peace of soul through the music of white birds. Of the other animals that enter into his life story the most conspicuous were deer. Under the saving appearance of eight stags and a fawn he and his disciples evaded

King Laeghaire's men who sought to slay him. In the Book of Armagh it is recorded that he saved on one occasion a 'doe and fawn from his companions who sought to kill them. The fawn he found on the site of his future primatial church, and regarding it as a mystic symbol of the Church of Erin, he "carried it on his shoulders" out of harm's way.

For music, too, which the nation treasured so dearly, he displayed considerable interest. The harmonies of sweet sound have always had amongst the Gaels a decidedly spiritual character. "The belief that music is the result of the mingling of human and the supernatural is the deepest word of the Celts in the philosophy" of this art, says a competent authority, and Patrick's religious instinct must have convinced him of the utility of fostering so elevating a force.⁶ The Tripartite calls him a "praiseworthy psalmist like David". The bards, aware of his interest in their profession, made him befriend Ossian, their great Fenian prototype, and give him the hospitality of a home at Armagh. We are told that at an emotional moment, in Coolera Parish, Co. Sligo, he sang a stave after the manner of the professional musicians, lamenting his lost friend, Bishop Bron. And when he met Benignus, the gentle boy whom later he raised to episcopal rank, he found his sweet voice most attractive.

One final paragraph we give to show the Celtic tenderness of Patrick. It was in evidence in his love for little ones. When first he met Benignus the latter was but a guileless boy who greeted the venerable apostle as he slumbered with a shower of wild flowers. Special emphasis is laid on the fact that it was from children by Focluth Wood, "all light and laughter, angel-like in mien", came the appealing call to evangelize the Irish. In that memorable scene by the well of Clebach he felt so keenly for the little royal maidens he baptized that, in order to secure their happiness, he obtained for them immediately the peace of death. The Limerick poet, Aubrey de Vere, fascinated by the beauty of the tale, has burst into song on behalf of the princesses whose happy departure from life he describes.

⁶ *The Song Lore of Ireland*, Redfern Mason; p. 13.

Like the dying away of a low, sweet strain,
 The young life ebbed, and they breathed no more:
 In death they smiled, as though on the breast
 Of the Mother Maid they had found their rest.

Besides these facts a few statements of his serve to confirm our belief that the stern enemy of the druid had an intensely human, affectionate heart for those who sought the Gospel light. When he heard the "voice of the Irish" calling for his assistance, he said: "I was greatly touched in heart, so that I could read no more." In his Confession, speaking of the race he won to Christ, he exclaims: "May it never happen to me from my God that I should ever lose His people." And in the Epistle to Coroticus he refers to some of his spiritual children whom pirates had carried away, as: "most lovely and loving brethren, and sons whom I begot in Christ."

Assuredly, Patrick was as successful a statesman and as sincere a friend as the Gael has ever had. The church fabric he constructed was the fruit of an intellect dowered with a profound intuition of Irish character, and the spirit of fidelity toward the principles of Catholicism which he implanted in the Irish mind were, perhaps, as much the resultant of his commanding yet captivating personality as of the receptive mood of the race. He did a giant's work and a grateful people made him a great-souled return of thanks by fourteen centuries of unparalleled loyalty to the faith and truth he brought them.

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THE NEW CODE AND THE "IMPEDIMENTUM CRIMINIS."

BOTH Canon Law and Moral Theology give rules for the leading of a good life and attaining salvation. The two sciences depend on each other and assist each other. Antecedently to the commission of crime they both seek to prevent it. But consequently to crime being committed a slight divergence of aim sometimes makes its appearance. Canon Law seeks to discover the crime and bring it home to the criminal with a view to his punishment, the restoration of public order, and the prevention of the repetition of the crime for the public good. Moral Theology seeks to bring the cul-

prit to repentance, to forgive the sin, and to put the sinner in the way of leading a good life for the future. Occasionally the public interest conflicts with the private good of the delinquent, and because there is a difference of aim, a difference of opinion will begin to appear between the Canonist and the Moralist. If this tendency is recognized by men of broad views, no great harm will follow; but if it is not recognized, there may be an occasion of quarreling. Sometimes bishops and even the authorities in Rome are blamed for action which seems harsh to the individual, while in reality the public good left them no choice in the matter.

These general principles are important and I will try to illustrate them from the diriment impediment of marriage which is called "crime", and then inquire whether any change has been made in the matter by the new Code of Canon Law.

In Canon 1075 of the new Code we read:

Those cannot contract marriage validly who during the existence of the same lawful marriage have committed adultery with each other and promised each other to marry, or have attempted marriage even though only civil marriage.

The object of this law is thus described by Cardinal Gasparri in his book on Marriage:

The Church has made the guilty parties incapable of marrying each other as a penalty for committing the crime, as a protection for the innocent spouse, and because such a marriage would be publicly scandalous and harmful. Doctors disagree as to which was the primary, which the secondary object of the Church; we are of opinion that the Church intended and obtained all those objects at one and the same time by this incapacity. What some say, viz., that this impediment is rather an incapacity than a penalty or *vice versa* is without meaning if the matter be examined more closely; for this impediment, like all the other diriment impediments, is an incapacity purely and simply; and yet the Church made it both as a penalty for crime and on account of the other objects indicated above, and so in truth this incapacity is a penalty.¹

A difference between the canonist's and the moral theologian's point of view emerges in the question whether ignor-

¹ *De matrimonio*, n. 642.

ance of this impediment of crime excuses guilty parties from incurring it. Such differences are frequently referred to as differences between the external and the internal forum.

Cardinal Gasparri tells us that the question whether ignorance excuses guilty parties from contracting this impediment does not concern the external forum, but only the internal.² Wernz agrees. He writes:

Ignorance cannot successfully be alleged in the external forum of the Church as a cause excusing the guilty from this annulling law. For the ecclesiastical laws by which the impediment of crime has been made never mention such an excuse. The rule of law is—Ignorance of fact but not ignorance of law excuses (R. J. 13 in VI^o). Besides, the Datary, the Penitentiary, and the Bishops' Courts never take into consideration knowledge or ignorance of this impediment, but in particular cases grant their dispensations absolutely and not as a measure of precaution in the impediment of crime. Finally, although the impediment of crime secondarily has the character of an extraordinary vindictive penalty, yet principally it is a sort of condition or an incapacity on account of the unbecomingness inherent in such a marriage; but ignorance does not excuse from laws by which incapacity is established on account of public indecency, although it may excuse from a medicinal penalty, and from an extraordinary vindictive penalty alone annexed to crime.³

It is then only a question of the internal forum and the distinction illustrates the difference between the points of view of the canonist and of the moral theologian. But even with regard to the *forum internum* Doctors do not agree in their answers to the question. De Angelis, Marc, Gury, Giovine, Feije, Schmalzgrüber, Reiffenstuel, Sporer, Suarez, Diana, and most other authorities on the subject are quoted by Cardinal Gasparri as maintaining that ignorance of the impediment of crime does not excuse the guilty from incurring it. On the other hand, Ballerini, D'Annibale, Lehmkuhl, Krimer, Navarrus, Pichler, and others maintain the opposite opinion. Cardinal Gasparri himself before the issue of the new Code thought that the latter opinion was both extrinsically and intrinsically probable. But although the impediment was doubt-

² *De matrimonio*, n. 657.

³ *Jus Decretalium*, IV, n. 522.

ful and could not be urged, yet it was better to ask for a dispensation or a *sanatio in radice* as a precautionary measure.⁴

It will be instructive to examine how the moralists established their probable opinion, and we cannot take a better example than the method followed by Ballerini. He first of all shows that this impediment is a penalty and then gives authority for holding that ignorance even of a penalty alone excuses from incurring it even in the case of an annulling law. Moreover, the annulling of marriage in punishment of crime is not an ordinary, but an extraordinary penalty, such as no one would expect to be assigned in punishment of crime. But it was a common opinion that ignorance excused from such extraordinary penalties. If some theologians escaped this conclusion by maintaining that the impediment of crime was not a mere penalty, but that its principal object was to make married couples safer, Ballerini refutes them by quoting other theologians, such as Haunoldus, who maintained that it was a pure penalty. In such fashion do the supporters of the opposite opinion destroy each other's arguments. Some of them, says Ballerini, defended their opinion because otherwise they would be compelled to admit that ignorance of irregularity arising from crime excuses the guilty from incurring it, and this they were not prepared to admit. But, says Ballerini, it is a probable opinion that ignorance excuses from such an irregularity, and he quotes St. Alphonsus in proof of it. Some of the theologians on the other side defend their opinion by saying that the impediment of crime is rather an incapacity produced by law than a penalty. Ballerini answers that it makes no difference, for the same conditions are required for incurring this incapacity as for incurring a penalty, and what excuses from a penalty excuses from such an incapacity.

The gist of the argument may be put briefly thus: The impediment of crime is a penalty and an extraordinary penalty inflicted by ecclesiastical law. But ignorance excuses from such a penalty. Therefore ignorance excuses from incurring the impediment of crime. We shall presently see that whatever force there is in this argument has been taken out of it by several canons of the new Code. Even apart from the new

⁴ *De matrimonio*, n. 658.

Code the argument has its weak points. Granting that the impediment of crime is a penalty inflicted on the guilty parties, it is also something more. It is a measure intended to safeguard married life for the common good, and it annuls marriage because such a marriage would be a disgrace to public morality. Although there are good reasons for saying that ignorance should excuse from some penalties, for if the penalty is not known it cannot exercise its deterrent effect, yet it belongs to positive law to determine whether ignorance does excuse or not, and from what penalties. Especially if the penalty is an extraordinary one, such as no one would expect to be annexed to the crime, is there reason for saying that ignorance of it should excuse from incurring it. And yet, as Suarez drily remarks, we should be careful to limit this principle, as it certainly does not apply to the eternity of the punishments of hell in favor of one who is ignorant of that eternity. And after all it is not for the culprit to assess his own punishment. That is the function of the legislator and the judge.

It is generally admitted even by those theologians who use them that these arguments do not establish the certainty of the opinion that ignorance of it excuses from the impediment of crime.⁵ They only make the opinion more or less probable so as to permit confessors who learn of the impediment from confession to leave penitents in good faith. But most authors taught that it was advisable to procure a dispensation as a precautionary measure. Unless I am mistaken, the new Code has deprived the opinion of whatever degree of probability it possessed.

In Canon 2229 rules are given which tell us how far and when ignorance excuses from a penalty inflicted by ecclesiastical law.

CANON 2229.

Affected ignorance, whether of law or of a penalty, excuses from no penalties *latae sententiae*. Ignorance of a law or even of a penalty alone excuses from no penalty *latae sententiae* if it were crass or supine; if it were not crass or supine it excuses from medicinal but not from vindictive penalties *latae sententiae*.

⁵ Ballerini-Palmieri, *Opus morale*, VI, n. 1044.

This canon settles the controversy as to whether ignorance of a penalty alone excuses a delinquent from incurring it. It also tells us that ignorance does not excuse from vindictive penalties. The impediment of crime is certainly a vindictive penalty *latae sententiae*, and so we must conclude that ignorance certainly does not excuse from it. Suarez indeed is quoted by Ballerini as maintaining that the impediment of crime is not a mere penalty, but that it is also "medicinal (so to say), inasmuch as it removes occasions of committing similar crimes." However, it is clear that Suarez here uses medicinal in a special sense defined by him in the words quoted, and not in the sense in which censures are called medicinal penalties in the Code. Censures are medicinal penalties in the sense that they tend to correct and overcome the contumacy of a delinquent. The Code does not adopt the opinion that ignorance of an extraordinary penalty excuses one from incurring it. But it expressly lays down the new rule that ignorance does not excuse from vindictive penalties like the impediment of crime.

Still more clear is Canon 16: "No ignorance of annulling or incapacitating laws excuses from them unless the contrary is expressly stated." And Canon 988: "Ignorance of irregularities whether arising from crime or from defect and ignorance of impediments does not excuse from them."

I think then that we may conclude that the new Code destroys all probability which the opinion may previously have had that ignorance excuses from the impediment of crime.

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CLERICAL SHYNESS.

ONE hears it said rarely that priests as a class are shy. Those of them who show this trait are supposed to be shy by temperament, not on account of training or profession. Such priests would have been shy had they been attorneys, physicians, or salesmen. My own impression is that shyness is a clerical trait. There are many, however, who insist that shyness is not more conspicuous among priests than it is among men generally. It is said that a certain well known depart-

ment store was compelled to move its stock of men's furnishings from the third floor to a place on the first, near the entrance, since men were too shy to go to the third floor to make their purchases. Perhaps differences of opinion might be avoided if we were to make a study of shyness in clerical circles, instead of assuming that shyness is a clerical trait.

Shyness takes on many forms and it is known by other names. It seems that many of the psychological traits of the priesthood, the place that it makes for itself in the social world, its faults of omission and some of its peculiarities are consequences of shyness. And this shyness is the natural outcome of the Christian life, the seminary course, and the position of the Church in the world. I hesitate to describe shyness as a failing, since some might call it a virtue and ally it to self-respect. On the whole, however, it is a form of timidity and self-consciousness by force of which one is disposed to avoid persons or things merely because of the trait and for no other reason. A shy priest is sensitive and disposed to shrink from contact with others. When the choices of a shy person are unconstrained, his preferences will lead him to avoid presence or action, to remain negative. And in all of this the motive is not impersonal and objective. The case is one wherein one yields in a shrinking way to the impulse to avoid occasion for contact with others. Sensitiveness, diffidence, modesty, reserve, are closely related to shyness. Since the dictionaries have been unable to differentiate them successfully, we cannot expect to do so. Perhaps best results will be obtained if the reader constructs his own definition and judges the value of the statement of facts and interpretation now offered, in the light of it. One may be socially bold, but shy in intellectual matters. One may be bold in private, and shy as an official. Dignity as well as humility, strength as well as weakness may be shy.

I.

Many priests feel ill at ease socially when they mingle among different types of men and women at social gatherings. They lack the poise, self-confidence, and the easy manner which accompany ripened culture. Conversation is difficult and it shows evidence of unsuccessful effort to be interested in others

about one. The prevailing sense in the mind of such a priest is one of aloofness, of total lack of genuine interest in those whom he meets. Culture is not shy, although it is reserved; but culture in this case is overcome. A priest of this kind becomes self-conscious and more or less awkward and he seeks to escape his inner confusion by looking for someone whom he knows well. When a friend is found in the gathering, ease and self-assurance return, but the desire to escape remains. Experience of this kind leads many priests to avoid general social gatherings. They feel no impulse to overcome this reluctance or to acquire the social self-mastery which under the guidance of the sense of propriety gives self-confidence its redeeming charm.

Many priests are reluctant to take active part in public meetings devoted to general welfare. This trait develops in spite of the fact that fundamental changes in the moral sentiment of the world now ask representatives of religion to take rank among moral leaders who guide the newly awakened demand for the larger social justice. One notes with some concern that this type of social leadership has departed from the ranks of the clergy to a great extent, and it has been taken over by scholars and public leaders independent of religion, though in sympathy with it. Now priests are leaders by office and habit. They are trained to public speaking and they think easily on their feet, as the phrase is. Yet this opening for clerical leadership fails to arouse us. When we are compelled to take active part in social movements, we are often willing to be considered ornamental and to become no source of power and insight. We are led at times to diminish what we say to the level of platitudes and to waive all pretence of making serious contribution to a discussion. I have known many occasions when the laity felt some resentment at priests who had opportunities to address public gatherings with force and effect but contented themselves with idle words and unconcern. Such behavior, taken in contrast with the culture and power of other speakers, was a source of real disappointment to those who believe in the power of the priesthood and the superior qualities of the priest. There may be many causes to explain such action. May not shyness be one of them?

Priests are scholars. They are men of long and careful training. Their intellectual equipment is superior. They are trained in consecutive thinking, in philosophy, history, theology, and literature. Their opportunities have been more varied and promising than those which the average scholar has had. Yet priests are not conspicuous in seeking companionship of scholars. No man is more welcome at a representative gathering of scholars than a scholarly priest. There are many thousands of priests in the United States, yet the number of them to be found at gatherings of scholars is negligible. We have a certain liking for what may be called corroborative erudition, that is learning which defends our positions. Perhaps we are more interested practically in arguments than in truth. We have little enthusiasm for pioneering in the thought world, for research. There are many among us who write willingly on devotional or purely Catholic topics for Catholic circles wherein readers are kind and laudatory critics abound. We need so much that is not written by ourselves and we have so little need of much that is written by ourselves that one wonders at both the fact and the explanation. There are undoubtedly many causes that lead to this condition. May not intellectual shyness be one of them? If a priest overrates the scholar and underrates himself, is it not probable that the former will be shy when they meet?

These observations will suggest others to those who are sufficiently interested to follow the inquiry as far as it may lead. We can secure a background for it by a review of the elements which enter into the mental formation of the priest. These elements relate to the Christian life as a whole and to the Christian attitude toward time and eternity. Marked as their action is in the life of the sincere Christian, in the case of the priest their effect is intensified. When he is of a temperament which renders him sensitive, the operation of the truths and graces of the Christian life, his general attitude toward the world and its complexities will show a fundamental tendency to shyness. His good sense, appreciation of his mission and its powers may enable him to conquer it. But many will fail and remain shy. Did St. Paul read life well or merely state doctrine when he called us "pilgrims and strangers on earth?"

II.

The priest is a citizen of two worlds which are in mutual antagonism. Browning expressed the thought in "An Epistle":

Heaven opened to a soul while yet on earth
Earth forced upon a soul's use while seeing Heaven.

In proportion as a priest clarifies his vision of the supernatural, and the touch of eternity shows in his attitudes and sentiments, assuredly he develops the consciousness of being a stranger to this world, of being surrounded by every kind of danger to the soul. I do not see how any priest can live a normal or helpful life and develop the sympathetic kind of leadership which is expected of him, if he takes seriously to heart the distracting and gratuitous accounts of the world and its snares that are given to us constantly in our more extreme spiritual literature. Qualities which fit a man for the vision of God are not taken to be sources of power in social relations. That priest is a marked man who can develop a wholesome judgment of the world and its spiritual dangers and at the same time retain the ease and poise in dealing with the world which are essential to successful leadership. When the full force of the logic of the supernatural is experienced, it develops the impulse that makes the hermit. There was some insight on the part of Professor James when he applied, though with needless acerbity, the phrase "church fugient" to those who seek to unify life and avoid its inner discords by dropping external relations as far as possible and aiming at supreme surrender to the things of the soul. Austin expresses the same thought in his poem on Monastery Bells when he describes the impulse to run away from the confusion and anguish of the world and seek peace in the monastery.

Sorrowing, one stays with sorrow, still resigned
To work unhired amid life's hireling mart.
To cherish in the crowd, monastic mind,
And in a world profane, a cloistered heart.

The full realization of the conflict between the claims of time and eternity engenders a sense of strangeness in the soul and develops an impulse to shrink from social contacts as the safer solution of the supreme problem. Lives respond to this pres-

sure in different ways; hence I speak of the drift of spiritual teaching, not of its actual outcome.

One would expect that the effect of this tendency in spiritual teaching would be first to depreciate the importance of merely social and worldly things, then to engender a spiritual fear of their effect and finally to develop an impulse to shrink from them except in as far as social contacts are usual or imperative. Gifted souls can solve the problem happily. Those of lesser powers will solve it with varying degrees of error and awkwardness. It would not be surprising if shyness were one solution resorted to by priests who fall short of the power and insight needed. I have in mind no carefully sifted observations which show how far this is actually the case in clerical circles. No doubt many readers will be in position to recall observations which illustrate how far it is. Belloc says in *The Path to Rome*: "If one is really doing a Catholic work and expressing one's attitude to the world, charity, pity and a great sense of fear should possess one or at least appear." If this is true, as I take it to be, and timidity in presence of the world is a Christian trait, shyness may be looked for among spiritualized natures generally and particularly in the character of many priests. Shyness is the child of fear and self-consciousness. Fear is of many kinds, and shyness takes on many forms.

The sense of strangeness described as a probable outcome of unimpeded spiritual formation is perhaps temperamental. Weir Mitchell remarks somewhere that we must always count on the effect of human nature in the individual on moral or spiritual forces. As natures vary, these are modified in their action. We should take into account certain elements in our spiritual teaching, the effect of which might easily be in certain natures, a tendency to shyness. In the Christian life self-effacement, humility, consciousness of sin and distrust of the world's standards are conspicuous. Everyone of us will have preached or can recall sermons which taught us to be timid before the world, to be on guard against its allurements, to be patient under misrepresentation, and even silent under calumny. Few of us have been taught from the pulpit to defend our rights, to assert our powers, and to go forth scorning danger and demanding justice. It is difficult to measure the extent to which this general range of teaching might develop

in the Christian life a diffidence and caution which lead to shyness. Taken in conjunction with other factors which operate in the same direction, we should antecedently expect it to appear as a marked trait in spiritually minded priests.

If we go back into the personal history of the priest, we find much in seminary training that predisposes to shyness. The moment that a young man declares his intention of studying for the priesthood he is set apart. All of his social relations are changed. He is pledged to high ideals of personal sanctity and severe standards of renunciation. He begins to cultivate a special attitude toward normal and ordinary things. The spiritual and social teaching and processes of character formation in the seminary tend to make the seminarian self-conscious, socially timid, constantly watchful in all social relations. Worldly recreation and associations are cut off even during vacation, since the seminary exercises certain control over its students at that time. In some seminaries, formerly in all of them, the seminarian was prevented from taking active interest in current events. Knowledge of these was represented as useless to him for the time being. The claims of the priesthood demand all of his time and energy and the interests of priestly formation demand as a sacrifice all attention to earthly things and contact with them. During seminary years social contacts are reduced to a minimum and life is to that extent simplified. The seminarian has little, if any, general social contact, particularly little with women other than his relatives and close friends of his family. This simplification of social life robs the seminarian of adequate opportunity to acquire social poise. It prepares him badly for the infinite social complexities of life which he must face once he enters the practical ministry. Seminarians are amenable to their training in varying degrees. Some take to it kindly. Some resist it moderately. Some are completely dominated by it. Many of them show a social timidity which is nothing other than shyness.

Every life tends to follow its own forms of strength. Human motives, like mechanical energy, follow the line of least resistance or greatest attraction. If the young priest feels quite at home among priests and among Catholics, but experiences awkwardness, self-consciousness, and even constraint in general social intercourse, he will tend to shrink his social relations to

his co-religionists and thereby develop shyness toward others. Social intercourse depends largely on small talk, as trade depends on small change. Without a reasonable supply of both one gets on badly in this world. The young priest who unconsciously attempts to keep his social relations simple by confining them to those whom he knows well, will not develop the supply of small talk that makes intercourse with all social circles easy.

It may be worth while to make a distinction between the young priest and the elderly one. One lady with whom the subject of this article was discussed remarked, "All young priests are shy, but they get over it quickly." A seminarian expressed the same view in the same words. The young priest is very formal. Doctrine has more influence with him than experience. He has only the book terms, not the human terms in which doctrines may be understood. His timidity before the dangers of the world is intensified because of the keen and admirable hold that he has on priestly ideals. He recoils against what he calls worldliness. Again, this worldliness is one of definition, not of observation. His timidity in the presence of general social contacts rests rather on the memory of lessons studied than upon conviction of the truth of them. Young priests who are intelligent will work out an intelligent attitude. Some of those who fail to do so will unconsciously resort to shyness as their final solution of the problem.

III.

Seminary training and association, the tendency of Christian teaching, recoil from the social complexities of life in the search for inner unity, are factors that operate in the life of the priest in a way to dispose him to shyness. Certain types will overcome the tendency. Others will yield to it. But the priest is more than an individual. He is a churchman. In proportion as his love of the Church is profound and his sympathy with its spirit is prompt he will be disposed, as the saying is, "*sentire cum ecclesia*". Its loyalties will be his law. Its interests will invite his affection. Its service will be his supreme privilege. A priest of this kind will reflect in temperament and habit the relations of the Church to the world. Now the Church takes a position in society based on a sense of

separateness from it. The memory of its treatment by the world is filled with the experience of misunderstanding, hatred, persecution, misrepresentation, calumny, and effort at annihilation. I have in mind not so much the world's instinctive dislike of spiritual truth which involves self-discipline and obedience to a supreme moral law held in reverence and obeyed with love. Nor have I in mind the complaint made often with uninformed sincerity that the Church exalts the interests of eternity as against those of time, and that she insists too much on individual sanctity and too little on present social welfare. That is an attitude that might be taken honestly enough and without hatred. What is referred to now is the Church as a great factor in history and in present-day life.

The Church as a social institution with uninterrupted history has reason to fear scholarship, because scholarship has so often misrepresented and attacked her. It has reason to fear the power of sovereign states. They have persecuted and exiled her. It has reason to fear many of the Christian sects which have found in her power their humiliation, and in her brave preservation of essential spiritual traditions that lead her straight back to Jesus Christ, their own embarrassment. The Church is slow to trust where she has been betrayed. Now this historical, no less than actual, experience engenders in the Church a sense of separateness, of offishness, if the term is permitted, which is partly caution, partly timidity, partly a protective instinct without further explanation. Thus the Church is usually on the defensive before the world. She is on the defensive not only to-day but as well throughout all her history. It would not be surprising if the priest, in whose temperament and intelligence the spirit of the Church finds its lodgment unhindered, discovered within himself a tendency toward shyness such as we have it in mind. This suggestion is made because it seems plausible as a partial explanation of the problem before him. Timidity will work differently in different types of temperament. Our theology separates us from the rest of the Christian world. Our Church actually separates us from it. Our concept of the moral law and of the sacramental system separates us. Our understanding of the process of sin and forgiveness is distinctive. It would be amazing if this sense of separateness in the world failed to engender in a large

section of the clergy an attitude of shyness. Again, the priesthood is confronted by many new situations in a changing world. The priest is asked to do this and that, to appear here and there. He lacks precedent. Authorities may have given no direction or may have encouraged reserve. A by-product of this experience is shyness.

A side consideration presents itself here. The priest is a leader. He occupies an exalted position as head of the parish. His ascendancy is due primarily to his office, secondarily to his achievements and personal merit. His equipment is the result of his education. He has received a scholarly training, whatever the degree of enduring scholarship that marks him. While the pastor in a small town may still be the best educated man in the community this is not the case in the larger cities. Few city congregations will be found where there are not physicians, attorneys, educators, social workers, public officials, who are in their several lines the intellectual superiors of the priest. Thus he is exposed in his work as a leader to the experience of spiritual and social ascendancy combined with intellectual inferiority. I can easily imagine types of priests who are unwilling to stand before the public, let us say at public gatherings, where they may be compared to others who are intellectually superior. Quite naturally a protective shyness might develop under the influence of which the priest would either be inclined to avoid public meetings of this kind, or, if in attendance, he might waive all pretence at serious effort and confine himself to generalities rather than pretend to make a serious address. I have known a few instances which could be explained in that way. Not enough of them occur to mind to permit a statement to be made with much assurance.

IV.

It would be scarcely fair to discuss shyness in clerical circles without taking account of the factors that bear on it. The parochial clergy is a body of busy men. The details of the ministry are exacting in the extreme. Time is so broken that there is little opportunity for the kind of leisure that invites systematic study. To a great extent assistant priests in city parishes are compelled to subject the conduct of their

lives to the needs of the parish and to the judgment of the pastor. The routine of life is largely fixed. Desire not to appear singular is strong. The tendency to conform to tradition and practice is marked. The young priest finds a pattern of life waiting for him. He conforms to it without thinking, without self-analysis, without calculating the force of that pattern in the priesthood as a whole. As a result, shyness appears as an aspect of the unconscious adaptation of the young priest to a situation which he cannot control. Exceptional priests rise above the situation. Many priests will fail to do so.

At any rate, there are certain large facts concerning the priesthood which demand explanation. The clergy's lack of interest in the world outside the Church is one. Their lack of contact with the general scholarship of the country is another. Their failure to take commanding position in the social movements that are inspired by a passion for justice, their preference to shrink their social contacts to their own circle, are others. It does seem that shyness is one of the factors needed to explain the situation.

I asked two priests of great distinction whether or not shyness is a clerical trait. One of them answered, "Certainly, all priests are shy. That is as clear as daylight." The other answered, "There is no such thing as clerical shyness. Shyness is independent of the priesthood. It is purely temperamental." The answer to our question lies somewhere. This study appears not to have found it.

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PASTORS AND THE CENSORSHIP OF THE "MOVIES".

NOT long ago, in one of our large cities, the Secretary of one of the Boards of Censors of Moving Pictures gave an address on the atrocious evils of this business and the great need of censorship to keep the movies from corrupting the public, and especially ruining the imaginations and the minds of children. There were present a number of the clergy, and when the lecturer illustrated his remarks by sections taken from some of the condemned films, one of the witnesses avers that divers of the clergy were heard to groan audibly in their

horror at the realization of the lengths to which unscrupulous manufacturers of moving pictures were going in presenting the vulgar and the impure. Those groans, one thinks, are very significant. They show how little some of our zealous pastors realize the wholesale corruption which is going on in their very parishes, and they witness too that the appreciation of the evil would move our zealous pastors to try more energetically to remedy it.

So very atrocious and indecent are some of the moving pictures of to-day that one can scarcely write frankly of them for general publication. Even to describe vaguely the excesses of the screen would make unfit reading for the general public. Indeed it is a subject on which one had rather be silent altogether. But fancy what the reality must be if the account itself is so distressing. And these vile pictures are being offered for the daily delectation of that public, including our own people and the innocent children, day after day on 17,000 screens.

The subject is a particularly urgent one just at this present time, and requires all the vigilance and zeal of the clergy to prevent permanent injury to the souls intrusted to our care. The only secure remedy for the abuses of the moving pictures is censorship. A movement is on foot to establish this censorship. It is important that pastors' intimately concerned to know the gravity of the situation, be prepared, when the time comes in their locality, either themselves to initiate agitation for censorship, or to support such a movement when it is set afoot by others.

Effective boards of censorship exist at the present time in Pennsylvania, Ohio, the city of Chicago, and perhaps in a few other places. Altogether, about eleven per cent of the population of the United States is protected in this way. All the rest of the country depends for its protection either upon the activities of local organizations or on the sometimes precarious diligence of the police.

Where competent boards of censors exist, their activities seem both successful and satisfactory. So far as they go, they are really an answer to the problem of repressing the more obviously objectionable excesses of the movies. Their standards are sensible and competent, and their decisions given with

a great deal of moral courage when one considers the potent interests arrayed against them. The better element among the manufacturers of moving pictures are themselves in favor of the control of moving pictures, since they realize that the production and exhibition of bad films react unfavorably on their legitimate profits, and they are only anxious that the movement for censorship may take a turn that will give them as little trouble as possible, while at the same time it suppresses the unscrupulous. So that if public opinion can be generally aroused to the need, there seems to be no good reason why censorship may not be made so universal and so effective that the public may be protected from the more glaring abuses of the movies. As for the constructive side, the building-up of a movement for the use of the movies in all their varied possibilities of instruction, inspiration, and the propaganda of sound principles and sentiments, this is a problem by itself and one even more important than the subject of this present paper.

Censorship has then been sufficiently tried for one to be able to assert that it is a success and offers a solution of the negative part of the problem of the movies, the suppression of the worst films. As to the need of censorship, the reports and experiences of the censors themselves afford a wealth of authentic evidence. To begin with, let us quote briefly from the remarks of the Secretary of the Board of Censors of Pennsylvania, as given in a recent issue of *The Queen's Work*. This official, whose experience with the drama was very extensive before he was appointed to the Board of Censors of the State of Pennsylvania, declares that he was amazed when he began to censor the moving pictures. The flood of crude vulgarity depicted on the screen astonished even more than it disgusted him. He was appalled to see that the influence of the movies is actually toward the destruction of popular taste, the killing of the legitimate stage, and the implanting in the minds of the people of a craving for sensationalism, cheapness, and degradation. He sums up in this way the result of three years' careful observation:

Seventy-five per cent of all the films which are now being made and shown have to deal with some topic connected with crime, violence, or villainy of one sort or another. Twenty

per cent of the films are what is called slapstick comedy, rough and vulgar burlesque, without any elevating note, and sometimes with very little reasonable entertainment. And *five per cent* of all the films that have come under observation are educational. Of course, not all the seventy-five per cent which deal with crime and violence are objectionable, because such themes, though sensational in themselves, may be turned to instructive or at least entertaining ends. But a great part of them are absolutely degrading in their influence on the spectators, especially on the immature and children.

The worst of the crime pictures [says the Doctor] is the serial. It is merely the old-time dime novel translated into pictures. It goes on from incident to episode for weeks and months, each installment trying to outdo the last in excitement and sensationalism, and every boy in the neighborhood howls with delight when he sees the announcement that the next episode will be exhibited in the local theatre.

All the objections which were urged against the dime novel, intensified by the vividness of the screen, hold against the serial picture. The ordinary five-reel feature, on the other hand, is the old-time slushy, sentimental novel reduced to pictures, and it does its own harm, giving unreal views of life, fostering cheap sentiment and false ideals, and open to pretty much the same objections that were urged of old against the mushy novel which is its prototype.

But perhaps most deplorable of all is the moral teaching of the movies. Those who have observed the output of the films during the last few years can scarcely find words strong enough to condemn the atrocious license taken by irresponsible directors of moving pictures to portray the most harmful and unspeakable themes. A glance at the weekly report of the Pennsylvania Board, for example, will suffice to convince anyone of the dreadful need for supervision in this regard. This deplorable evil cries for a remedy and it is on the consciences of our pastors, mothers and fathers and of all decent people to see to it that the situation is radically remedied.

All these details, however, will prove less convincing, in setting before our pastors the true state of the moving picture business, than some literal quotations from the documents of the boards of censors themselves. One must overcome a disgusted reluctance to speak of the vile details of indecency, vulgarity, and crime which enter into this business. But nothing else will give so convincing an object-lesson of the real condition of an amusement which is filling every night of the

year 17,000 moving-picture theatres in the United States, entertaining every day some twelve million people, and has got itself into the position of the greatest beyond measure of all organized forms of entertainment, the fifth largest of all commercial enterprises in the country, and in which is invested some five to six hundred million dollars. Quite a lot of material has come our way bearing on this unsavory subject, and we feel it a sort of duty to make it known in this way to priests in general.

To begin with, let us look over the standards which the Pennsylvania Board of Censors have formulated after their experience of four years, after examining perhaps seventy or eighty million feet of film which has come before their censors during the four years ending with April 1918. In 1918 the Board issued the following set of rules, entitled "Standards of the Board." They indicate the principles on which eliminations are made in films that are given permission to be shown in the State, or the standards according to which entire films will be refused such permission. The point to be made in this connexion is that these standards formulate pretty completely the chief objectionable features actually observed by the censors during their inspection of the current run of films, since if the abuses noted were not common they would not have come up for inclusion in the prohibitions issued by the Board.

STANDARDS OF THE BOARD.

1. The Board will condemn pictures, and parts of pictures, dealing with "white slavery". The procurement and prostitution in all forms, of girls, and their confinement for immoral purposes may not be shown upon the screen, and will be disapproved. Views of prostitutes and houses of ill-fame will be disapproved.

2. Pictures, and parts of pictures, which deal with the seduction of women, particularly the betrayal of young girls, and assaults upon women, with immoral intent, will be disapproved.

3. Pre-natal and childbed scenes, and subtitles describing them, will be disapproved.

4. Pictures, and parts of pictures, dealing with the drug habit; e. g., the use of opium, morphine, cocaine, etc., will be disapproved. The traffic in habit-forming drugs is forbidden and visualized scenes of their use will be disapproved.

5. Scenes showing the *modus operandi* of criminals which are suggestive and incite to evil action, such as murder, poisoning, house-breaking, safe-robbery, pocket-picking, the lighting and throwing of bombs, the use of ether, chloroform, etc., to render men and women unconscious, binding and gagging, will be disapproved.

6. Gruesome and unduly distressing scenes will be disapproved. These include shooting, stabbing, profuse bleeding, prolonged views of men dying and of corpses, lashing and whipping, and other torture scenes, hangings, lynchings, electrocutions, surgical operations, and views of persons in delirium or insane.

7. Studio and other scenes, in which the human form is shown in the nude, or the body is unduly exposed, will be disapproved.

8. Pictures, and parts of pictures, dealing with abortion and malpractice, will be disapproved. These will include themes and incidents having to do with eugenics, "birth control", "race suicide" and similar subjects.

9. Stories, or scenes holding up to ridicule and reproach races, classes, or other social groups, as well as the irreverent and sacrilegious treatment of religious bodies or other things held to be sacred, will be disapproved. The materialization of the figure of Christ may be disapproved.

10. Pictures which deal with counterfeiting will be disapproved.

11. Scenes showing men and women living together without marriage, and in adultery, will be disapproved. Discussion of the question of the consummation of marriage, in pictures, will be disapproved.

12. The brutal treatment of children and of animals may lead to the disapproval of the theme, or of incidents in film stories.

13. The use of profane and objectionable language in subtitles will be disapproved.

14. Objectionable titles, as well as subtitles of pictures, will be disapproved.

15. Views of incendiarism, burning, wrecking and the destruction of property, which may put like action into the minds of those of evil instincts, or may degrade the morals of the young, will be disapproved.

16. Gross and offensive drunkenness, especially if women have a part in the scenes, will be disapproved.

17. Pictures which deal at length with gun play, and the use of knives, and are set in the underworld, will be disapproved. When the whole theme is crime, unrelieved by other scenes, the film will be disapproved. Prolonged fighting scenes will be shortened, and brutal fights will be wholly disapproved.

18. Vulgarities of a gross kind, such as often appear in slapstick and other screen comedies, will be disapproved. Comedy which burlesques morgues, funerals, hospitals, insane asylums, the lying-in of women and houses of ill-fame, will be disapproved.

19. Sensual kissing and love-making scenes, men and women in bed together and indelicate sexual situations, whether in comedies or pictures of other classes, will be disapproved. Bathing scenes which pass the limits of propriety, lewd and immodest dancing, the needless exhibition of women in their night dresses or underclothing, will be disapproved.

20. Views of women smoking will not be disapproved as such, but when women are shown in suggestive positions or their manner of smoking is suggestive or degrading, such scenes will be disapproved.

21. Pictures or parts of pictures which deal with venereal disease, of any kind, will be disapproved.

22. That the theme or story of a picture is adapted from a publication, whether classical or not; or that portions of a picture follow paintings or other illustrations, is not a sufficient reason for the approval of a picture or portions of a picture.

23. Themes or incidents in picture stories, which are designed to inflame the mind to improper adventures, or to establish false standards of conduct, coming under the foregoing classes, or of other kinds, will be disapproved. Pictures will be judged as a whole, with a view to their final total effect; those portraying evil in any form which may be easily remembered or emulated, will be disapproved.

24. Banners, posters or other advertising matter, concerning motion pictures, must follow the rules laid down for the pictures themselves. That which may not be used upon the screen, must not be used to announce and direct public attention to the picture, in the lobby, on the street, or in any other form.

These standards present a résumé of the more common and flagrant indecencies and vulgarities of the screen. But it is from the weekly reports of the Board that one obtains the details of the sort of vileness, violence, and crime that is being poured into the imaginations of children and the impressionable at their nightly visits to the movies. Let me take some instances at random from recent reports. The Board of Censors issues every week a report giving the titles of films condemned entirely during the week and of the parts ordered cut out of films that were allowed to be shown after these eliminations had been made. A number of these recent reports lie before me, and from them I shall give some typical instances.

It is very difficult for the priest to learn the true condition of the moving pictures. They have neither the time nor the inclination to go to the moving-picture theatres, and besides it would be imprudent to do so for more than one reason. On the other hand, the general remarks about the dangers and abuses of moving pictures that one hears are not convincing enough to stir one to action. But in the reports of the authorized censors one finds convincing details. The reliability of these reports may be judged from two considerations. One is that their findings, as given below, have been complied with by the manufacturers of the films and the exhibitors, who would have legal recourse if they were not accurate, and who have eliminated the objectionable features or have acquiesced with the order forbidding the exhibition of whole films anywhere in the State of Pennsylvania. The second is that this board maintains itself and enforces its findings in spite of the natural resistance and opposition that it meets from interested persons and corporations. Here then is material that is authentic and definite.¹

Now for some of the detailed cut-outs ordered by the Board. I clip them at haphazard from the weekly sheets. The board takes cognizance of posters and sheets as well as of films. Here is a case in point:

"*The Kaiser's Finish.*" A. Warner.

SHEET:—Condemned.

2—six sheet of the Crown Prince and other German officers and partly nude women in very vulgar attitudes of seduction. One of these women is lying upside down across a man's lap with her foot and bare limb extended high in air, while man drinks from her slipper. Caption underneath reads, "Underground Kultur—Professional Women from Berlin entertain German officers, whilst men die in the Trenches".

1—8x10 reproduction of condemned six sheets.

1—28x22 colored photographic reproduction of condemned six sheet.

¹ The editor should be moved to apologize for presenting any of these details in a respectable magazine, if it were not for the fact that they indicate what sort of scenes, with all their horrid vulgarities, are attracting young people everywhere—and children whose parents exercise no supervision.

Here are some of the eliminations ordered in this film—among many others.

- R 6 A Elim. subtitle, "I train the women to amuse my officers by mixing them with the professionals. While the revelry is progressing I do my work. It is inspiring."
- B Elim. subtitle reading in part, "For the women of Belgium we have a special purpose."
- C Elim. subtitle reading in part, "We don't kill Belgium women. We keep them to entertain the officers", etc.
- R 7 A Elim. subtitle, "The first step to barbarity and degeneracy. The Dungeon of Lust", etc.
- B Elim. all lewd and lustful scenes in dugout, including vulgar dancing and contortion and sensual kissing.
- N Elim. all views and subtitles connected with the visit of the monarch to the home of the peasant woman, his assaulting her, arranging his dress, the incident of her father striking him and being killed. The idea is to remove all incidents connected with physician's story explaining Richard's birth.

Yet this film is marked (Reconstructed), which means that it was worse before, but has now been made over.

I merely cite the following as specimens of the reports of last year:

Inspiration.

Mutual.

- A. Throughout each and every reel eliminate each scene where models pose in the nude. This includes views of the models in the nude, whether posing or not, either full figure or only a portion of person exposed.
- B. Elim. all subtitles relating to models posing in the nude.
- C. The view of model posing for the caste is allowed, etc.

The Donkey Did It.

L-Ko.

State No. 31810.

- R I A. Elim. view of woman pulling trousers off a preacher, while he is caught in the fork of tree.
- B. Elim. view of woman holding up preacher's trousers.
- C. Elim. all views of preacher running about without trousers.
- D. Elim.
- E. Elim. views of girls dancing around preacher in undergarments.
- F. Elim. subtitle, "Where is your pants?"

The Struggle Everlasting.

State No. 32765.

High Arts prod.—6 reels.

Condemned in accordance with Section 6 of act and nos. 1, 6, and 19 of the Rules and Standards. This picture deals with immorality, in that it portrays, etc.

Lost and Found.

A-Kay Co.—1 reel.

State No. 32811.

Condemned in accordance with section 6 of the Act. This story is irreverent, sacrilegious, and holds up to ridicule things that are sacred.

The Girl of To-day.

Vitagraph.

R. I. A. Elim. memory vision of girl after being ravished.

The list of censored films that is given in detail presents the most vulgar, indecent and sacrilegious collection of pictures that can be imagined.

It is to be remembered that all this disgusting vileness occurs as interludes in films, the remainder of which was allowed to be exhibited.

This is the sort of thing that is being shown without hindrance, save from local and occasional protests, throughout nearly nine-tenths of the land. It is exceedingly distasteful to read such degrading vileness. But the pastors of souls, reflecting that their own people and particularly the children of their congregations, are exposed to see such episodes vividly presented to their impressionable eyes and imaginations in the intense and absorbing interest of the moving-picture theatres almost any night that they go to the movies, will wish and work for the day when a sensible and universal censorship may keep at least these flagrant abuses from being inflicted on the general public.

All the indecencies and vilenesses here described were at least eliminated from the 1500 moving-picture houses of Pennsylvania by the effective vigilance of the Board of Censors there. The same result may be brought about in other places through similar laws similarly enforced. True, the subject is an extremely disagreeable one and it would be much pleasanter to remain silent concerning things so repulsive and disgraceful. But this evil closely concerns the souls of the people and especially of children. It is necessary for our pastors to be informed, and such an object-lesson as the above, disagree-

able though it be both to give and to take, is the most direct and efficacious means of bringing home to us all the acuteness of the situation. Once informed, one cannot doubt that the priests of the entire country will prepare to take effective action.

EDWARD F. GARESCHÉ, S.J.

St. Louis, Missouri.

MEDITATIONS OF AN EX-PRELATE.

PASTOR AND CURATE.

A BUSY morning. Immediately after my Mass the Bishop of M. called. We had frequently met, for he was a friend of our late Ordinary, and always stopped at the Cathedral when visiting town.

The object of his call was to gather information about the Knights of Columbus, who had recently organized a Council in his diocese. He thought that the Hierarchy should agree upon some definite and uniform policy regarding the order. His own view from what he knew of their work, was entirely favorable to the organization. Their aims and methods were in line with the constructive efforts of the secular associations laboring for civic betterment. The men at the head of the organization were not only good practical Catholics, but had for the most part a healthy influence in social and municipal circles. They keenly felt the criticism of a few churchmen who exaggerated and harped on the defects and lapses of individuals or of local bodies, though taking little account of the general principles that actuated the main body and kept the organization in harmony with sound Catholic doctrine. The Bishop felt that the Knights would eventually become a decided power, and that it was important to conserve the strength of the society for the good of religion. By harmonious direction on the part of the clergy, whom the Knights recognized as their legitimate leaders in the matter of education and moral welfare, especially among the young men of the present generation, the Church was bound to improve the avenues for propagating principles of morality and virtue.

"What did our Bishop say?" I asked; for I knew that he had been very outspoken on the subject of secret organizations of any kind; and the Knights were supposed to pledge their members to a sort of absolute Masonic secrecy.

"O, he is rather conservative in the matter. He believes that such societies should be left to the control of each local Ordinary, who would know the manner of men he had to deal with. He means to spend his main efforts in the direction of developing the diocesan organizations devoted to instruction and beneficence. I tried to convince him that the diocesan institutions were not independent of public opinion which influenced and shaped communal legislation; that a strong body of Catholic laymen, well organized in central positions, would benefit the entire Catholic body; and that the advantages which the Masonic bodies were steadily gaining in civic and industrial matters were due entirely to their inter-community activity, without regard to personal differences or local party spirit. But he did not seem to attach much importance to that sort of thing, believing that if we gave attention to the conservation of religion among our people in the schools and charity organizations we need bother little about politics and policies."

I agreed with my friend, the visiting Bishop, who is a far-seeing man. He has none of the "parochial" notions which one sometimes meets with among otherwise saintly and prudent members of the clergy. But our bishops are not of the kind whose pectoral cross is their sole idol, and who are content to keep at peace with all the world for fear of becoming unpopular. The Bishop of M. has convictions; and he is not at all afraid to carry his episcopal cross on his back, or make it the hilt of a trusty sword. On the other hand he distrusts his own judgment and seeks counsel from our Ordinary, whom he admires for his charity and undeviating devotion to the cause of the poor and of education. Indeed he thinks our Bishop's singleness of purpose to make his apostolate effective compensates for any lack in other respects.

My early guest had scarcely gone when I had a visit from Father Cornelius Hardy. He doesn't smoke, and he has a grudge against the authorities at the Cathedral. I fancy sometimes that he had harbored ambitions in the long past of see-

ing himself installed there as lord, and that the occasional bitterness that spurts from his tongue is the rheum of disappointment. At all events I was prepared to hear some complaint or other, with a bit of sarcasm about the episcopal board. But I was mistaken. The trouble was with the new assistant, who was breaking his heart, or rather his liver. Father Hardy comes of southern stock, with the instincts of the gentleman of the old planter type. The curate is a Dunboyne man whom the Bishop doubtless selected for his scholarly attainments to keep Father Hardy proper company; for the latter is a reader of books and magazines. Possibly His Lordship, who is not without a vein of humor, in his moods, also intended the arrangement to work as a light ruffler to the old man's temper, with a view of preventing the gathering of social mildew upon the solitary ancient's sensitive soul.

"I have," began Father Hardy, "as you probably know, a man from Tuam or Mayo, I don't know which, for he talks of both places as if they were suburbs of each other. Well, he might come from the county jail or the insane asylum. Greedy as a gutter sparrow, impertinent, and ignorant. These Irish—"

"Hold on, Father Hardy," I interjected. "Where did your and my grandsire come from?"

"Yes, I know; but they were undoubtedly gentlemen, even though they did come in reduced circumstances, owing to iniquitous discrimination at home. Blood tells through generations. This fellow is as arrogant and conceited as if he were the Caliph of Bagdad. 'The Robertsons,' he says—his name is Robertson—'have three boar's heads in our shield.'—'Three rampant pigtails,' I say. The fool. You can't teach that sort of man anything."

In answer to my mild suggestion that the young man, being new in the country, might improve under instruction, Father Hardy replied: "No. He knows it all. He has the audacity to contradict me; and consorts with the O'Donnells, people who sit with my kitchenmaid.—But," he went on, "I came to consult you on a particular point.

"You know that I built my church largely out of my own means. The people were poor, and I made it a rule from the beginning that every member of the parish was entitled to a

Mass at his funeral. If persons wished to make an offering they were free to do so. We had no diocesan statutes on the subject at the time; and when such were enacted later I was told that I might keep up the custom of my parish. When I got an assistant he followed the same rule, and, as the chaplaincy of the Sisters' Convent was attached to my church, the income for the curate was ample.

"Now comes this Irish chap, whom I trusted to make the announcement, and, if you please, he changes the order of these Masses, on the plea that the arrangement is contrary to the diocesan regulations and invades his rights as a curate or, as he calls himself, the assistant pastor.

"The thing makes scandal and talk. I felt like sending him out of the house; but the fellow is fresh enough to refuse to go. He knows I won't appeal to the Cathedral people; they might leave me without a man altogether if I eject this dunce. What can I do? I want to teach this fellow a lesson, but I want to be sure to be right before the law, as I am sure in my heart, before I get into any altercations. What can I do?"

"I don't see how you can do much in the matter without the Bishop's authority," I said.

"Do you mean that there is no Canon Law that forbids such unwarranted assumption on the part of an incompetent curate?"

"There is law aplenty," I replied. "But the authority to enforce it is the Bishop, unless you mean to go over his head to a higher court. And even there the case would be turned down unless cause were shown why it was not presented to the proper tribunal, which in the first instance is your own Ordinary. You can hardly assume that the latter is unwilling or incapable of correcting the error in the regular order of ecclesiastical procedure."

"That I won't do. They have snubbed me—at the Cathedral; and I have no respect for a man who resorts to such methods."

"Still the Bishop is the legal judge. Why not write to him, stating the facts and suggesting that he rebuke the young man and show him his duty in the matter. It is important not only for your own peace of mind, but also for the young man's sake. Whatever his deficiencies, he is a priest, a member of

the diocesan army, and could in all probability be set right by judicious direction."

Father Hardy was not to be moved to place the matter directly before the Bishop, though he saw that my suggestion was just. Before leaving he prevailed upon me to urge the Vicar or perhaps the Bishop to have the curate changed for some one more congenial to Father Hardy's temperament.

When the aged priest had gone, the thought came to me how singularly just Providence is in its visitations. Here is a pastor being dealt with by his subordinate in precisely the same fashion as he treated the late indulgent Bishop. Priests sometimes complain of their curates, and sometimes of their congregations. It has always seemed to me that such complaints are direct self-accusations which argue fault, whether conscious or not, in those who make them. A pastor who realizes what by his very title to ordination and appointment he professes to be, namely a shepherd of his flock and a father to his household, can hardly fail to convey to his people, and especially to his assistants, his sentiments of benevolence and helpfulness. So long as he considers his office merely as a secular function that entitles him to a certain emolument, he is sure to suffer from the lack of sympathy which such a relation implies. A taskmaster makes slaves and rebels, not friends. In saying: "They don't do their duty," he declares his own forgetfulness of duty toward them, which is that of a father or pastor. The driver of a flock makes the animals run away from him. The true shepherd, depicted for us in the Gospel, calls them tenderly. They follow him and give him of their fecundity. Strange that a priest should ever fail to recognize the mistaken policy of scolding and demanding, where he has the alternative of a surer success by forbearance and kindly approach. The merchant is wiser, even though his negotiations are only with money.

I have just returned from the Bishop's. Somehow he drew from me Father Hardy's difficulty, which I had meant to reveal only in part. Before I was aware of it, he had taken the measure of the whole situation with regard to the young curate, and proposed to solve it; but not by making the change

which I had intended to suggest. He had a better method, and surprised me by the generous way in which he interpreted the old priest's—shall I call it pride?—in refusing to urge his complaint directly.

"We must make Father Hardy feel at ease. He is old, and I think distrusts his Bishop. He has not asked me for the Confirmations since I came here, and I suspect that there is some ancient grudge of which I am but vaguely conscious. But I shall drop in on him with a broken harness some afternoon, and ask him to give me hospitality; that will bridge over the distance between us."

"As for the young man," the Bishop said to me, "I wish you could in some way communicate to him that I want to see him—as soon as possible. He needs a good talking to. But I do not want Father Hardy to know that I have castigated his curate. Let him think that the young priest's apology and change of conduct are spontaneous. They will get on much better after that."

I saw the wisdom of this mode of correction. It would save the assistant priest the humiliation of confessing to his pastor that he had been reprimanded. It would also make him realize that the pastor enjoys the Bishop's esteem. On the other hand, Father Hardy, finding the curate docile and respectful without his having to acknowledge that he had reported him to the Bishop, will put new confidence in his assistant and earn a cordial service in return.

The Bishop made some further observations which showed that he has not only a paternal heart for his priests, but also that he is a shrewd observer of men, and knows how to heal without wounding. He thought that the occasional frictions between pastors and curates might be prevented if the two could be made to appreciate more distinctly their respective positions. Pastors who are otherwise excellent and big-hearted often take an attitude toward the curates which might be that of a government official toward subordinates. Promotion to ordination is to their minds like passing a civil service examination after which men are supposed to know all their duties, and to do them without other recognition than their salary. They make their pastoral residences mere boarding houses for the assistants. There is no home life, no sympathetic inter-

change of thought and feeling, no pastoral counsel or direction. Everything is made to run after the fashion of a hospital service.

The Bishop conceived a plan which he meant to try as soon as he found himself thoroughly familiar with conditions, and after he got to know his priests individually. He proposed to hold the Diocesan Conferences separately. He would have groups of senior pastors with curates attached to their parishes to meet periodically in conference. Again the pastors of smaller parishes and the assistants would have their stated conferences. Occasionally all would come together for the discussion of their common interests. In this way he hoped to bring home certain evils in each class that could be remedied only by mutual understanding and coöperation. Another scheme he had in mind was to select certain parishes which offered a wide experience and in which the pastors would be disposed to act as guides in pastoral training to the younger men. The first mission to which a priest is sent on leaving the Seminary is as a rule the one in which he forms his habits in the observance of the rubrics, punctuality, readiness to attend to the sick, and those urbanities which example is more apt to inculcate than teaching. This sort of training is common in other professions, such as those of lawyers and doctors. Why not with priests who are exposed to exceptional dangers at the very outset of their careers?

The last-mentioned topic raised another question, namely the Seminary training. The Bishop believed that the prime function of the Seminary was not merely to teach pastoral theology but to inculcate habits of serious reading. At present he thought the average student was impressed with the idea that he was studying in the Seminary in order to be ordained, that is, to pass his examinations. The seminarist is urged to study, but does not appreciate his studies as enhancing the value of life or as intended to be continued for practical purposes in his future ministry; they are regarded chiefly as fitting him to say Mass and administer the Sacraments. Hence the lack of serious-minded conversation, or of cultured and educated representatives in the rank and file of the clergy.

SOUP AND A SMOKE.

I was going down to luncheon when the servant told me that Father Angelo was in the parlor. Father Angelo is an Italian Franciscan whom I had first met in Rome—at San Antonio in the *Vià Merulana*—some years ago. I like his bright manner, which makes him seem quite young, although he is well past forty. His tastes are rather literary than missionary, and I fancy that he was attracted to the order by the halo which Dante and Giotto have created about the Seraphic Saint, rather than by a taste for the foreign missions. Nevertheless his superior had sent him twice to China, and now he is here on some mission in support of the Holy Places in Palestine.

“Will you share a plate of soup with me, Father,” I said in bidding him welcome. “My sister is out, and I shall be doubly glad to have your company at table, and in my den afterward for a smoke.”

He accepted in his quiet way, and on seeing the maid with two cups of steaming bouillon as we passed into the dining room, he pleasantly remarked:

“*Sette cose fa la zuppa.*”

“And what are the seven things that make good soup?” I asked curiously.

“Not seven things that make good soup; but seven things that good soup makes,” he replied.

*Sette cose fa la zuppa—
Cava fame e sete attuta,
Empie il ventre e netta il dente,
Fa dormire, fa smaltire,
E fa la guancia arrossire.*

“Bravo,” I said while attempting to follow and translate the words; for my Italian is a bit rusty. I am not particularly partial to soup, and only take it from habit and perhaps also because the doctor had once said that it was conducive to health. It assists digestion by acting as a stimulant, and causing a ready flow of gastric juices. Let me translate your recipe, Father, for the benefit of my household gods”, I said, as I asked him to repeat it.

Soup produces seven virtues :
Stills your hunger, slakes your thirst,
Fills your stomach, cleans your teeth,
Makes you sleep and helps digestion,
Puts a rose on your complexion.

During the rest of the meal we discussed Chinese history. Father Angelo was particularly fond of Odorico of Por-denone, and could relate innumerable interesting stories of the latter's travels in Tibet and through Persia. They were taken from a memorandum by William of Solagna, a brother who accompanied Odorico. The tales of adventure were much like those of the Abbé Huc, whose account is, I think, the only thing of its kind we have in English translation. They are very entertaining as well as edifying narratives of missionary travel.

Later we went upstairs for a cigar. I rarely smoke. Never when alone. But I find it an excellent aid in making my visitors comfortable, and in promoting unrestrained and unartificial conversation. When I was in the pastorate I invariably invited my assistants to my room after dinner and supper for a smoke. It supplied a thousand opportunities of showing them that I was pleased with their work, their zeal in the parish; and it gave me occasionally a chance to correct mistakes without appearing to be censorious or prudish. One can say a thing off-hand with a puff of smoke between the words, that goes right home and yet doesn't hurt. I never saw a man angry while in the act of smoking; and though there may be no infallible rules by which to judge men, I think that men who smoke are apt to be good-natured.

Whilst I encouraged smoking among the young priests in my house, when their state of health did not forbid it, I let them understand that I thought the habit of smoking in public implied a certain amount of vulgarity in a priest; I mean in the street, where people take note of it. It strikes me much like taking a drink from a flask in a railway or street car. There is nothing morally wrong in it, and certain classes of men can do it without prejudice to their position. Politicians in full dress and workingmen in their Sunday clothes do it, and there is probably no mental comment. But the habits of the gentleman forbid it, just as they prevent him from whistling in public. Military men on duty don't do it. And a priest when

among strangers is more or less always on duty, like a public official.

There are exceptions, however. In traveling I find a cigar of the greatest service. It helps to turn the conversation with strange men into a naturally religious channel. It has the distancing effect on women, in public places, where a priest is often at their mercy. Among ocean voyagers I have found it a potent antidote to the various *mals de mer* that are inflicted on a priest by trustful lady passengers who cannot follow their husbands or brothers into the smoking-room for a game of poker. A cigar warrants going one's own way. On the other hand, a priest in journeying is often isolated. The men who are not Catholics are shy of him; those of his own faith are improved by conversation with him only when he manages to keep himself on a proper height above their level. His most useful sphere in such conditions is among non-Catholic men to whom he can give a more correct idea of the Catholic priesthood and religion than their current prejudices and education may warrant. His success as an apostle lies in his power to disarm and dispel prejudice by showing that he is an educated, broadminded but spiritual man, who without condemning their ignorance can inform them of things which at heart they desire to know and which, by a native instinct, all men who are not wholly corrupted in mind are apt to admire.

A priest can rarely get near such men or remove the shyness that makes them avoid him, unless he mingles in their sport, which is a danger to himself as well as to them, or by means of a cigar. The latter is entirely harmless, and at the same time serves as an avenue of approach which no man, unless he is a prig, will be apt to ignore. You can offer a man a cigar, after asking him for a light, or you can comment on his tobacco, or offer him your snuffbox, when all other ways of approach are closed.

In like manner you can return adequately the service of another man in an accident or under necessity and stress, by offering him a cigar when it would be impossible to express your appreciation in a sufficiently cordial form otherwise. All this without loss of dignity or the risk of being snubbed.

Thus I reflected when Father Angelo had gone; for he said that he had spent a very pleasant hour with me, though his

reason for coming was to lighten my purse, sure that he would feel remorse of conscience at the same time for having done so, albeit in a good cause.

MUSIC.

There is a garden and a pergola that leads into it from the veranda at the back of our house. The arbor with trellised vines shelters a cozy nook where in season I can comfortably read. This evening Ella sat opposite me, busy with her stitching, humming the while a familiar air from *La Traviata*.

She has musical talent and taste, and was chiefly responsible for the fine Gregorian and polyphonic church music rendered by the children of the parish in which we had lived. I had my own views about Plain Chant. It seemed to me "impossible", besides being out of date, like the Byzantine Madonnas in art. But she insisted that I knew nothing about it. She had been away for two years with the nuns of the *Sacré Cœur* in Rome, where the music at the *Trinità dei Monti* attracted visiting strangers on Sunday afternoons. Then she spent some time in northern Italy and in Bavaria, to give a positive direction to her talents. When she came home she raved about the monastic choirs until I asked the Sister of our parish school to let her take charge of the children for a singing class. She taught them—the little girls—to read at sight. Then the organist took a hand in training the boys. By and by we had two separate choirs of children rivaling each other. They sang at the different services. It was delightful to hear the young pure voices, wholly free from self-consciousness, chanting the Mass and Vesper services, and caroling angelic happiness through the sanctuary air during May and October and at Christmas. Ella still goes over for the practices in the school, and God bless her! for she doesn't wholly neglect her old brother, but makes music for him too in the evenings or when the days are dull outside.

I know a little of the art of the moderns, and I love it. There is an old yellow boxwood instrument, and my Swiss cithern, to bear witness to the romantic period of earlier years when, with the friend who never parted from me, the days of vacation were spent in rambles through the woods and on the mountain sides, and often, on moon-lit nights, we were

found rowing over the placid waters of Narragansett Bay, while his royal voice chanted hymns in honor of the Madonna to the accompaniment of my flute.

Of late I have got into the habit of moralizing. I see the end and have time to reflect upon it; and so everything is becoming the stave of some religious melody. My sister says she likes my musings, and so she encourages me; though I have doubts whether other people would bear with my prosy intonations of spirituality.

Touching the subject of music, it seems to me that we find it everywhere, that is to say in all nature, which is the work of God. That supposes of course that we ourselves do not destroy it, and that we attend to it, and also that our senses are properly attuned to its perception. Years ago I visited a famous university in the West. The professor of physics showed me a metal instrument which spontaneously collected the sounds in the air so as to bring them in touch with the auditory nerves. Listening, one could hear strange and seemingly far-off harmonies of the sounds that vibrated round us in the atmosphere. The mechanism proved that we are living in perpetually musical spheres.

The poetic ingenuity of the old rabbinical teachers has attributed a similar musical virtue to the atmospheric currents of the air. These currents, they say, are like the inspirations of the prophets. By combining the two the ancient seers were enabled to utter their divine messages in verse. They did so, as we know, in response to the intonations of the harp or lute. A breath of angelic spirits swept over the surface of the strings and produced the inspired prophecies.

There is an instance related in the Chronicle of the Kings that exemplifies what I am saying. The royal leaders of the armies of Juda and Israel were surprised in the desert of Idumea and found themselves cut off from the springs and cisterns that could supply them with water. In the midst of their difficulty they encountered the prophet Eliseus and asked him how they might be saved, and whether they would prevail against the king of Moab. Then Eliseus did a strange thing. Instead of answering the chiefs, he called for a minstrel, and, as the latter played upon his harp, the spirit of the Lord settled upon the prophet and he spoke to them words of consolation.

When I told this to Ella, she asked me about the story of the rabbins which I mentioned a little while ago. I had to tell her how, according to the traditions, David on retiring at night was in the habit of leaving his harp standing beside his couch on the roof-garden of his palace. Often there came to him in his dreams visions of the Messiah, surrounded by angelic choirs that sang His glories to the children at Bethlehem where David had been reared. The Hebrew teachers explain that the music was made by the winds that swept down from the hills of Ephrata, touching the strings of the harp and making soft antiphons of the "*Gloria in excelsis*"—which was the cradle song of the Messiah to be born in David's town and from the blood of his race. With the soft sounds of the music in his ears the king at times awoke from his slumbers and rose to catch up the melody on his instrument. Thus he composed the prayerful Psalms redolent with the aspirations of love and with hope and gratitude for the Messianic fulfillment. And as he remembered these melodies he bade the sons of Core and his sacred singers weave them into the liturgy of the tabernacle service.

"Ella," I said, "you have talent for teaching. You should not confine yourself to the mechanical lessons in music. The scales and notes should become the bearers of a spiritual melody to the children. Your gamut should be a ladder, like that of Jacob's dream, upon which angels take the messages of your little ones to heaven."

"How?"

"Well, just take your sol-fa lines. The notes *do-re-mi*, and so on, may easily be made symbols of thoughts besides being mere sounds. Something of the kind is of course done in our baby schools. I remember you when quite a little maid, memorizing lots of children's verses with a rhyme jingling through them to impress on the memory the lessons of politeness, order, tidiness, and what not. We have something of it in the Sisters' Catechism classes. The school tasks are more easily remembered with the help of music and rhythm. We schoolboys had even to learn some of the Latin grammar rules and the prosody in that way."

"Yes, yes, I know," said my sister, laughing. "For instance:

Three little words you often see
Are articles—*a, an* and *the*.
A noun is the name of any thing,
As school or garden, hoop or swing.”

“Precisely. Now what I mean is that in teaching you should never lose sight of the one thing necessary, but bring it or keep it before the mind of the children always.”

“I fear they would get tired of it. They want some fun, and music is not all religious.”

“Yes it is; that is to say, all really good music has something of religious sentiment in it. It may be joyful or prayerful, but it always reflects God’s beauty through sound. It need not leave out the joy. On the contrary, the child gets more joy out of things which we call prosy or simple, than the humorist or comedian. Look at children playing in the sand. Or give them a doll made of a stick wrapt about with a handkerchief. They have as much fun with it, and more, than with the fancy art concoctions whereby we are accustomed to spoil the taste of our children. It is a great mistake to overload children’s nurseries with toys. These are of no more help to them than the gourmand’s delicacies of the table are to him an aid to health.

“You can make religion as interesting to the child as you make a ribbon or a top. The secret is that you know how to get the child to grasp the connexion between the object and its Creator or Father. Our little ones are always interested in what reflects or concerns their parents. If they but know that mother and father are near, they are quiet and content to occupy themselves with the simplest objects.”

“Brother, if I had your way of looking at things, I would make a capital teacher; but as I am, I can just do what I have been doing, and no more.”

“On the contrary, Ella, you have something more than the mere knowledge of the thing. You have the instinct given to women, the mother-instinct that carries out what we pedagogues teach. What you want is simply to get the point of view, the conviction that certain things are helpful to the child. Then you will readily do them and do them successfully. You had no wish to be a nun, and I fear I kept you from getting a husband. But you have the gift of a teacher and you would

be a good mother if God had blessed you with children. Now you must use both gifts in what you are doing for the children of the parish. I am proud of you—"

"Don't, brother. Now tell me, what would you say when you teach children the scale? C-D-E-F-G-A-B or Do-Re-Mi-Fa-Sol-La-Si-Do?"

"Why, I should make the syllables or letters the beginning of some words in the fashion of an acrostic, out of which you build a sentence or a verse that would teach them something besides the sounds of the notes."

"O, I see. Why, Madame de Morenci did that for us at the school of the Ladies of the Sacred Heart. I remember We were of course grown-up girls; but she made us memorize in connexion with the music lessons some verses which I can easily recall.

Do-minez aussitôt le premier mouvement,
Re-primez sans répit tout mauvais sentiment,
Mi-trailliez sans pitié le défaut dominant,
Fa-cilitiez la paix, le devoir doucement,
Sol-licitez du ciel le secours en tout temps,
La-pidez le vieil homme avec tous ses enfants,
Si-gnalez pour Marie un amour très ardent,
Do-nnez surtout à Dieu un cœur pur et fervent."

"There you have it. Only apply it in more simple fashion to make it understood by the little minds."

"Well, it wont be your fault if I spoil it and drive away the youngsters, besides getting a demure face from Sister Margaret for interfering with the religious teaching of the children and rushing into the sacred preserves of the nuns."

The next day Ella came in to show me her lessons. She had arranged to teach all kinds of cadences and canons that made pleasant rhymes and at the same time taught or conveyed some moral and religious precept or maxim. Before she left she showed me a poem she had unearthed.

"It is your David all over again," she exclaimed as she danced along to the recitation of the lines:

There's soothing melody and sweet
 In vesper winds that gently blow,
 But he who scans their metric feet
 A spirit melody must know.

The murmuring brook has tuneful tongue;
 There's music too in mountain streams;
 But he who hears the streamlet's song
 Hath heard its cadence in his dreams,

The lullaby of peace and rest
 Is softly crooned by summer rain;
 But he whom thus the clouds have blest,
 Hath listened to diviner strain.

There's harmony in the circling spheres
 Which round the sun unceasing roll;
 This pæan grand alone he hears
 Who hath true harmony of soul.

Old ocean's anthem, deep, sublime,
 Resounds in every surging sea:
 Who listens hears on shores of time
 The beatings of eternity.

"Who is the writer?"

"A man by the name of Lovick Winter. Do you know him?"

CATECHISM TEACHING.

(Concluding Article.)

A PRIEST of an English diocese, for many years prominent in the work of school supervision, asks among a number of queries suggested for the framing of a Catechism, this rather unexpected question: "Should there be no explanation, and fewer definitions?"

The proposal to eliminate definitions entirely, or even to a considerable extent, is calculated to rouse distrust in the minds of many readers of the REVIEW. The Catechisms to which we are accustomed fairly bristle with definitions. Every chapter, practically every topic, is introduced by the invariable "What is ——?" The answers are thorough, comprehensive, precise, and usually of considerable length. Not only must the youthful learner be able to repeat an accurate definition, for example, of sin; but he must likewise have literally memorized definitions of original, actual, mortal, and venial sin. Similarly he must memorize not only a definition of grace, but also of actual, sanctifying, and sacramental grace; and so on through the whole range of theological distinctions regarding the Sacraments, the marks of the Church, precepts, and the like. A Catechism lacking these definitions would be deemed hopelessly deficient by the average teacher.

But if we regard the matter not from the traditional angle of Catechism teaching, but from the practical standpoint of common experience, we realize that in most things of a similar nature we have acquired knowledge by a much less rigorous course, with perhaps equal, if not better results. At different periods in our youth we came to understand quite naturally, and without effort, what is meant by such terms as vice, virtue, gratitude, hatred, pride, jealousy, humility, mortification, blessing, merit, indulgence, etc. We learned these things without any definitions. Thousands of people who are unable to read, are yet capable of using these words with a correctness that would rival the intelligence of any pupil in the Catechism class.

In the parish schools of the present day no teacher thinks of demanding from the class a definition of such terms as gerund, adverbial clause, predicate, nominative, etc. before the pupils have in some way grasped by practice the actual meaning and purpose of such forms. The method of acquiring knowledge of grammar by definitions was indeed in vogue at one time; but it is so no longer. Practical pedagogy has condemned it as needless, if not hurtful to the child. If the system survives in our Catechisms it is due probably to the fact that these have for the most part been the work of men habituated to the study of theology.

There are, as I said in a former paper, evidences of a desire to break away from the old method. The late Bishop Bellord made a definite plea in this direction; and the present Bishop of Victoria has written a Catechism with a like purpose. There are others no doubt; but the need of them is not so widely understood as to have made them universally popular.

Let me cite one or two examples of what I consider useful substitutes for such definitions of grace, merit, and a few other terms in common use among Catholics.

Grace

Can we get to heaven without God's help?

No.

Can we keep from sin by just making up our minds to do so?

No.

Who must help us?

God.

How often do we receive help from God?

Constantly.

What is this help called?

Grace.

Merit

Will all be equal in heaven?

No. "Star differs from star in glory."

What can we do on earth to increase our happiness in heaven?

The smallest thing we do in the state of grace may increase it.

What is this called?

Gaining merit.

Detraction

How is a person's reputation injured?

By saying what will make another think ill of him.

If the things said are false?

It is calumny or slander.

If true?

It is detraction.

Perfect and Imperfect Contrition

Why should you be sorry for your sins?

Because they offend God, who is so good.

Why else?

Because they caused our Lord's sufferings.

Suppose you are sorry on your own account, because sin sends the soul to hell: would that do?

Yes; it is not so good a sorrow, but it will do in confession.

What do you call this sorrow?

Imperfect contrition or attrition.

What do you call it if you are sorry for God's sake and because you love Him?

Perfect contrition.

AVOIDING ABSTRACT TERMS.

The custom of reproducing the definitions of theology in our Catechisms necessarily brings with it a predominant use of abstract terms. In Butler's Catechism a single question with its answer will frequently bring in four, five, or more abstract nouns of which a child can have no conception or adequate intelligence. The Baltimore Catechism, whilst it strives to avoid this difficulty, by no means succeeds in simplifying the text by their occasional omission. In this respect the Catechism strangely contrasts in the form of its language with the English

Bible, in which such terms as infinite, omnipotent, and the like, rarely, if ever, occur. The reason of this simplicity in the Bible translation is that the version was intended for the simple reader unfamiliar with Latin and with theological concepts. Now the Catechism is intended for precisely such a class of simple readers. The difference will become more evident by a comparison of what the Catechism has at present, and what it might have, to become readily intelligible to an unlettered person without theological training.

On account of the disobedience of our first parents we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.

To make a sin mortal three things are necessary: a grievous matter, sufficient reflection, and full consent of the will.

Sacramental grace is a special help which God gives to attain the end for which He instituted each sacrament.

Persons of an age to learn should know the chief mysteries of faith and duties of a Christian, and be instructed in the nature and effects of this sacrament.

Q. From whom does the Church derive its undying life and infallible authority?

A. From the Holy Ghost, the Spirit of Truth who abides with it forever.

If our first parents had not disobeyed God, we should be as they were before they sinned; since they disobeyed, we are made guilty of their sin and are punished for it as they were.

A sin is mortal when?

(1) When a person does something very bad, and (2) knows it is very bad, and notices what he is doing; and (3) is quite willing to do it.

Each sacrament was instituted to help the person receiving it in some particular way; this help is called sacramental grace.

Persons of an age to learn should know (1) what every Christian must believe; (2) what every Christian should do; (3) what Confirmation is and what it does for us.

Q. The Church will never come to an end, or ever teach anything false; how is it that she has this power?

A. Because the Holy Ghost, the Spirit of Truth, is always with her.

The Bishop of Victoria states in his preface to his Catechism that it is intended to present the teaching of the Christian religion in a simple way, after the manner of the Gospel, which puts the concrete before the abstract, etc. As an illustration of his method the following rather novel exposition of a familiar subject will serve.

Q. Can we of ourselves keep the Commandments?

A. No. And even if we could, that would not serve us.

Q. To keep the Commandments and be saved, what do we need?

A. The grace of God.

Q. What is grace?

A. The life of God in us.

Q. Can we all have this life?

A. Yes. We must have it or be lost forever.

Q. Can we do anything holy without it?

A. No. Our Lord says, "without Me you can do nothing".

And again :

Q. What do you mean by grafting?

A. Cutting a branch off one tree and putting it into another.

Q. Why is this done?

A. So that it may get the sap of a new life.

Q. Is the Christian religion like a fruit tree?

A. Yes. Our Lord says, "I am the vine; you are the branches".

Q. What is the sap of this vine?

A. The grace of God.

Q. How is it the sap?

A. It flows from Christ, who is the trunk, into the branches which are the members of His Church.

In the above we have one of the most abstruse doctrines set forth in a very simple manner, clear, thorough, and without the use of abstract terms.

ONE THING AT A TIME.

If there is one precept of more importance than another in teaching children it is simplicity. This means that we must give the young mind one thing at a time. In the attempt to present the answers to questions in the Catechism in the form of propositions that are grammatically, logically, and theologically complete and perfect, the element of simplicity has been

for the most part entirely overlooked. Here again we may appeal to Father Furniss, who, speaking of the proper making of a Catechism for children, insists that each question and each answer should contain but one simple idea. How flagrantly this essential principle in pedagogy is violated becomes evident if we examine any question or answer taken at random from our popular Catechisms, for instance :

The Church, by means of Indulgences, remits the temporal punishment due to sin, by applying to us the merits of Jesus Christ, and the superabundant satisfaction of the Blessed Virgin Mary and of the saints ; which merits and satisfactions are its spiritual treasury.

Here is enough matter for half a dozen questions and answers, in order that the child may understand properly what the teacher wishes to convey to his mind in a definition of indulgences.

It is indeed quite possible that a Catechism drawn up in accordance with these suggestions would make a larger volume than we have been hitherto accustomed to for the teaching of children. But this should be no hindrance to its adoption if we remember that the object is to convey a certain knowledge to the young, and not to compress our teaching into as small a textbook as possible. The same may be said to the objection that such a book would increase the cost of the Catechism. The expense required for instructing the young is an important investment which even the poor could be made to appreciate. The laboring man who is accustomed to his daily paper does not think of suspending his reading, because the cost of such publications has gone up of recent years. Sacrifices for the sake of religion have done more for the strengthening of the faith among the American people than anything else. But the price of a Catechism is a small sacrifice to make when we consider what a good Catechism accomplishes for the happiness of the child and the family of which it is a member.

M. V. KELLY, C.S.B.

Toronto, Canada.



Analecta.

ACTA BENEDICTI PP. XV. LITTERAE ENCYCLICAE.

AD VENERABILES FRATRES, PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES, PER QUAS PUBLICAE INDICUNTUR PRECES PRO CONVENTU DE PACE COMPONENTA.

BENEDICTUS PP. XV.

VENERABILES FRATRES SALUTEM ET APOSTOLICAM
BENEDICTIONEM.

Quod iam diu orbis terrarum anxie expetebat, quod christianae gentes omnes magnis precibus implorabant, quod Nos, ut communium dolorum interpretes, paterno erga omnes studio instanter quaerebamus, id momento factum cernimus ut arma tandem conquieverint. Nondum quidem crudelissimo bello finem sollemnis pax imposuit; sed tamen pactio illa, qua caedes et vastationes terra mari caeloque intermissae sunt, ianuam aditumque ad pacem feliciter patefecit. Quae rerum subita commutatio cur evenerit, multiplices variaequae sane possunt caussae afferri: verum si ultima et summa ratio quaeritur, ad Eum demum mens attollatur oportet, cuius nutu moventur omnia, quique, sollicita bonorum comprecatione ad misericordiam inductus, dat humano generi ut a tam diuturno angore luctuque respiret. Itaque pro tanto beneficio ingentes benign-

issimo Deo agenda sunt atque habendae grates: gaudemusque ob eam rem in orbe catholico crebras et celebres pietatis publicae significationes factas esse. Nunc autem illud est a Dei benignitate impetrandum ut collatum mundo beneficium ac munus cumulet quodammodo et perficiat. Scilicet propediem in unum convenient qui, populorum mandato, debent iustam mansuramque pacem orbis terrae componere. Deliberatio iis habenda est talis, qua nec maior unquam nec difficilior in ullo hominum consilio habita esse videatur. Nimium quantum igitur divini luminis ope indigent, ut recte possint mandatum exsequi. Quum vero communis salutis hoc vehementer intersit, profecto catholicorum omnium, qui, e sua ipsorum professione, humanae societatis bono et tranquillitati student, officium est "assistricem Domini sapientiam" eisdem delectis viris comprecando conciliare. Huius officii Nos, quotquot sunt catholici homines, commonefiant volumus: quare, ut e proximo conventu magnum illud Dei donum existat quod est vera pax, christianis iustitiae principiis constituta, vos, Venerabiles Fratres, *Patri luminum* propitiando publicas ad arbitrium vestrum supplicationes in unaquaque vestrarum dioecesium paroecia indicare maturabitis. Nostrum vero erit, cum Iesu Christi *Regis Pacifici* vices, quamquam nullo merito, geramus, pro apostolici muneris vi et auctoritate contendere, ut quae ad tranquillitatem ordinis et concordiam toto orbe perpetuandam consulta erunt, ea volentibus animis ubique a nostris excipiantur, inviolateque servantur.

Auspiciem divinorum munerum ac testem benevolentiae Nostrae, vobis et Clero populoque vestro apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum die 1 mensis decembris MDCCCXVIII, Pontificatus Nostri anno quinto.

BENEDICTUS PP. XV.

SACRA CONGREGATIO CONSISTORIALIS.

DECRETUM DE CLERICIS E MILITIA REDEUNTIBUS.

Redeuntibus e militari servitio clericis, oportet ut Ordinarii omnes maximo cum studio nitantur eos omnes a mundano pulvere detergere, quo inter armorum strepitus et quotidiana peri-

cula primum est etiam religiosa corda sordescere, eosque ab irregularitatibus et ab impedimentis quae dimicando contraxerint liberare. Hoc sane exigit ipsorum clericorum bonum, fidelium animarum salus et Ecclesiae utilitas.

Itaque Beatissimus Pater Benedictus PP. XV, dum cum Episcopis universis impense dolet grave vulnus ecclesiasticae disciplinae illatum clericos adigendo ad militare stipendium faciendum, quod, praeter reliqua, tot parochias spiritualibus subsidiis et Seminaria suis alumnis magno cum christianae plebis detrimento privavit; in praesenti cum pax diu desiderata in eo iam sit ut lucescere videatur, ad sanctum finem assequendum renovandi in sacerdotibus a militia reversis ecclesiasticum spiritum et diluendi noxas quas forte contraxerint, auditis haud paucis Archiepiscopis nationum omnium quae inter se praesenti bello dimicarunt, de consulto peculiaris coetus Emorum Cardinalium, haec quae sequuntur, statuit ac decrevit:

CAPUT I.

De irregularitatibus.

1. Omnibus Ordinariis locorum et religiosorum facultas conceditur dispensandi ab irregularitate ex defectu corporis cum suis sacerdotibus e militari servitio revertentibus, quoties ex testimonio scripto magistri caeremoniarum, qui sacerdotem examini subiecerit, plane constiterit ipse posse sine alieno auxilio servare cum decore omnes ritus necessarios in Missae celebratione praescriptos; onerata super hoc ipsorum Ordinariorum conscientia.

In casibus vero gravioribus vel dubiis, et quoties agatur de non promotis ad sacerdotium, recurrendum erit ad S. Sedem.

2. Pariter omnibus Ordinariis facultas conceditur dispensandi, saltem ad cautelam, ex irregularitate, quae a canonistis olim dicebatur *ex defectu lenitatis*, quoties sacerdotes, clerici et seminariorum seu religionum alumni in eam incurrerint non ex facto proprio sed ex necessitate, coacti nempe ad arma capessenda et mortem vel mutilationem forte inferendam. Quoties vero agatur de clericis in sacris qui, non legum necessitate coacti, sponte sua se obtulerunt ad arma suscipienda, aut ea susceperunt, pro dispensatione ad S. Sedem erit recurrendum, firmo tamen praescripto can. 188, n. 6°.

Quapropter Ordinarii, praevis examine in singulis casibus, decernant cum revertentibus e militia quos ab irregularitate absolvere possint, quos ad S. Sedem remittere debeant.

Ipsi autem sacerdotes qui e militia revertuntur et sciunt se irretitos esse irregularitate S. Sedi reservata, ne audeant sacris ministrare ante obtentam dispensationem.

CAPUT II.

De dandis et assumendis informationibus.

3. Singuli locorum Ordinarii de clericis et Seminariorum alumnis alterius iurisdictionis, qui in sua dioecesi militare servitium obeuntes per notabile tempus commorati sunt, vel adhuc commorentur, notitias, quantum fieri potest plenas, propriis illorum Ordinariis quam cito praebere accuratissime satagent: idque gravissimum conscientiae officium esse reputent, quo neglecto, haud modica christianae rei oriri poterunt detrimenta.

Notitias autem, quas Ordinarii de suis clericis et alumnis receperint, complere studeant per informationes ab aliis fontibus ac personis, ad rem quam diligentissime assumptis, ac nemum per examen etiam personale de quo infra.

CAPUT III.

De sacerdotibus saecularibus et regularibus.

4. Sacerdotes, sive saeculares sive religiosi, redeuntes e militia, intra decem dies a reditu tenentur se sistere coram Ordinario suo eique exhibere litteras Ordinarii Castrensis vel saltem militaris cappellani sui, aliaque documenta quae testimonium reddant de eorum vita et moribus; quae omnia proinde secum afferre curabunt. Ordinario autem eos percontanti de iis quae pertinent ad externam seu publicam vitae rationem quam in militia duxerunt, de operibus ibi actis, de locis ubi commorati sint, respondere ex conscientia secundum veritatem iubentur.

Qui intra tempus superius praefixum Ordinarium suum non adibunt, suspensi manent ipso facto a divinis: qua censura non relevabuntur, nisi quum quae supra mandata sunt impleverint.

5. Omnes sacerdotes, sive saeculares sive religiosi, intra tempus ab Ordinario suo designandum (quod sine iusta et

necessaria causa nimium protrahere non licebit), secedere debebunt in aliquam piam domum ab Ordinario designatam ad spiritualia exercitia peragenda, iuxta ipsius Ordinarii praescriptiones.

Qui huic praecepto non satisfecerint, manebunt pariter ipso facto suspensi a divinis, a qua censura non liberabuntur, nisi quum exercitiorum domum ingredientur.

6. Quum spiritualia exercitia, ut fructuose fiant, peragi debeant in aliqua pia domo a mundanis rumoribus remota, in silentio, sub ductu prudentis ac pii directoris et cum subsidio praedicatorum et confessoriorum, qui cum doctrina et prudentia vitae sanctitatem coniungant, necesse est ut Ordinarii multo cum studio haec omnia comparent.

Sed quum vix possibile sit ut singulae dioeceses et religionum provinciae domum pro spiritualibus exercitiis plene instructam habeant; Episcopi curent cum aliis eiusdem provinciae aut regionis Presulibus convenire ad communem aliquam domum designandam et instruendam. Idem ut Ordinarii religiosorum peragent praecipitur.

7. Quum sacerdotum reversorum a militia non eadem sit conditio, neque par necessitas abluendi conscientiam et renovandi ecclesiasticum spiritum, Ordinarios prudentiae relinquitur breviorum vel longiorum spiritualium exercitiorum cursum pro singulis statuere; ita tamen ut nemo minus quam octo integros dies spiritualis recessus impleat.

8. Ob eandem causam in singulis casibus Ordinarii definient, utrum, post spiritualia exercitia peracta, sacerdotes ad pristina officia sive curae animarum, sive magisterii aut regiminis in Seminariis aut similia sint statim restituendi, vel secus.

Ad hunc finem tribuitur facultas Episcopis removendi ad tempus ab animarum cura, ab officio confessorii, a regimine et magisterio alumnorum in Seminario, qui durante militia non bene se gesserint, sive iidem suspensi fuerint a divinis, sive non; eosque adigere poterunt ad vivendum ad tempus vel in aliqua religiosa domo, vel sub ductu pii et prudentis sacerdotis cum obligatione pia aliqua exercitia ex praescripto faciendi.

Idem in paribus casibus statuunt Ordinarii religiosorum pro suis subditis, quos etiam voce activa et passiva ad tempus privare poterunt et ad vivendum in aliquo strictioris observantiae conventu adstringere. Superioribus autem generalibus facul-

tas insuper tribuitur removendi superiores provinciales et locales, quoties ex eorum agendi ratione in militia id necessarium esse ducant.

Caveant tamen Ordinarii, quantum fieri potest, ne sacerdotes sive saeculares sive regulares sedem figant in locis ubi, militare servitium obeuntes, diu commorati sint.

In casibus vero dubiis vel gravioribus, Ordinarii ad S. Sedem recurrant.

9. Denique, attentis peculiaribus nostri temporis conditionibus, conceditur Ordinariis dioecesanis facultas ad quinquennium valitura, qua, exigente animarum necessitate, si desint sacerdotes unicuique paroeciae proprii, committere possint uni eidemque sacerdoti curam duarum vel etiam trium paroeciarum, et transferre parochos a paroecia sua ad aliam magis centralem ex qua facilius succurrere possint fidelibus ipsorum curae commissis.

CAPUT IV.

De alumnis Seminariorum.

10. Omnes Seminariorum alumni, qui post militare servitium ad pium locum redire volunt:

(a) Ordinario suo se sistent, eodem prorsus modo ac de sacerdotibus superius est dictum.

(b) Ordinarius circa examen et notitias assumendas eadem ratione se geret ac cum sacerdotibus.

(c) Si ex hoc examine aliisque argumentis et documentis constiterit aliquem haud bene se gessisse in militia, Episcopus, habito cum deputatis super disciplina et cum rectore Seminarii consilio, eum a regressu in Seminarium repellat.

(d) Si aliter constiterit, Episcopus, habito cum iisdem deputatis et rectore Seminarii consilio, petitionem admittat; sed sub modo et conditionibus quae in sequentibus indicantur.

(e) In primis alumnum iubeat spiritualia exercitia peragere et quoad locum, tempus et modum spiritualis recessus Episcopus statuatur ac decernat quod magis in Domino expedire in singulis casibus censeat, servatis, quantum fieri poterit, iisdem regulis ac cum sacerdotibus.

(f) Post spiritualia exercitia, videat pariter, pro sua prudentia et cum consilio ut supra, utrum expediat alumnum a

militia reversum cum ceteris statim admittere, an per aliquod tempus seorsim sub speciali vigilantia eum cum aliis a militia reversis detinere.

11. Alumni in Seminarium reversi studia prosequuntur inde adamussim incipiendo ubi ea abruperunt, et integrum cursum perficiant.

12. Quoad ordinationem, Episcopi, memores plus quam alias apostolici illius praecepti (*ad Thim.*, I, cap. V): "Manus cito nemini imposueris, neque communicaveris peccatis alienis", caveant a promovendis suis alumni, praesertim ad maiores Ordines, antequam per aliquot menses eos rite comprobaverint, onerata super hoc gravissime eorum conscientia.

CAPUT V.

De novitiis clericisque religiosis.

13. Quoad novitios et clericos diversarum religionum, qui post militare servitium ad religionem suam revertuntur, eadem cum proportionem serventur regulae ac de Seminariorum alumni praescriptae sunt.

14. Transitus religiosorum, post militare servitium, ad clerum saecularem eorumque admissio in Seminarium prohibita manent iuxta communis iuris praescriptum.

CAPUT VI.

De laicis aut conversis variarum religionum.

15. Qui fratres conversi vel laici in variis religionibus nuncupantur et post militare servitium ad conventum redeunt, consueto ut supra examini Superiores subiiciant; et si bene in militia eos se gessisse constet, praevis spiritualibus exercitiis, cum cautelis et regulis in superioribus articulis nuntiatis, eos denuo in communitatem admittant.

Si vero constet eos se male gessisse et votis solemnibus ligati non fuerint, dimittant et hoc ipso a votis omnibus, etiam castitatis perpetuae absoluti erunt.

Quod si votis solemnibus obstricti fuerint, Superiores casum deferant ad S. Congregationem de Religiosis, et interim eos iubeant penes consanguineos suos, vel in monasterio, sed seorsim, vivere.

CAPUT VII.

*De clericis in sacris, saecularibus vel regularibus,
qui in graviora crimina prolapsi fuerint.*

16. Cum clericis in sacris, qui forte in aliquod ex maioribus delictis, durante militari servitio, misere lapsi forent, quum redeunt, Ordinarii paterne quidem se gerant, sed ad eorum emendationem et salutem et in publicum Ecclesiae bonum, non omittent in singulis casibus iuxta criminum naturam procedere, prout in lib. V. Codicis praescribitur, praesertim si in infamiam iuris vel facti incurrerint.

Cum iis vero qui per lugendum nefas a suis votis vel etiam a religione apostatae ad saecularem statum transiverint, iidem Ordinarii boni pastoris officium, quantum in ipsis est, agere non omittant, errantes oves opportune quaerendo. Curent insuper pro viribus ut, saltem in aliorum fidelium scandalum et perniciem, eorum prava exempla ne cedant.

Meminerint praeterea officii sui esse in relatione de dioecesis vel religionis statu aperte innuere an et quot apostatae deplorari apud ipsos debuerint.

Haec omnia Sanctitas Sua districte ab omnibus Ordinariis servari mandat, nec plane dubitat, attentam singulari rei gravitate, quominus omnes et singuli peculiarissimum impensuri sint studium, ut quae praescribuntur plene et ad unguem impleantur.

Datum Romae, ex Aedibus S. Congregationis Consistorialis, die 25 Octobris 1918.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adessor*.

ROMAN OUBIA.

PONTIFICAL APPOINTMENTS.

25 November, 1918: Monsignor Thomas Miley, of the Archdiocese of Edinburgh, made Domestic Prelate.

28 November: Lord Skerrington (William Campbell), of the Archdiocese of Edinburgh, made commander of the Order of St. Gregory the Great (civil class).

28 November: John Patrick Boland of London, made Knight of the Order of St. Gregory the Great (civil class).

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

ENCYCLICAL LETTER of Pope Benedict XV urges prayer that the delegates at the Peace Congress in Paris may be illuminated from on high to carry out their great task well.

S. CONGREGATION OF CONSISTORY issues a decree (explained below) concerning clerics who have seen active military service.

ROMAN CURIA announces recent official pontifical appointments.

DEGREE OF THE S. CONGREGATION OF CONSISTORY REGARDING CLERICS RETURNING FROM WAR SERVICE.

We publish in the "Analecta" department the full text of a decree issued by the Sacred Congregation of Consistory, which directs the Ordinaries of the dioceses throughout the world in the treatment of clerics, secular and religious, who have been engaged in active war service.

The Holy See grants in the first place special faculties to Bishops to dispense from the irregularities incurred both "ex defectu corporis" and "ex defectu lenitatis".

In cases of doubt, such as "mutilations" that prevent the exercise in a becoming manner of the sacred ministry, application is to be made to the Holy See.

Clerics, especially priests, who conscious of irregularity presume to perform the sacred functions without having previously presented themselves to the Ordinary for proper dispensation or absolution, are *ipso facto* suspended.

Bishops are to report to the respective Ordinary any cleric residing within their jurisdiction who does not belong to their dioceses.

Priests who are released from military service are to report to their Bishops and present signed credentials of good conduct from the army Bishop or their regimental chaplain.

All clerics returning from war service are to make a spiritual retreat of not less than eight days, to be designated by their

Ordinary, before being reinstated in the "cura animarum" or the service of teachers in the seminary.

Special regulations are laid down with regard to seminarists and members of religious orders.

Bishops are particularly cautioned to guard against scandal and loss of souls in the case of those who may have lost their vocations through military freedom during the war.

OFFICIAL DIOCESAN REPORTS TO THE HOLY SEE.

The S. Congregation of Consistory issues, under date of 4 November, 1918, a set of regulations regarding the official reports that are to be made by the Ordinaries of the different dioceses, beginning with the year 1921.

By these regulations the *Formula* prescribed in the decree *A remotissima* of 31 December, 1909, is brought into harmony with the new prescriptions of Canon Law.

In our next issue we propose to have a lucid commentary on the subject, by Monsignor Andrew B. Meehan, a recognized authority on Canon Law. The same issue will give also the document in full.

EQUALIZING OF PARISHIONERS.

We all noticed during the war-time campaigns of the past year that our prominent Catholic women were strikingly zealous and efficient. They were appointed "generals", "lieutenants" in various state, county, and city "drives". They were present at meetings, were uniformly anxious to serve, and were not niggardly of time or energy when given a "commission".

One noted this with a sense of pleasure—for the work's sake and for the sake of the future. For the work's sake, because the country is always deserving the best service our Catholic women can bestow; for the future, because some day the record may silence the bigot—in so far as bigots can be silenced. In the paragraphs that follow I never let this thought escape me.

The question arises: How comes it that these same prominent Catholic society women, who unfailingly attended patriotic

meetings, who canvassed from house to house to secure Red Cross donations and Liberty Bonds, who spent themselves at booths far into the night—how comes it that these same women can not be induced to take any interest in church affairs of a corresponding character? They “are not interested,” they “have not the time,” they “are willing to give a donation,” but they “do not care to serve.” One could multiply these excuses, but the list is familiar.

The experience, then, is this: In any purely Catholic activity certain women will present themselves and will give faithful service. They will not be found, however, to be society women, so-called—who are Catholics—of the Liberty Loan and the Red Cross drives; the women who by virtue of their wealth and influence commingle with non-Catholic women of wealth and influence. Rather you will more likely find the Catholic women of average means, without social ambitions, without any record of social achievement, will be the “captains”, the “lieutenants” lined up for service. Some may offer a different experience, but such experience will be the exception.

The general rule is: In civic enterprises prominent Catholic society women take an important part and render a distinct service. Those who conduct these enterprises will confirm your observations by telling you so. These same Catholic society leaders, on the other hand, do not take a corresponding part in philanthropic work under Catholic auspices.

The reason for this is more felt than expressed. It indicates a state of mind which people are reluctant to admit. In brief outline, it means a point of view which looks upon Catholics—or most of them—as out of caste of the bourgeois. They are well-meaning but woefully out of time and present-day thinking. They are old-fashioned, insular, wedded to time-worn beliefs, unduly subservient to priestly influence. This is the point of view maintained and expressed, suggested and propagated by non-Catholic society women among whom our rich Catholic women live, whose company they keep, in whose activities they take a part. If your locality is free from this outlook you are singularly blessed.

It is not that the work done under Catholic auspices is different from the work done under non-Catholic auspices. It

is the association of ideas growing out of the work. It is one thing to ask for money for the construction of an addition to the Delinquent Girls' Home, when the enterprise has the fostering of Mrs. Fetherstone-Smith, and quite another to go out with Mrs. Grady and Mrs. Donovan at the instance of Father Hogan. When society women take up charity it becomes fashionable, like golf. When carried on by Mrs. Grady and Mrs. Donovan, the romance goes out of it. We call it by an unlovely name—begging.

There are always among our wealthy Catholic women so-called social "climbers" who assume that it is only in Protestant circles they can achieve any social standing. They aim to keep in the company of Protestant women who are acknowledged social leaders; and any activity that will bring them into relationship with these women is eagerly taken up. That Mrs. Grady or Mrs. Donovan is more spiritual, more gentle, quickened with a keener sense for the science of the saints, has touched heights of holiness that will never be touched by the feet of the woman of society, makes no appeal at all to the type of Catholic woman to which I refer. This type of woman has lost the Catholic sense. Catholic education, religious vocation as a blessing to the home, Catholic marriage, the sweetness and joy of motherhood—these subjects do not enter the range of her thinking. To be among Catholic women is to be of the undistinguished, the inarticulate. Now charity work under non-sectarian or civic patronage serves as an archway through which our aspiring Catholic women find entrance to what is known as "society". Thus they free themselves from former ties and affiliations.

In this statement of the case I hope I am not pessimistic or too general. Above all, I desire not to appear unjust. Indeed, I have the experience of a number of parish priests to confirm me in the belief that I am not guilty of exaggeration. Again and again they have had to deal with Catholic women, ambitious socially, who excused their almost complete association with Protestant women, on the ground that there were no Catholic women with whom they could associate on terms of equality.

It is not an easy problem to right this condition. It will prove largely a question of changing a point of view. An

insistent preaching of the democracy of our religion, wherein is no aristocracy except the aristocracy of goodness, will prove helpful in the course of time. I say in the course of time, for no sudden, overnight change of front in this long-established, complacent outlook may be expected. A society for married women to which all are urged to belong, no matter what their wealth or their work, will prove a practical leveler. Meetings should be held from time to time in which Catholic association will help people to forget all accidental distinctions which may arise from wealth, name, or position. Therein the wife of a carpenter should be made to feel she is not out of her sphere if she sits beside the wife of a senator or a bank president.

The parish priest will render an equally effective service to this massing of forces if he induces every young, unmarried woman of his parish, no matter how wealthy her father, or how high his business or political position, to become a member of a Young Ladies' Sodality. This, again, will not prove so easy as it seems. Pride of position, the distinction of aloofness has an insidious charm. Our convent-educated girls who return to their parish after four or five years' absence at a fashionable Sisters' boarding school, will be found among those who prefer to be alone and therefore of the select. It will be hard work to break down this snobbery of caste, this pride of position, this unmannered aristocracy of wealth. But time, even where lines are drawn fastest, will gladden one with the sense of accomplishment. If one is not quite borne down by first discouragements one must surely advance later on.

The results will prove very gratifying indeed. The girl of the factory, of the store, of the office will experience a sisterhood of Catholic life with the girl who has "finished college" and now drives her own "electric". The girl who does housework will come into relationship, will brush skirts in a sense, with the girl who has her room put in order for her and her food cooked. The working girl will feel less the sense of her dependence, will have a deeper love for the Church that levels and equalizes. Incidentally, it will help her to have less bitter views about the "idle rich". The educated and society-inclined Catholic young lady will probably be surprised to note how much of goodness and native refinement and attractive gentleness find flowering and fruitage in the heart of the girl who works for a living.

A good priest is the priest of all, rich and poor, educated and unlettered. He will best serve the Church, he will best serve his people, particularly the women of his flock, if he sets himself to the task of pulling down the barriers of caste within the Church. Among society women of the world, God knows, there are arrogance and superciliousness and pride of position and the vulgarity of parade, and a total want of inwardness and spiritual seeing. There should be no room for these in God's Church. She is the one fold—for all the flock.

P. J. CARROLL, C.S.C.

South Bend, Indiana.

RECENT EPISCOPAL ARMS.

I. ARMS OF THE BISHOP OF LAFAYETTE.

Two coats impaled. A: Gules, a cross or and a bordure vair (See of Lafayette). B. Azure, a dexter forearm issuing from the sinister flank, vested in a maunch and holding a lily leaved.

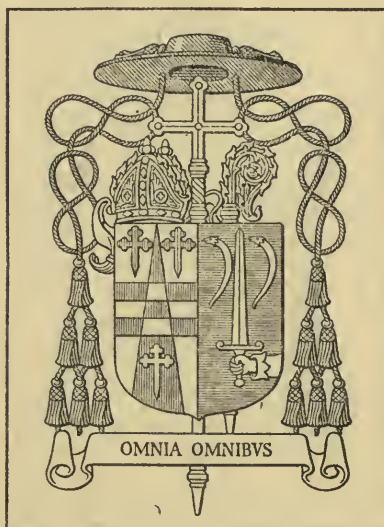


and stalked, all argent; on a chief of the last a demi-eagle-issuing of the first (Jeanmard). The arms of the diocese are those of the family of Motier de La Fayette slightly modified :

the gold charge on the ancient French coat is a single diagonal gold stripe, or "bend", which, for the diocese, has been changed into a gold cross. On the Bishop's impalement, the forearm and hand symbolize his name, Benjamin ("son of my right hand", i. e. fortunate, as the Patriarch named his youngest born), and the lily is in honor of Our Lady, the Bishop's patron. The demi-eagle, in chief, symbolizes St. John, the family patron of the Jeanmards, and is arranged on the shield in the same manner as on the arms of the Holy Father, to whom the Ordinary owes his episcopate.

II. ARMS OF THE BISHOP OF SEATTLE.

Two coats impaled. A: Argent, a pile from base throughout gules, and, over all, between three crosses bottonny-fitchy, two bars, all counterchanged (See of Seattle). B: Azure, from the lower sinister flank a vested forearm issuing, grasping a sword in pale, accompanied in chief by two serpents pale-



ways embowed all argent (O'Dea). The diocese, in the State of Washington, has as a striking physical feature Mount Ranier rising to a great height in its centre; furthermore there have been three See cities, Walla-Walla, Nesqually, and Seattle. The basis of the diocesan arms is the familiar coat of George

Washington—a silver shield with two red horizontal stripes across the centre and three red mullets in chief. First, the pile, representing Mount Ranier, has been added, reaching from the base to the top of the shield; then the mullets have been replaced by three small crosses with staked shafts, so disposed that one comes at the foot of the mountain; and while the characteristic “Washington” coloring of red and silver has been carefully retained, it is now necessarily “counterchanged” in the charges. The Bishop’s impalement is a somewhat simplified version of the O’Dea family arms, from a very interesting eighteenth-century print in his possession.

III. ARMS OF THE BISHOP OF LINCOLN.

Two coats impaled. A: Argent, a pale gules; on a chief azure a star of six points argent (See of Lincoln). B: Vert, a long-cross throughout, supported by two lions counter-



rampant, all or (O’Reilly). The arms of the diocese are an heraldic abbreviation of the arms of the Union which Abraham Lincoln preserved; with a star added, in chief, in honor of Our Lady, Patron of the Cathedral Church. On the arms of the Union, the thirteen stripes quite arbitrarily represent the thirteen original states: on the diocesan arms the three stripes may

also, no more arbitrarily, be held to symbolize the Blessed Trinity, the central one red—the color of the Most Precious Blood. And the star above is of six points, for Our Lady, to avoid any confusion with the more usual five-pointed star of a single State. The Ordinary's arms are based on the old O'Reilly coat in which the two lions hold up the bloody hand of Ulster; here, however, they support, instead, a Latin cross.

IV. ARMS OF THE BISHOP OF BOISE.

Two coats impaled. A: Argent, a tree on a terrace vert, debroused by a fess embattled gules, and in dexter chief a cross



patty-fitchy of the last (See of Boise). B: Azure, a lion passant between three swords erect argent (O'Gorman). The diocesan arms are imitative in design, though not in coloring, of the arms of Leo XIII who erected the See. Obviously the name "Boise" (wooded) calls for at least a tree: and the fess, which in Pope Leo's arms is plain-edged, is here crenellated on the top, like a city wall. For the Pecci comet a small cross has been substituted, its fitched point suggesting somewhat the lines of the original comet-tail. The Bishop's arms are the O'Gorman family coat, in which the three swords have a faint, but quaintly characteristic, heraldic allusion to the "gore" part of the name.

PIERRE DE CHAIGNON LA ROSE.

IRREGULARITAS EX DELICTO.

Qu. During last summer vacation I had with me a young cleric who belonged to a Western diocese, but whose parents formerly lived in this parish where, since their death, he enjoys the accustomed hospitality. On occasion of a solemn funeral which obliged me to send to the neighboring town for the priest who was to act as deacon, the seminarian told us that in the diocese for which he was studying he had acted as deacon at a solemn Mass, the subdeacon being a fellow student of his; and that neither of them had been tonsured. He added that at the same time he had preached a sermon which had previously been delivered in the seminary and had been approved by the rector.

On my asking him whether he did not think that such an act was calculated to make him incur ecclesiastical irregularity, he argued that he had acted on the urging of the pastor, who thought it was all right, provided he did not wear stole and maniple; that, anyhow, it was a case of necessity, and that only the temporary vacancy of the bishopric at the time had prevented the regular ordinations from taking place which might have made our young seminarian a deacon.

Was I right in assuming the young man to have been irregular; or were the reasons of the pastor sufficient to permit the student to act as minister at the solemn Mass, even though he did not assume the maniple and stole?

Resp. The majority of theologians would in all probability absolve the youth from the penalty of irregularity, for the reason that the seminarist in question, not being tonsured, was a layman, whose act, though it appeared to be a "usurpatio ordinis sacri," was not such in reality and with malice prepense.

Apart, however, from the incurring of an impediment that would prevent advancement to sacred orders without previous absolution or dispensation, the act was a flagrant abuse calculated to lower the dignity of the sacred ministry, and had no palliation in the reasons given by the pastor. The act may constitute a grievous sin according to the degree of contempt with which those who were responsible set aside the ordinances of the Church; and the Ordinary, Bishop or Administrator, would be justified in punishing by suspension or privation of benefice any one to whom the blame is attached.

MARYKNOLL MISSION LETTERS.

A few months ago—September 7, 1918, to be exact—four priests left the American Foreign Mission Seminary (Maryknoll), at Ossining-on-Hudson, New York, for China.

They were the Rev. Thomas F. Price of North Carolina, founder of *Truth*, superior of the group; the Rev. James E. Walsh of Cumberland, Maryland, alumnus of Mt. St. Mary's College, Emmitsburg; the Rev. Bernard F. Meyer, alumnus of St. Ambrose College, Davenport, Iowa; and the Rev. Francis X. Ford, of New York, alumnus of the Cathedral College of that city. Fr. Price was ordained from St. Mary's Seminary, Baltimore, in 1887. The others are the first fruits of the American Foreign Mission Seminary, Maryknoll.

The field assigned by the Sacred Congregation of Propaganda to the American Foreign Missions is a portion of the province of Kwangtung, west and south of the capital, Canton. It skirts the South China Sea for a distance of about a hundred miles and extends north to the West River. There are over a million people in this sector, and several important towns.

Protestant missions are well established in some of these centres, but Catholic activities, for lack of men and means, have practically ceased there in recent years. Some hundreds of the faithful, however, are known to be scattered over the district; and the few buildings, erected largely with their generous coöperation, remain for the most part intact.

The organizers of Maryknoll ascribe largely to American priests, under God, the success which has until now marked its development, and we believe that the occasional appearance in these pages of such letters "from the front" as these which follow will win for Maryknoll the good will and practical coöperation of many who have not yet been put in touch with the American Seminary for Foreign Missions and its work.

TWO LETTERS FROM THE REV. FRANCIS X. FORD, A.F.M., TO THE
MARYKNOLL COMMUNITIES.

*About 2000 miles S. W. of Frisco
Sept. 26, '18.*

Whoever wrote

Ye ho, my lads, the wind blows free,
A pleasant gale is on our lee,

never crossed the Pacific. I try to sing it in the stateroom, but it falls flat; outdoors is a dead calm, nary a whitecap. Occasionally a seal (rarely; in fact only twice) poked his nose up at us, and porpoises looped the invisible loops, and to-day smaller flying fish about the size of robins scurried along by the ship's nose, but the whole thing reminded me of the Vénard College¹ pond. I am disappointed. I expected three weeks of sea-sickness and had only forty hours. When we first quit the Golden Gate, I offered up my involuntary fasting for the conversion of the crew and passengers, but we have had only

¹ The Preparatory School for Maryknoll.

some newly-weds tell us they are Catholics. Everyone else is "jolly British," and that is about all.

Outside of a score of U. S. Marines, shipped for Honolulu, and this couple, the passengers are either Protestant missionaries with their families or European office-holders in the Orient. The first seem scandalized at our smoking, the latter shock us—, so I am beginning to feel that we are the only sane ones on board. Fr. . . . likes to retreat to a corner of the smokingroom for private prayer and rest, but yesterday a party of these Chinese-port-dwellers, women and men, after downing an appetizer at the bar, quietly sat beside him and lit cigarettes.

The days go by unvaryingly on this schedule; morning prayer, meditation, Masses, an hour's wait, breakfast at eight, broth at 10, dinner 1, tea at 5, supper at 7, and Rosary at 9. I'm having a "swell" time; the sea has robbed me of only four meals and a quarter-master promises fair weather all the way, though I expect to be excused for a meal or two near the rough coast of Japan.

The soldiers so far have been our only parishioners (except a Protestant minister once); but Mrs. J. promised yesterday to rise to the occasion. We are obliged to have Mass early, as the dining-room, which opens onto the Social Hall, where we set up our altars, is ready for the passengers at 7.00 a. m.

Fr. Price and Fr. Meyer are busy transferring innumerable valuables and trunks to the floor below. The state-rooms down there are so close to the water in this little shell of a boat (14,000 ton) that the portholes must remain closed at night. A Baptist missionary doctor from Ningpo and his wife are exchanging rooms with Fr. Price. She is very old and sickly and needs the fresh air, so the Doctor asked us to exchange. He said he chose us from all on board (most among them are Protestant ministers) because Catholic priests had always been good to him in China and he was on friendly terms especially with the Sisters at Ningpo. He also is the regular physician for some Catholic school.

Yesterday two of the men on board, laics, said they prefer China to any other place. We tried to analyze the why of it and they finally admitted it was because servants were so cheap and so faithful.

Tokyo, Japan, Oct. 15, 1918.

It seems good to be a Christian in Japan. I don't know how to explain it, but I can realize our Lord's hunger for souls, after walking through Tokyo. Can you place yourself in a city of two million and realize that there is hardly a Christian in it? I am afraid I am going to ramble somewhat, but honestly I am worked up about it. Fr. Price finds here just now only filth and dirt and reeking smells and immodesty, and he is yearning for China (which may be worse, for all we know), but it is all an inspiration for me. I would like to work here all my life. I hate to think of leaving it all to save others. It is like ignoring the first drowning man simply because there is another further on in the same condition.

If you never felt an attraction to the pagans, you will get it here. There is so much need of Christian influence that it calls out the best that is in you. The few Christians that are here are splendid specimens. At my first Mass in Japan, Sunday, 14 October (at the Cathedral in Tokyo), I had a good-sized congregation (about 100). The men predominate in this parish and at the Communion two of three faithful were men. Two of the churches in Tokyo have the same curious proposition, two men to one of the "devout sex". There were six Europeans (all received Communion), among them being the Belgian and Italian Ministers at the Imperial Palace. Tokyo has few Europeans: the whites stay at Yokohama; and as we go north they will be less and less.

I am afraid that if I wish to be coherent I must adopt the encyclopedia style, viz. take items *seriatim*.

Priest's house. Fr. Steichen (pronounced Station): he is from Luxembourg; a quiet, refined scholar, talks clear English and insists on the need of Americans for foreign mission work in Japan. He edits two monthly magazines in Japanese. This current issue treats of such questions as, "The Morality of Japanese Women", "The Need of Social Reform among the Japanese Working-classes", "The Memoirs of a Seventy Year Old Japanese Christian", "The Tercentenary of the Franciscan Embassy from the Pope to Peking", "The Origin of 'Mysterium Fidei' in the Words of Consecration", "Is the Assumption a Dogma?" The other magazine is more of a devotional monthly, containing meditations and prayers,

with two or three pages of news from America and Europe. Both are illustrated and the few cuts are well printed; but, owing to the high cost of copper plates, Fr. Steichen can afford very few pictures. I suggested his getting "cuts" from American Catholic papers, but he thought the postage would be prohibitive.

To give you an idea of the simplicity of missionaries' lives: remember that both Yokohama and Tokyo get imported foods from America and Europe, yet outside of bread (baked in Japan of American flour, 5c a loaf) and coffee for breakfast, they live mostly on native foods, curry and rice, and beef (of the "precipice" variety).

It is pitiable to see these old priests, the relics of a strong clergy before the war, trying to do the work of young men. At Yokohama Fr. Evrard was in bed with a sprained ankle; he lay on a bed with two blankets over him and one for a pillow, feeble even when strong, seventy-four years old and has been fifty-one years on the mission. His only assistant is Fr. Pettier, seventy-five years old and fifty years on the mission, almost blind because of a cataract on his eyes. He was eating his *breakfast* at 3 o'clock in the afternoon, as he had been a little sick that morning. His meal was a piece of bread and a slice of cheese. We wore our overcoats and shivered, yet there was no sign of a fire in the damp house. At Fr. Steichen's, where we are staying two days, conditions are similar, though everything is clean and neat. He is a younger man (fifty-eight). My room (where Fr. Superior slept last year) contains a Y. M. C. A. bed, two chairs, a water-pail and basin, a table, "candlestick," and a tiny strip of carpet. The little candle is the sole light. As he gets up at 5 and goes to bed at 9, the occupant uses very little artificial light. I sometimes thought that missionaries were "drawing the long bow" when picturing conditions, but here at least, in Japan, they live very simply and they don't seem to realize they are missing anything. They chuckle so often at their ability to buy bread that they forget such a thing as milk exists. Outside the port cities even bread is impossible, though, strange to say, Japan does not know what "war bread" means, and the few who use it are free to eat it whole-wheatedly.

The churches are neater inside than most American buildings, and very quiet. No dust or dirt is allowed to remain on the floors, as the people squat on the floor during services. There is no standing around. The native straw slippers or wooden miniature stilts are tucked away in the vestibule and scores come and go noiselessly. At the Gospel not a sound is heard as they rise from their kneeling position and stand in stockinged feet. They recite, simultaneously with the movement of the Mass, a Japanese translation of the Collects, Epistle, Gospel, Offertory, etc., and as Japanese has no tones (unlike Chinese), it is a solemn *recto tono*. I am afraid that I scandalized them by my rapid reading of the Missal until I realized they were accompanying me. Japanese takes a little longer than Latin to express any idea. Of course, we all offered our Masses for the conversion of Japan. I stuck in a little afterthought that God would hasten the day when Maryknoll would work in Xavier's land.

Fr. Steichen was pleased with our working knowledge of his book *The Christian Daimyos in Japan*, and opened up on the historical facts of Christian Tokyo. Fr. Spenner of Yokohama is also an authority on historical Japan from a Christian point of view (such is the Jesuits' praise of him), while Fr. Steichen is digging up old records and patiently tussling with floods, typhoons, huge fires, and a rapidly growing city in an effort to locate some of the scenes of early martyrdoms. Fr. Spenner says that the Imperial authorities are gracious in their efforts to find historical documents for him.

By the way, the only literature professors in the Imperial University are four Catholics—Fr. McNeil, S.J. (a Baltimorean), for English; Fr. Hoffmann, S.J., for German, Fr. Heck, S.M., for French, and Brother Walter (from Indiana). The Brothers of Mary conduct *The Morning Star School*, which has 5000 boys; the Jesuits have organized the beginning of a University with 100 pupils (German is the language of the classes!); and the Sisters of St. Maur teach 1,000 girls in their school and High School. Very few if any of these pupils are Catholics. In fact, religion is taught only after school hours and then only to those who ask for it; but all the priests here are agreed that the breaking-down of prejudice among the Japanese, due to stupid complacency in their backwoods meth-

ods of living, is a necessary step in preparation for the happy day when Japan, humiliated, perhaps, by defeat in war, will be less condescending in accepting Western ideas, religious as well as merely utilitarian.

Propaganda seems to be confined in Japan to this indirect method of school work. Formerly, like the Athenians when it was a novelty to hear their language spoken fluently by a foreigner, they listened to the missionaries, but apathy has struck them deaf and converts are almost none, except in Nagasaki where generations of Catholic blood tell in their favor. Protestantism here, according to both the Jesuits and Marists, is purely philanthropic and begets a tribe of *soupers and suckers*, mostly in the intellectual line, eager for a smattering of English. Most of the boys I talked to (fully twenty) knew a word or two of English, though Fr. McNeil (S.J.) said that the training given to-day by Japanese in the schools is very shallow. A short course in a foreign language, a few months in America or Europe, and then the young "Jap" comes back to teach his more simple-minded brethren. They have done away too quickly with their European professors.

We saw Tokyo as few outsiders see it, under the experienced eye of missionaries. Fr. Hoffman, S.J., took us through Shiba, Azabu, Akasaka, Yotsuya, Kojimachi, Koi shikawa, Hongo, Shitaya, Neno Park, Kanda, and Nihonbashi, leaving only three or four districts unseen. We squeezed and pushed through side streets and alleys so successfully that for five hours we saw no European face except our guide's. Murray's *Handbook on Japan* will tell you some of what we saw, but it mentions no fleas or smells. Toward evening, as we grew tired and hungry, the smells were overpowering, but an ocean breeze sprang up and relieved me from a really embarrassing sensation.

There were many types of "Jap": some almost ruddy and clear-skinned; others biliously yellow; some with unmistakably Chinese suggestions and many with a touch of Russian shagginess. Their speech reminds one of Polish, with *sh*, *K*, and *A* predominating, and seems soft and smooth.

As to morality, the Jesuits called our attention to the fact that externally the "Japs" are less given to flaunting immorality than the whites of Europe or of America. Person-

ally I remarked no "flirting" in the streets; in fact, the woman is so despised in Japan (according to Fr. Steichen) and marriage is so unsentimental that no courting is ever done.

The Japanese dress is surprising. Many wealthy men walk the dirt-laden streets clothed and reclothed in layers of silk (not so glossy as American manufacture). All, however, are bare-armed, their loose-sleeved "kimonos" leaving their arms exposed to the chilly October winds. The student class, distinguished by the fact that they wear pantaloons (wide-legged affairs) and a peculiar biretta-like cap, are neatly dressed, usually in subdued colors. The carpenters and small shopkeepers (their number is legion) shed one or more of these outer garments and usually wear only tight-fitting drawers and a soft cloth coat; but as we go down (or up) the scale to the push-cart men and sampan boat-dwellers we get closer to the mere necessities of civilization, some wearing simply a loin cloth hanging in front over another one tightly bound around the waist. I saw only three boys entirely naked, one of them shoveling coke from a river boat; but the shocking part of it all perhaps is that no one seems to mind how much or how little he is dressed, and the Broadway of Tokyo will have men working side by side, one almost entirely nude, another reveling in two or three garments. Some of the tradesmen wear picturesque gowns that take you back to Shakespeare's "Jobbo" or the grave-digger—a medieval shirt-like effect, usually blue, with the hieroglyphics stating the wearer's peculiar trade or his master's name painted in huge characters on the back and front.

My candle is beginning to sputter and my eyes are bulging.

Did I mention that the altar boys shamed me in my recollections of my boyhood serving Mass. They are silent, attentive, calm, almost solemn in their dignified offices, and clear-toned in their Latin. They surpass the noisy, eye-roving youngsters of the U. S.

You see from this how much I have fallen in love with Japan. Hitherto I have even prayed that I would never be sent to Japan, as I had such a dislike of her people; but I take it all back. They may be disgusting, as much in their pride as in their filthy streets and wretched living conditions, but they need Catholicism with a vengeance before other influences

with flattering overtures in educational attractions spoil them for God.

We pump every priest dry as to methods and opinions, but it is hard to put these in writing at short notice.

Fr. Spenner is a Godsend to American missionaries. He actually took us to Tokyo, left for Yokohama for Sunday's Mass, came back at 10.00 and saw us safely in the hands of the Jesuits before leaving us.

The Jesuits devoted all day Sunday to us, with Fr. Steichen as an additional soothing spiritualizing influence in the morning and evening. The East seems to have a warm welcome for Maryknollers everywhere. We know you're praying for us. Frs. Walsh and Meyer left us Sunday to go to Osaka and Kobe. They leave Kobe Monday, 15 October for China.

Greetings from Japan,

FRANCIS XAVIER FORD.

[TO BE CONTINUED]

QUESTION AND ANSWER FORM OF CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

The question raised by Father Kelly in the January number of the REVIEW about the question-and-answer form of catechisms amounts to this: Which is the more effective way of teaching any branch of knowledge to children, to proceed from the abstract to the concrete or the reverse? No pedagogical work that I have seen advises the teacher to begin with general statements and go on to throw mental light upon particular statements by means of the knowledge conveyed by the general statements. The reverse is the method learned by teachers in all normal schools. Now, the question-and-answer form imposes the former method as the only right one, though it is in fact the wrong method.

A scholarly friend tells me that the question-and-answer form was first introduced in the sixteenth century. He saw six hundred different catechisms in the National Library of Paris, all in that form and all dating from that century.

The Scholastic Philosophy was then on the wane. Otherwise its teaching about the origin of ideas would have prevented the pedagogical mistake in catechetics. "Nihil est in

intellectu quod non fuerit in sensu." I have seen this Scholastic dictum quoted in Latin by the present professor of Education in the University of Manchester, England, J. J. Findlay, in a work on pedagogy, in confirmation of the method he there teaches. People who have no knowledge of pedagogy easily imagine that all a teacher has to do is to make children understand doctrinal propositions by explaining the words. But the children in most cases have not even the ideas expressed by the words, and if that Scholastic dictum is well founded it is a psychological impossibility to place a new idea in the mind of a child by means of a definition. You ask a child: What is a Sacrament? The child gives the definition in the words of the book. So far the child has no real knowledge. You then begin a series of definitions by explaining the words of the definition. It is all a purely intellectual process, away above the child mind. This is the method which the question-and-answer form of text-book imposes, and against which trained teachers of to-day are rebelling.

The grammar text-book I had to learn at school was the kind which began each part with a definition. For years it was all a mystery to me. When, later, I examined a more recent grammar text-book which introduced each part by concrete examples and led gradually to the definition, I recognized at once the immense superiority of this method.

But cannot the teacher use this method with a question-and-answer text-book? No, not as a rule. No doubt exceptions there are; but the labor is great, and the trained teacher often infers from the form of the book and from remarks of visiting priests that pedagogical methods are not for use in teaching religion.

TEACHER.

UNDERSTANDING THE SANCTITY OF THE MARRIAGE STATE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Talbot Smith's paper on "The Promotion of Marriage" in the February number of the REVIEW is stimulating. As he says, there is a lack of appreciation of the divine institution of marriage among the older people, who prevent or dissuade their children from getting married, and among the

young, who ignore the noble destiny and vocation as well as the sacred obligations of the marriage state. But is the blame for this condition to be laid solely or even mainly upon parents and children, so much a prey to the secular spirit that surrounds them? The Canadian immigrants are not so badly tainted by their surroundings, although they come largely from a country where divorce and the limitation of families have been the rule among the dominant classes in city and country since the days of Napoleon. The evil which Father Smith cries out against to-day might have been prevented if the warning, and efficient zeal to back it, had come from a thousand pulpits twenty-five years ago.

I do not write, however, to blame our predecessors of the Clergy. The thing is to do, and do now what we can, teach in the measure of our opportunities, with the Bishops as urging and controlling guides.

In a parish where I labored some years ago, the pastor had grouped the congregation into married men, married women, and young men and young women. Each of these divisions formed a Sodality to which he himself gave a monthly conference on the duties of their state. He reserved the talks to these four classes to himself, saying that our Catholic people preferred an older priest to talk to them about such duties, no matter how delicately they were touched upon. I know from my intercourse with the young men of the parish how much they valued the pastor's directions. There were no mixed marriages in the district, and I heard many a suggestion from the older folks to their sons to look for a wife among the regular and devout communicants rather than among the pretty frequenters of the evening "sociables." I have followed my old pastor's plan and consulted him about matters of this nature ever since I left him. He told me that he himself had adopted the Sodality system with the monthly conferences, because he had seen the good effects of it in his earlier days when he was a frequent visitor at the Redemptorist church in a city where the plan was instituted by the German Fathers. I have sometimes wished our Bishop would talk to the priests on these subjects at the diocesan conferences, for I am getting "mixed" marriages from my neighbors, which alliances might have been prevented.

PATRITIUS.

INTRODUCTION OF THE FORTY HOURS' ADORATION INTO THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his interesting article on the above subject, in the January issue of the REVIEW, Father Beierschmid, C.S.S.R., attributes the inauguration of the "Quarant' Ore" to the saintly Bishop Neumann of Philadelphia, dating the introduction to the year 1853 or 1854. May I submit that the same devotion was introduced and has been in regular practice since 1843 in the Convent of St. Mary-of-the-Woods, Indiana. The Sisters' chapel served at the time also as the regular parish church of the district. In the diary of that noble pioneer of religious activity, Mother Theodore Guérin, who came to America in 1840, the fact is recorded that by order of Bishop Celestine de la Hailandière of Vincennes, the "Quarant' Ore" was to be celebrated in 1843 and "the same for every succeeding year, by order of Monseigneur". Probably the Eudist Fathers, whom the Bishop had brought from France, and to whom he intrusted the direction of the Sisters of Providence, together with the pastoral work of the outlying district, gave occasion for the celebration of the devotion, which was of course observed in France and Italy.

S. T. INDIANAPOLIS.

FRAUDULENT STATEMENT AND INSURANCE.

Qu. I wish to have your opinion on the following case. A woman joins a fraternal organization as an insurance member. The organization makes fifty-six years the maximum age for admission to its insurance privileges. The woman, in this case, is fifty-eight years old, though she looks younger, and is generally believed to be about fifty-five. She, however, gives her age as fifty-six and is accepted. She argues that the company fixes the maximum age at fifty-six because if they accepted older members the amount paid in premiums before the death of these members would not be sufficient to carry the risks on all the members insured; but, she says, she is really healthier than many who are younger than she is, and so the organization would not suffer any loss on her account. The misstatement of her age is for the benefit of her children, whom she is bound to protect. Therefore she sees nothing wrong in the whole affair. Is she "possessor malae fidei"? She tells all this in confession after

she has received absolution. Is the confession good, and the absolution valid?

Resp. This contract is evidently fraudulent, and consequently invalid. If the woman persists in carrying it on, and if the insurance company pays the value of her policy to her children after her death, the company will be actually cheated. It will be compelled to fulfill a contract that it did not intend to make. We need not here enter into the question whether the children would be allowed to retain the proceeds of the policy in case the mother should live long enough to pay into the treasury of the company as much premium money as the company receives from the average person whose age is fifty-six years. All that we have to consider is the morality now of attempting to continue the fraudulent contract, and so continuing to deceive the company. Evidently and very obviously this is not lawful; for no one has a right to continue the deception of another in an onerous agreement.

The fact that the insured person seems likely to live as long as would a person of the age which the company supposes the former to be, has nothing to do with the question. The terms of the contract are the decisive factor, and these involve fraud on the part of the insured person. That fraud will continue as long as the contract remains in force. The company does not wish to insure persons fifty-eight years of age, and may not be compelled by deception to do so.

Therefore the woman should give up the policy, or allow it to lapse, forthwith. Nor does it seem that she has a valid claim to a return of the premium money that she has already paid in; for since the beginning of the insured period she has been protected by the fraudulent contract. Had she died during that time, her children would have received the value of the policy. Of course, the question might have been raised in that event whether the children were permitted to receive the money. If it were raised, it would have been decided in the negative by any intelligent moralist; but the children would have been permitted to retain the amount of money that their mother had paid in as premiums. If the children actually kept the value of the policy, the premiums paid in by the mother would evidently have been offset by the benefits

received by her children. Since we do not know whether the children would have refused to accept the value of the policy had the mother died before the present time, we are justified in concluding that the company has all the time hitherto been carrying the risk involved in the contract as it stood. Therefore the premiums already paid are merely just compensation for that risk.

Of course, it is unfortunate that a woman in these circumstances cannot take advantage of this sort of fraternal life insurance, but that misfortune is not one that can be lawfully charged up to the insurance company and its members. They do not wish to assume the burden, and they are under no obligation to do so.

Since the woman appears to have been in good faith, her confession is valid; but the confessor is obliged to set her right at the first legitimate opportunity.

RESPONSES AT END OF GOSPEL AND EPISTLE.

Qu. What is the authority for omitting the singing of "Laus tibi, Christe" and "Deo gratias" after the Gospel and Epistle in the High Mass and "Missa cantata"? They are recited at the Low Mass; why omit them in the more solemn service?

Resp. There seems to be no explicit authority. The Rubrics, however, indicate all the responses that are to be sung by the choir, and among these there is no mention of the "Laus tibi, Christe" and "Deo gratias". It is inferred, therefore, that these responses are to be recited by the ministers or servers and not sung by the choir.

THE SACRAMENTALS.

Qu. In reading Titulus VIII, "De Sacramentalibus" in the new Code of Canon Law, it occurred to me that, since the Church has established the Sacramentals, it would be within her province to commit the administration of them to any of her members, even to lay people. I know that, as Canon 1146 expresses it, "Legitimus Sacramentalium minister est clericus". But this is a positive enactment. Speaking of the more solemn blessings and consecrations, are episcopal and sacerdotal Orders necessary *ex voluntate Christi* for the valid administration of them?

Resp. Theologians define Sacramentals as “*Res quaedam aut actiones ab ecclesia institutae et consecratae ad quosdam effectus, maxime spirituales, producendos*”. As the institution of them, so the valid administration of them, depends on the authority of the Church. Theoretically speaking, the Church could have committed the administration of the Sacramentals, or of some of them, to persons who are not in Holy Orders. But, in practice, the Church has reserved the valid performance of these functions to clerics. In regard to consecrations and blessings, Canon 1147 explicitly ordains that episcopal or sacerdotal Orders are a requisite for the valid performance of them. In a wider sense of the word Sacramental, it is made to include the taking of Holy Water and other actions of the kind. These, of course, are legitimately and validly performed by the laity themselves, although the attachment of the spiritual effects to these actions is traceable to the act of blessing, which is performed by a priest or bishop.

ABBREVIATING PSALMS AT VESPERS.

Qu. Is it ever allowed to abbreviate the psalms at Vespers, that is, to sing only a few verses of each psalm and close with the “*Gloria Patri*”.

Resp. This practice, now fortunately obsolete, is expressly forbidden. In 1882 a Dubium was proposed to the Sacred Congregation of Rites in these terms: “*Potestne tolerari praxis quae invaluit in quibusdam ecclesiis, ut in Vesperis decantentur aliqui versus ex omnibus vel aliquibus psalmis Vespertinis, ceteris amissis*”. To this the answer was returned: “*Negative; et inducta praxis omnino eliminanda*”. (Decree n. 3539, ad III.)

CASE OF MASS STIPEND.

Qu. I would like to get your opinion on the practice of those priests who get from their parishioners every year a list of deceased relatives and friends, and promise to say a Mass every week for the souls of those on the list. The result is that, although only some fifty-two Masses are celebrated, the amount offered is sometimes three or four hundred dollars. Is not this trafficking in Mass intentions, and therefore forbidden?

Resp. There is no injustice done, so long as there is a clear understanding on the part of the contributors. In the February number of the REVIEW we referred to the opinion of Sabetti-Barrett, who says of a similar practice, "Non est improbanda". As we remarked before, the people as a rule understand the terms of the implicit contract, and regard the contribution as being, in part, a gift to the pastor.

THE "VENI CREATOR" BEFORE THE SERMON.

Qu. What is the authority for singing the "Veni Creator" before the sermon at High Mass? As you know, the practice varies in this country. In some places it is sung; in others it is omitted. And when the question comes up for discussion, there are some who say it may be sung, and some who hold that it is forbidden. What I want is a reference to some authority.

Resp. There is no authority for singing the "Veni Creator" immediately before the sermon at High Mass. Neither is there any explicit decree or rubric forbidding it. Those who disapprove the practice, however, find some support in what appears to be well warranted inference from the Rubrics. In the first place, the Rubrics prescribe the recitation of the "Munda cor meum" before the Gospel, and this is taken to be an invocation intended for the preacher as well as for the celebrant or deacon who recites or sings the Gospel. "Annuntiare evangelium" is, indeed, a time-honored expression to signify the function of preaching. In the second place, rubricists, such as Wapelhorst,¹ simply declare, "Concio infra missam habetur post Evangelium", without any mention of the "Veni Creator". Some years ago there was mention of an answer of the S. Congregation which was understood to place official disapproval on the singing of the "Veni Creator" before the sermon. The REVIEW, however, pointed out² that there is nothing official about the answer in question. It is not a *Decretum generale* and is not recorded in the Authentic Collection of Decrees of the S. Congregation of Rites.

¹ "De Munere Concionandi", in *Compendium Sacrae Liturgiae*, p. 510.

² Vol. XV, p. 432, and Vol. XLIX, p. 109.

DISTRIBUTING BLESSED ASHES ON SUNDAY.

Qu. Is it permitted to distribute on the Sunday after Ash-Wednesday the ashes blessed on Wednesday to those who were unable to attend on a weekday? This is customary in some localities.

Resp. The question has frequently been discussed in these pages, whether the custom may be approved by which persons who attend the blessing and distribution of ashes on Ash-Wednesday take a portion of the blessed ashes home, to be distributed to those who were unable to attend. The custom, we thought, may be tolerated provided the pastor take precautions against any abuse of the privilege, especially against the superstitious use of this sacramental. But to postpone the distribution until Sunday or to hold a supplementary distribution on Sunday seems to us to be entirely opposed to the spirit of the liturgy. The Church, indeed, sanctions the transfer of the solemnities of a feast to the Sunday following, but an observance like that of Ash-Wednesday is not a feast, and in our opinion would be exceedingly out of place on that day. We can only express the hope that the localities in which the practice is said to be customary are very few.

PLAYING THE ORGAN DURING CONSECRATION, ETC.

Qu. Here are a few questions about which, I dare say, you have been consulted before. But they are constantly coming up and many of your readers, I am sure, would appreciate an authoritative answer.

1. Is the practice of playing the organ softly during the Consecration and during the blessing at Benediction forbidden, and by what authority?

2. Is it ever allowed to accompany the priest at the altar during the Orations, Preface, etc.? Please cite the authority.

3. How far is it binding on the ordinary choir to sing the "Proper" of the Mass? In small churches, as you know, it is next to impossible to have a choir that can do more than sing the "Kyrie", "Gloria", "Credo" and Responses.

Resp. These questions have been discussed in the REVIEW and there are, so far as we know, no new regulations in the matter. To meet the not unreasonable request of our correspondent we shall take the questions in order and cite the authorities in each instance.

1. The practice of playing the organ softly during the Consecration, and *a pari* during the blessing at Benediction, has the express approval of the *Caeremoniale Episcoporum*, which says (I, 28, 9), "Ad elevationem SS. Sacramenti pulsari potest organum graviore et dulciori sono". "Quiet and devotional" is a felicitous rendering of the Latin phrase describing the music appropriate for these solemn moments.

2. The better practice is to omit the organ accompaniment to the Orations, Preface, etc. This is inferred from the passage in the *Caeremoniale Episcoporum* (I, 28, 9) in which are enumerated the parts of the Mass at which organ accompaniment is permitted. There is no mention there of the Orations, etc. This is confirmed by Decree n. 4009 of the S. Congregation of Rites, which considers the Dubium, "An in cantu Praefationis et Orationis Dominicalis, quoties missae decantantur, organa pulsari queant?" S. Congregation answered, "Obstat *Caeremoniale Episcoporum*, Lib. I, cap. 28, n. 9, quod servandum est".

3. The S. Congregation of Rites (Decree n. 3365, ad VII) declares that both at Solemn High Mass and *missa cantata* the choir should sing the Gradual, Tract, Sequence, Offertory, Benedictus, and Communion.

THE "LAUDATE DOMINUM" AT BENEDICTION.

Qu. Is the "Laudate Dominum" of obligation, after Benediction, or can a hymn in the vernacular be substituted?

Resp. Wapelhorst¹ says, "Psalmus *Laudate Dominum* vel hymnus aliudve conveniens cantari potest". The prescriptions for the Benediction of the Blessed Sacrament are not so strict in the matter of excluding the vernacular as are those which relate to High Mass, Solemn Vespers, etc. Benediction belongs more to the devotional exercises and in them greater latitude may be said to prevail.

BENEDICTION WITH CIBORIUM.

Qu. On page 80 of the January number of the REVIEW is the following: "After all, the giving of Benediction with the ciborium

¹ *Compend. Liturgiae Sacrae*, p. 348.

is the exception: Benediction with the ostensorium, the rule". This seems contrary to Canon 1274: "In ecclesiis aut oratoriis quibus datum est asservare sanctissimam Eucharistiam, fieri potest expositio privata seu cum pyxide ex qualibet justa causa sine Ordinarii licentia; expositio vero publica seu cum ostensorio die festo Corporis Christi et intra octavam fieri potest in omnibus ecclesiis inter Missarum solemnias et ad Vesperas; aliis vero temporibus non nisi ex justa et gravi causa praesertim publica et de Ordinarii loci licentia, licet ecclesia ad religionem exemptam pertineat".

Resp. The Canon in question does seem to contradict the statement made in the January number of the REVIEW. Our reference, however, was to the custom prevalent in the United States, which is based on the concession so generously and wisely granted by our Bishops to have Benediction with the ostensorium instead of the less impressive Benediction with the ciborium, for which the permission of the Ordinary is not required. The Second Plenary Council of Baltimore decreed: "Ut sollemnis Sanctissimi Sacramenti expositio et benedictio, consueto ritu stricte observato, in omnibus nostrae dictionis ecclesiis et in sacellis monasteriorum et communitatum religiosarum, saltem quandocunque debita cum solemnitate fieri poterit, singulis totius anni Dominicis diebus, festisque de praecepto, vel festis etiam primae et secundae classis non de praecepto semel tantum in die dari possit. Per octavam vero Corporis Domini licebit eam solemniter fieri tum in Missa Solemni tum in Vesperis, Benedictione iterato data. Licebit insuper solemnem Benedictionem dare bis in hebdomade tempore quadragesimali, singulis pariter diebus S. missionum tempore, in festo Sanctissimi Cordis Jesu, et ubicunque fit devotio Quadraginta Horarum; et in aliis diebus ab Ordinario designatis. Quod si ordini alicui religioso vel societati S. Sedes aliquid amplius indulserit, illud omnino incolume esse volumus". According to the general law, then, Benediction with the ciborium would be more common, since it does not require episcopal sanction; but in view of the liberal concessions made by the Ordinaries in the United States, our statement remains true, that "The giving of Benediction with the ciborium is the exception; Benediction with the ostensorium, the rule".

BURIAL CUSTOMS.

Qu. There are two matters about which I would like you to give an authoritative decision. The first is the manner in which a deceased priest should be "laid out" at the funeral obsequies. There is a discrepancy of customs in regard to the color of the vestments, and the practice of placing a chalice in the deceased priest's hands is commended by some and condemned by others.

The other matter, a curious question, to be sure, was discussed recently in my presence. It is the alleged ancient practice of orientating the graves in the Christian cemetery so that the bodies face East. Is there any sanction in Christian tradition for this curious custom?

Resp. In regard to the first question Father Nainfa in his *Costumes of Prelates* (pages 155, 156) has this to say. "The law of the Church is that a dead ecclesiastic should be laid out vested in the insignia of the office or dignity which he held while living; but this principle must be rightly understood. As the priestly or episcopal character is what is most important in the person of an ecclesiastic, and, according to the teaching of the Church, is destined to last forever, the law is that the body of a dead priest or bishop should be dressed in his sacerdotal or episcopal vestments. There are, indeed, exceptions, but in this case they can be said to confirm the rule. By sacerdotal or episcopal vestments we mean such ornaments as the prelate or priest should put on while preparing for the celebration of Solemn High Mass, which is the greatest act that a prelate or priest can perform. These vestments should be of purple color. Therefore, the body of a deceased priest will be vested in his ordinary cassock; amice, alb, cingulum; purple maniple, stole, and chasuble; shoes will be put on his feet and the biretta on his head. A prevailing abuse consists in placing a naked chalice between the clasped hands of the deceased; this is indeed a touching symbol, but such practice should not be retained; the chalice being necessarily placed perpendicular to the body, such a disposition looks very awkward and unnatural; and, moreover, it is opposed to the spirit of the Church to expose sacred vessels—especially the chalice—to the public gaze; finally, the Church directs that a crucifix be placed between the hands of the deceased ecclesiastic."

To this description of the liturgical requirements in the laying-out of a deceased priest only one exception may be made. Cardinal Gennaro ¹ is of the opinion that the practice of placing a chalice in the hands of a deceased priest may be tolerated. He quotes Decree n. 2915 of the S. Congregation of Rites, "Tolerandam esse [consuetudinem] utpote antiquitati conformem" (ad IX).

The custom of orientating the bodies of the faithful, lay and clerical, in the grave, with the head to the West and the feet toward the East, is well attested by ancient authorities and modern historians. Hornstein in *Les sépultures* (Paris, 1868) says: "Rien de plus avéré que la haute antiquité de l'orientation des tombeaux" (p. 102). One reason for this custom was the belief, to which Bede bears testimony (*In Marcum XVI*, Lib. IV, tit. V), that the body of Christ in the tomb lay with the head to the West. Another reason was that the feet of the faithful should be placed to the East so that on the day of the Resurrection they shall rise, facing the East, from which Christ, the Conqueror of Death, shall appear. Mabillon (quoted by Hornstein, *ibid.*) considers that the custom of orientating the bodies of priests, abbots, and bishops to face the West or the door of the church is a modern abuse against which, he declares, he has more than once protested.

SERMONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Appreciating that much has been said and written on the subject of sermonizing, it would be folly for me to try to add anything to what has been very ably and lucidly discussed in the past, beyond some personal impressions gathered from observation and experience.

There are various kinds of preachers; and the sermons vary accordingly. There are orators in the real sense, and "orators" in no sense. There are instructors who instruct, and those who rather "distract." There are the talkers who say something, and those who say little, if anything. There are the declaimers and elocutionists who act and perform, and there are those who prefer the milder, more conservative and sub-

¹ *Quistioni liturgiche*, p. 336.

dued manner of speech and delivery. To be sure, there are many other kinds, yet each has his own idea of how to act the part, more or less. And all are regarded or disregarded accordingly.

It matters less what method of preparation and manner of delivery we adopt, provided there is preparation and there is attention to the manner of delivery which one adopts.

"Qui ascendit sine labore, descendit sine honore." Never was truer word spoken. Some preachers without a doubt descend ingloriously and without honor, but with much injury done to God and His holy religion and no good accomplished for the patient victims of his every Sunday "babblings and laughable harangues."

Nevertheless many inquiries are made from time to time as to what is the matter with our seminaries. We ask why they do not turn out men who are better preachers, etc. Is the trouble with the seminary at all? If the men religiously lived up to what they received in the seminary; if they put into practice the valuable suggestions made, then might we expect to find the remedy more easily, for, although we might not have a priesthood of silver-tongued orators, we should have men who at least would be able at all times to use better judgment and retain the faculties of a "balanced mind" and guarded speech. The trouble does not appear to rest with the seminary, but with the man himself after he leaves the seminary. What responsibility might be attributed to the seminary for a man who openly boasts, as I have heard him boast, that he never knows what he is going to preach about until he has read the Sunday gospel. He then chooses his text and, to take his own words, "fires away." Who is responsible for such a preacher? Common sense tells us that such a one, unless he is divinely inspired—and we do not think he is or can be—certainly never preaches.

The majority of American Catholics may not be college-bred, nor even graduated from the common school for that matter; but just as they are able to discern between what is good and what is bad, sensible or nonsensical, so they can distinguish between a good sermon and its opposite. The people do not look for grandiloquence and learned discourse.

It goes without saying that the priest above all, everywhere and at all times, should be a gentleman. This is a caution to the sensational preacher and to such as consider it a duty to reveal the scandals of the parish. The danger that lies in such "scandal sermons" is that they are liable to become really scandalous. The priest of sound judgment never cares to indulge in such talk unless it becomes absolutely necessary and only on rare occasions. The people are more than eager to hear something about God: who He is, what He did, what He had to say, and what He expects from us as His creatures and children. There are thousands of themes most appropriate and the priest who finds it difficult to choose is really to be pitied. The priest who so far forgets himself as to become abusive, offensive, and even undignified in manner and choice of language in the pulpit is a subject of pity. At such times he is entirely out of order. The people think so and say so. We sometimes hear of the so-called "plain talks" given Sunday after Sunday. Thank God that there are few who indulge in this kind of preaching. Questions of sex morality and the like are safe only in the hands of the most careful and circumspect men. Calling things by their right name with no regard for the place or respect for those present, young and old, is an abomination. Still there are some who even to-day sicken their people by their utter disregard of all common decency.

There is yet one other kind of preacher, the politician in the pulpit. If there is one thing that the laity resent, Catholics as much as non-Catholics, it is to hear politics from the pulpit. Most of us are careful in this regard, and the political preacher among our priests is happily rare.

We can dispense with oratory; but we need men of common sense and sound judgment to counterbalance the circus performances of delegated "preachers of the word," who bring humiliation and ridicule to the greatest institution on earth!

It matters little, therefore, how we prepare, as far as method is concerned, or what is our manner of delivery, provided we give our subject reverent thought and study. Proper choice of our subject, with adequate knowledge to be gained by a certain amount of study, with prayer interjected, will make a sermon appropriate and fruitful, and remove every danger of

leaving ourselves open to harsh, and frequently just, criticism. The simpler our language, the plainer our thought, the clearer will the whole sermon be, and the better the people will like it; and the more good it will do them. Let us say well what we have to say in the shortest possible space of time.

PRAEDICATOR VERBI.

WHAT IS THE PRESENT STATUS OF AMERICAN PASTORS?

To the Editor, THE ECCLESIASTICAL REVIEW.

In the February number of the REVIEW one of our Bishops who signs himself "Consul" ventures the opinion that the new Code has not changed the status of our parish priests, and that consequently they are not bound by the obligation of saying Mass *pro populo* on Sundays and holidays of obligation according to Canon 466. He thinks they are still *quasi-parochi*, and as such obliged to offer the Holy Sacrifice for their flock on a few festivals of the year enumerated in Canon 306. This Canon, however, speaks exclusively about pastors in vicariates, not in dioceses, and it would seem that if our rectors have not automatically become *parochi* by virtue of Canon 216, they are to-day what they were before, "Vicarii Ordinariorum, ad eorum nutum amovibiles," and under no obligation of justice to say Mass for their people at any time. In spite of "the unanimous conviction among canonists" this latter view still seems to me the most plausible. As late as 28 June, 1915, when the new Code must have been quite ready for the printer, the S. Consistorial Congregation declared (*Acta Ap. Sedis*, Vol. VII, p. 380) that the decree *Maxima cura* about the removal of parish priests did not apply to the removable rectors in the United States, because these "ex taxativa Concilii Plenarii Baltimorensis II et III lege juri antiquo adhuc subsunt, et habentur qua Ordinariorum Vicarii ad eorum nutum amovibiles." And the same decree further says: "Denique in facto re perpensa, consideratum est in pluribus, amplissimis et non semper ad unguem ordinatis Americae dioecesibus eam esse rerum conditionem quae non raro impedit quominus ipsa procedendi ratio in decreto *Maxima cura* statuta applicetur." Thus the Holy See, only two years before the promulgation of the new Code, not only declared that the

removable rectors in the United States were then to be considered only as vicars of the bishop, but also virtually asserted that in many of our dioceses the existing conditions were such that the rules laid down for *parochi* could not be applied there.

If it be said that the Code of 1917 has superseded the decree of 1915 and has actually made our rectors canonical pastors, in spite of the so recent assertion of the Holy See itself that in many places the existing conditions made this impossible, we call attention to Canon 192, § 3, which treats of deprivation of office and states that one holding a removable office can be deprived of it without any legal formality, except when the office is that of a removable *parochus*, in which case the regulations of Canons 2151-61 are to be followed. And right here Cardinal Gasparri's footnote quotes the decree of 1915 for the United States, thereby intimating that it is still in force and that therefore our ordinary rectors are still only the vicars of the bishops and *amovibiles ad nutum*.

The Rev. Chas. Augustine, O.S.B., in his Commentary on the New Code, Vol. VII, p. 166, adopts this view and says that our removable rectors must still "be regarded as the vicars of their Ordinaries and hence are *amovibiles ad nutum*;" in other words that they are not canonical pastors and hence are not obliged to say Mass *pro populo*. What the same learned canonist says in explaining Canon 451 (pp. 513-14) and Canon 466 (p. 551) seems hard to reconcile with the view he so plainly expresses here and for which he cites that same footnote of Cardinal Gasparri's.

It can not be denied that the conditions in many places in this country are such as to render the establishment of canonical parishes impossible. Some priests have charge of large missionary districts, with perhaps several chapels, but no parish church for the whole district, without a fixed support, and without any kind of stability or permanence. Yet they hold their charge under the same title as pastors of better organized localities; and where to draw the line?

It is indeed to be hoped that the question as to the present status of our American pastors and missionaries which, we understand, has been proposed to the Holy See, may receive a speedy answer.

ALEXANDRIA.

SEPARATING FORM AND MATTER IN BAPTISM.

Qu. The Catholic way of administering Baptism is to pronounce the form while one is pouring the water. Many sects, such as the Mormons, Baptists, and others who use immersion, immerse the candidate immediately after they have pronounced the form. Supposing the form to be correct, does this separation of matter and form, if it be separation, invalidate the sacrament, or may, in spite of it, the two be considered as one morally inseparable act?

Resp. Even if the mode of separating matter and form in the Sacrament as above indicated may, under given circumstances, be considered as morally one act, the S. Congregation of the Holy Office has, in an answer to the question proposed by the Vicar Apostolic of Abyssinia (2 May, 1858), decided that such administration is to be considered invalid or doubtful, and that in the case of admission to the Catholic fold, baptism would have to be administered anew *sub conditione*.

In practice it is to be remembered that the ceremony of Baptism by immersion is in many sects considered to be the same as St. John the Baptist performed, and not the sacramental Baptism of Christ. Hence the proper intention of doing what Christ or His Church intends is wanting in such cases. Protestants in general incline to the belief that faith in the recipient of Baptism is the saving element; that this faith exists before Baptism is received by the adult; and that Baptism itself is merely an initiation rite without any sacramental virtue. The subject has been thoroughly discussed in the REVIEW. (Cf., *inter alia*, Vol. XXVIII, pp. 461-466; 565-568.)

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Authority of the Douai Version of the Bible.

I. What is the Douai Version? The term Douai Bible is now a blanket-name, used to cover the original edition of this English translation of the Vulgate, and all following revisions of the same.

1. *The Original Douai.* To meet the needs of English Catholics, the faculty of the English College at Douai, in Flanders, undertook a translation of the Latin Vulgate. This is the only Authorized Version for the Latin rite. The Council of Trent decreed:

That this ancient and Vulgate edition, which has been approved by long use in the Church throughout so many centuries, should, in public lectures, disputations, sermons, and expositions, be held to be authoritative; and that no one, under any pretext, should make bold or presume to reject it.¹

By this decree, the *magisterium extraordinarium* has infallibly made the Latin Vulgate to be the authoritative Biblical text for the Latin rite; just as the infallible *magisterium ordinarium* has, by centuries of use, made their various ancient and vernacular versions—the Peshitta, for instance—to be the authoritative text of Scripture for the Oriental rites.

It would be against this decree of Trent to reject the Vulgate; to throw out any book, which it canonizes; or to cast aside any part, which certainly was meant by the legislator to be an integral part of that time-honored version.

It would not be against the decision of Trent to depart from a reading of the Vulgate, and give preference to the original text, as did St. Jerome shortly after issuing his translation;² nor to attempt to show that the inspired Word is better preserved in the Old Latin, Syriac, Coptic, or other ancient translation, than it is in the Vulgate.

¹ Sessio iv, *Decretum de editione et usu sacrorum librorum*, 8 April, 1546.

² Cf. "Is the Vulgate the Work of St. Jerome?" *ECCLESIASTICAL REVIEW*, October, 1918, pp. 431 ff.

Trent did not enter into the question of the original text of Scripture; made no mention of the Oriental, ancient versions; and selected the Vulgate as authoritative, "among the *Latin* editions which are in use". The Old Latin text was not then in use; hence it was not in the mind of Trent to legislate against this excellent witness. What Latin editions had Trent specially in mind? Most likely that of Erasmus;³ and the corrupted translations of parts of Scripture which were current in the Latin works of Luther and the Reformers.

To give to the people this authorized Vulgate, in an English form, was the purpose of the Douai professors. The translation was done mainly by Dr. Gregory Martin, an Oxford scholar; his work was revised by Thomas Worthington, Richard Bristowe, John Reynolds, and William Allen.

In 1582, the New Testament was published at Rheims, whither the Douai faculty had been forced to move. The Old Testament, in two small quarto volumes, was issued at Douai, in 1609-1610. No edition of the complete Douai Bible has appeared since 1728. The last Catholic edition of the Rheims New Testament is that of 1803.

2. *Challoner's Douai.* To make the English Bible more readable to Catholics, Bishop Challoner got out three editions of the New Testament, in 1749, 1750, and 1752; and one edition of the Old, in 1750. His various editions of the New Testament often differ from each other. In the third edition, there are more than two thousand variations from the second. This Challoner's Douai is the basis of Canon Haydock's Bible, 1811-1812; and of the numerous editions of the Scriptures in English which have been gotten out in England, Ireland, and the United States, for the use of Catholics. Newman deemed that Challoner's work was "almost a new translation". Wiseman said, it was "an abuse of terms" to call it the Douai version.

3. *Kenrick's Douai.* If Challoner's translation should not be called by the name of Douai, much less so should that of Archbishop Kenrick. This excellent English version of the Sacred Scriptures appeared from 1849 to 1860. The complete work never reached a second edition, though the New

³ Basle, 1516.

Testament was again printed,⁴ a year before the death of Archbishop Kenrick. This is a pity. For the scholarly notes and readable English of Kenrick's Douai make it the best English translation of the Vulgate that could be commended to the laity.

II. Authority of the Douai Version in the United States. There is current an opinion that, as the Latin Vulgate, by general legislation of the Church, is the authoritative version for the Latin rite; so the Douai version, by particular legislation, is the exclusive and authoritative English translation of the Bible for the United States. A study of the history of such legislation will clear up any doubts that may exist in this matter.

1. *Witness of the Second Plenary Council.* The legislation of the Second Plenary Council of Baltimore in regard to Sacred Scripture is taken up chiefly with a summary of the Tridentine decrees about Biblical interpretation and the authority of the Latin Vulgate. In the end the Council urges the shepherds of the flock in the United States to be on their guard against the use of Protestant Bibles by the laity:

Let them keep from their sheep the Bibles which have been corrupted by non-Catholics; and allow them to feed only upon the unadulterated food of the Word of God by means of approved versions and editions. Therefore we decree that the Douai version, which has been received in all the churches whose faithful speak English, and was by our predecessors rightly decided on for the use of the faithful, should by all means be retained.⁵

The purport of this chapter is that of the general legislation of the Church. The Vulgate is the authoritative Latin version for the Latin rite. The faithful should be protected from corrupted and adulterated versions, like Luther's and the King James. The laity should use only those editions of the Bible, which have been approved by competent authority.

In the light of this warning against the menace to faith, which the use of Protestant Bibles undoubtedly would be to the laity, is to be understood the decree that "the Douai version, which has been received in all the churches whose

⁴ Baltimore, 1862.

⁵ *Concilii Plenarii Baltimorensis II, in ecclesia metropolitana Baltimorensi, a die vii ad diem xxi Octobris, A. D. 1866, habiti, et a Sede Apostolica recogniti, Acta et Decreta.* Tit. I, Cap. 3 (Baltimore: Murphy, 1868), pp. 14-15.

faithful speak English, and was by our predecessors rightly decided on for the use of the faithful, should by all means be retained." Not against any use the laity might make of the Latin Vulgate, or the original text, or any approved vernacular translation; but against their employment of Protestant Bibles, did the Council decide upon the retention of the Douai version. It is for the laity, and not for the priesthood, that provision is here made.

This was the mind of the *Sacred Congregation de Propaganda Fide* in its approval of the above decree. The congregation writes to Archbishop Spalding:

The Sacred Congregation desires . . . to say . . . that, in view of the grave danger that Catholics of the United States make use of Bibles which have been corrupted by heretics, the recognition of the Douai English version seems to be opportune; and that, although the Holy See is averse to the fixing of such versions by its approval, yet you will accomplish a purpose which is both useful and in keeping with the will of the Council of Baltimore in 1858, if theologians, skilled in Biblical science, be set aside for the work of comparing not only the various editions of the Douai version, but also other English versions (if there be any besides the Douai) done in a Catholic spirit, . . . and the correction of said Douai version be undertaken. For if this new edition leave nothing to be desired, it may be hoped that the bishops of other dioceses will gradually approve thereof; and so it will come to pass that, when the matter is brought up at another plenary council, this will merit to be approved, to the exclusion of other versions, for the common use of the faithful.⁶

In the foregoing approbation, the following items are to be noted:

1°. The occasion of this "recognition of the Douai version" is the "grave danger that Catholics of the United States make use of Bibles which have been corrupted by heretics". There is no question of the use that priests may make of either the original text or of translations of the Bible "done in a Catholic spirit."

2°. This provision is temporary. The hope is expressed that, under the direction of the Metropolitan of Baltimore, Archbishop Spalding, who was Apostolic Delegate to the Coun-

⁶ *Instructiones S. C. de Prop. Fide*, 24 Jan. 1868, I, 3°. Cf. op. cit., pp. cxxxix f.

cil, a body of theologians, skilled in Biblical science, will undertake the correction of the Douai version. This correction is to be made, after the comparative study of the various editions of the Douai and of any other Catholic versions of the Bible there may chance to be. Whether or not this corrected Douai "be approved, to the exclusion of other versions, for the common use of the faithful", is a matter to be decided by a future plenary council.

3°. The Holy See calls attention to its custom of approving no vernacular translation of the Bible, except the Vulgate, for the Latin rite. Hence it merely says that "the recognition of the Douai English version seems to be opportune" for the laity. The issuing of a new and corrected edition of the Douai will be both "useful and in keeping with the will of the Council of Baltimore in 1858." The acceptance of this new Douai is left to the individual bishops, and to a future plenary council. That is to say, the whole matter of the opportuneness of a uniform English translation of the Bible for the laity in America is not one that the Holy See directly decides; it is left to the hierarchy of the United States.

2. *Witness of the Third Penary Council.* The prudence and foresight of the Holy See were effective. As time went on, the bishops of the United States gave less and less heed to the importance of a uniform edition of an authoritative English translation of the Bible. They became gradually satisfied with the general legislation of the Church, whereby the Vulgate was decreed to be the authoritative version of the Latin rite, as an ample provision to meet the exigencies of the Church in America. Archbishop Spalding selected no body of exegetes to make a comparative study of existing Catholic translations of the Vulgate into English; and the hope of a corrected and uniform Douai version failed of accomplishment.

During one of the preliminary, private sessions of the Third Plenary Council of Baltimore, a bishop again brought up the matter of an authoritative English translation of the Bible. He was answered that the issue had been discussed at great length in the previous Plenary Council; and that nothing had come of the discussion. A motion was made to close the question; but was defeated by a vote of 38 to 28. The version of Archbishop Francis Patrick Kenrick was praised by some; and a new edition, in more handy format, was urged.

Archbishop Peter Richard Kenrick, of St. Louis, said that his brother's version was a revision of the Douai; and offered freely to yield all copyright, if a new edition were projected by the Council. And here the matter ended.⁷

The decrees of the Third Plenary Council seem of set purpose to omit all mention of the Douai version. The study of Sacred Scripture is referred to in legislation about seminaries, the examination of the junior clergy, concursus, theological conferences, parochial schools, and preaching; but not a word is said in regard to an authoritative English version. The Vulgate is taken for granted as the authoritative Biblical text.

The joint pastoral letter, which the assembled prelates sent to their clergy and laity, has the following words:

We hope that no family can be found amongst us without a correct version of the Holy Scriptures. Among other versions, we recommend the Douay, which is venerable as used by our forefathers for three centuries, which comes down to us sanctioned by innumerable authorizations, and which was suitably annotated by the learned Bishop Challoner, by Canon Haydock, and especially by the late Archbishop Kenrick.⁸

Here the name Douai is as usual a blanket-name to cover the original Douai, and the revisions of Challoner, Kenrick, etc. To give a fair instance of how the various editions of the Douai differ, we open the original, first edition, of that translation at random; we fall upon the beautiful Messianic Psalm 21; and compare therewith the revisions of both Challoner and Kenrick:

Douai: 2. God my God haue respect to me: why hast thou forsaken me? far from my saluation are the wordes of my sinnes.

3. My God I shal crie by day, and thou wilt not heare: and by night, and not for follie unto me.

4. But thou dwellest in the holie place, the prayse of Israel.

5. In thee our fathers haue hoped: they hoped, and thou didst deliuer them.

6. They cried to thee, and were saued: they hoped in thee, and were not confounded.

7. But I am a worme and no man: a reproach of men and outcast of the people.

⁷ *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*, A. D. 1884 (Baltimore: Murphy, 1886), pp. lxvi f.

⁸ *Op. cit.*, pp. xc f.

8. All that see me haue scorned me: they haue spoken with the lippes, and wagged the head.⁹

Challoner: 2. O God my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

3. O my God, I shall cry by day, and thou wilt not hear me: and by night, and it shall not be reputed as folly in me.

4. But thou dwellest in the holy place, the praise of Israel.

5. In thee have our fathers hoped: they have hoped, and thou hast delivered them.

6. They cried to thee, and they were saved: they trusted in thee, and were not confounded.

7. But I am a worm, and no man: the reproach of men, and the outcast of the people.

8. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.¹⁰

Kenrick: 2. O God my God look upon me: why hast Thou forsaken me? Far from my salvation are the words of my sins.

3. O my God, I cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me.

4. But Thou dwellest in the holy place, the praise of Israel.

5. In Thee have our fathers hoped; they hoped, and Thou didst deliver them.

6. They cried to Thee, and they were saved: they trusted in Thee, and they were not confounded.

7. But I am a worm, and no man: the reproach of men, and the outcast of the people.

8. All they that see me laugh me to scorn: they shoot out the lip and wag the head.¹¹

One might go through these three editions of the Douai, and select passages that are very much more at variance than the above. But any random selection will show that there is a variance between the Douai, Challoner, and Kenrick; and that the Third Plenary Council of Baltimore, in its pastoral—and more especially in its decrees—was not so concerned as was the Second Plenary Council to have a uniform and authoritative English translation of the Latin Vulgate for the United States.

Before leaving this question of the authority of the Douai version among the laity of the United States, we call attention to two facts.

⁹ Doway: Kellam, 1610.

¹⁰ Baltimore: John Murphy, 1899.

¹¹ Baltimore: Murphy. No date given either of publication or of *imprimatur*.

First, the Third Plenary Council, in its pastoral, recommended, for the use of the laity, especially the revision of Kenrick.¹² Yet since the appearance of that pastoral, Dec. 1884—in fact since the issue of Kenrick's second edition—¹³ this excellent translation of the Vulgate has not been on the market. We except only the late reprint of the Psalms.¹⁴ This fact is indicative of the freedom that our hierarchy leaves to the laity in the matter of authorized Catholic translations of the Bible.

Secondly, Fr. Nicholas Nilles, S.J., of Innsbruck, in his *Commentary on the Third Plenary Council of Baltimore*, notes that its pastoral manifestly has nothing to do with the use that the laity may make of the original text of the Bible or of any of the ancient versions; but speaks of English translations, from which harm may come to the faithful, unless the laws of the Index be observed.¹⁵ The mind of the Council was merely to insist upon existing general legislation of the Church in this matter of vernacular translations of the Bible.

From this study of the history of the attitude of the hierarchy of the United States toward the Douai version, it is clear that, in this matter of an authoritative English translation of the Bible, the particular legislation of our two plenary councils has not superadded to the general laws of Trent and of the Roman congregations.

The Vulgate remains the only authoritative version for us of the Latin rite. We may follow the custom of continental Europe, if we wish to do so. There the preacher first cites the Vulgate and then translates into the vernacular. What matters it that the people do not understand Latin? The good effect is that the priest is forced to know his Latin Vulgate, in order to be able freely to quote it. This quotation of the Vulgate by preachers also makes for continuity of the only authoritative Biblical version of the Latin rite.

WALTER DRUM, S.J.

Woodstock College, Maryland.

¹² 1849-1860.

¹³ Baltimore, 1862.

¹⁴ Baltimore: Murphy. No date.

¹⁵ *Commentaria in Concilium Plenarium Baltimoreense Tertium.* Pars I (Innsbruck: Rauch, 1888), pp. 155 ff.

Criticisms and Notes.

A COMMENTARY ON THE NEW CANON LAW. By the Rev. Charles Augustine, O.S.B., D.D., Professor of Canon Law. Volume II. Clergy and Hierarchy. B. Herder Book Co., St. Louis, Mo., and London. Pp. 592.

Interpretations of the Code of Canon Law are welcomed by bishops and priests at this time, and whilst the ECCLESIASTICAL REVIEW from the outset took pains to gather together in a volume the sum and substance of what really matters in this field, and gave to its readers the expositions of capable canonists in so far as these were in position to decide critical points not reserved to the special Commission appointed for the official interpretation of the Code, the subject still awaits further light in its application to local or national practice.

Father Augustine has undertaken to comment on the Code in the manner of a professor of Canon Law who not only wishes to make his students understand its meaning, but who is anxious to influence their action in its observance. He therefore takes the matter part by part, and after giving the Latin text explains it in English, by reference to recognized authorities on ecclesiastical law, and to the official or semi-official declarations of later date. The author displays a wide reading in all the pertinent fields that border upon his topic as well as in the immediate province with which he deals. If somewhat discursive in style, he shirks no labor to confirm his conclusions by reference to erudite sources. And for the pupil in the class the style is probably the one to be preferred to the strictly didactic method of the ordinary textbook of Canon Law. Much of the volume is of course simply translation of the text of the canons; and herein the author serves no doubt a large class of readers.

The present book is the second of the series, which will presumably comprise seven volumes. It deals specifically with clerics, not including religious, who are treated separately in the Code, and will, together with the part "De Laicis", in all probability cover another volume. We have, then, in these pages a full treatment of what concerns the clerical state from the time of incardination to the exercise of jurisdictional power in the Supreme Pontiff. The duties, rights, and privileges of the pastoral office, the functions of the various Congregations, the proceedings of Plenary and Provincial Councils, the charges of curial and diocesan officers are discussed in harmony with traditional law and authoritative interpretation. Whilst in many matters there may be a considerable difference of opinion regarding the application of positive law to traditional practice, we should

hardly endorse such an expression as the following: "Diocesan Synods, having gone into desuetude, and for other reasons, examiners are now also selected outside the synod". Diocesan synods may, owing to present conditions, which are largely of the missionary kind, be held at longer intervals than in populous districts; but we trust they are not to be considered in desuetude.

The typography and general make-up of the volume are excellent.

ETUDES BIBLIQUES. Le Sens Du Christianisme d'apres l'exegese Allemande. Par le P. M. J. Lagrange. Paris, J. Gabalda. Pp. 355.

German exegesis has shared the fate of German philosophy; it has come to be utterly discredited in the circles of its former enthusiastic admirers and imitators. We do not regret this, for we have always strongly opposed the ritualistic tendencies in Germany as well as anywhere else. Also, it must be remembered, the Catholics of Germany have vigorously fought against infidelity within their own borders and have thus to an extent counteracted the poison diffused by their fellow-countrymen. To hope, however, that with the overthrow of German philosophy and exegesis, rationalism is definitely dethroned, is hoping too much.

Father Lagrange, of whose superior scholarship nothing need be said to the initiated, gives us an excellent survey of German rationalistic exegesis and its destructive influence. It is a sad picture of great strides in the wrong direction, of herculean efforts utterly wasted. From the times of Luther to our own, this weary work was carried on with a persistence and a devotion, indeed, worthy of a better cause. There is one consolation, that such gigantic work of negation bears within itself the seeds of its own undoing. Incidentally, and this Father Lagrange generously admits, much material has been unearthed and brought to light, which can and will be utilized in the cause of truth. Thus, these misguided, diligent laborers (for they hardly deserve a better name) have not slaved in vain; but others shall reap where they have sown. This is the nemesis of all purely negative work.

The gist of German rationalistic exegesis lies in its endeavor to disprove the Divinity of Christ. The formidable instrument in this impious warfare has been the so-called higher criticism with its subjective criteria. Much aid has been afforded by the current theories of evolution, which the German rationalists put to good use in their determined effort to deprive Christianity of its divine character. Their display of learning has dazzled many, and, unfortunately, our own American Biblical scholars have become strongly infected by the rationalistic virus. If the general disrepute into which German

rationalism has fallen will help the scholars of the whole world to emancipate themselves from rationalism, this will, indeed, not be one of the least blessings of the war. Sane books like the one before us will contribute much toward this consummation. The aim of the author is primarily expository; but rationalism need only be shown as it really is and as it works itself out in its absurd consequences to appear in its utter untenability. The volume is a valuable contribution to modern exegetical literature and deserves thoughtful reading. Every page bears the earmarks of true scholarship, and the tone is throughout irenical and conciliatory. C. B.

THE BEDROCK OF BELIEF, THE FOUNDATIONS OF RELIGION.

By William R. Robison, S.J., Professor of Theology, St. Louis University. B. Herder Book Co., St. Louis and London. Pp. 212.

We have here the completion of a trilogy of doctrinal works which in respect to logical sequence, strength of argument, lucidity of statement, and attractiveness of form, possesses a high degree of distinction and merit. In the order of deduction the present work stands first in the trilogy. In the order of induction it stands rightly here in the last place. The Church is a visible and ubiquitous fact. Its constitution and its history prove it to be (a) "Christ's Master-piece". This was established in the first volume of the series. Christ's life, character and message reveal Him to be (b) "God's Only Son". This was established in the second volume. In the third, the volume before us, we are invited to inspect (c) "The Bedrock of Belief", the very bases of all religion. Religion is considered first as (1) "a fundamental fact", a necessary and universal phenomenon in the life and the history of man. Religion is the moral inter-relation between God and man. Hence God (2) as the "Alpha and Omega", as well as (3) the "Lord of the Universe" exists and is knowable as a personal being. Man, the other term of the religious relation, having been created (4) "just a little less than the angels", is in virtue of his spiritual and intellectual nature capable of knowing, and in virtue of his freedom capable of voluntarily carrying out, that relation. Moreover, there is (5) a "bond between heaven and earth", the moral law, which obliges man to recognize and to fulfil the duties involved in that same relation. Lastly (6), "the sanction of that law is unto life everlasting", the obligation imposed by the religious elements of the natural law is of eternal consequence. The figures here bracketed designate the titles of the present lectures, and these in turn lay bare the rational foundations of religion, and the bedrock upon which rests faith, "the substance of things hoped for, and the argument for the things that appear not".

The foregoing lines will of course be familiar, especially to those who are versed in apologetics. Nevertheless they are filled out and illustrated by Father Robison so attractively that the exposition of the subject cannot fail to interest while it instructs. Like wisdom itself: *Non habet amaritudinem conversatio illius nec taedium convictus illius, sed lætitiā et gaudium.* The trilogy which the volume thus happily completes is indeed a welcome addition to our popular apologetical literature.

THE NEMESIS OF MEDIOCRITY. By Ralph Adams Cram, Litt.D., LL.D. Boston, Marshall Jones Company. 1918. Pp. 52.

While statesmen and generals are feverishly working at the problem of making "the world safe for democracy", the reaction of their efforts comes in the form of the problem how to make "democracy safe for the world". And who shall say which of the two problems is the graver, the more perplexing, and the practical solution of which is the more far-reaching and penetrating in its consequences? For, after all, democracy will make its way, whether it find itself in a perfectly safe world or not; but the world will feel itself badly off if it have to protect itself against an uncontrolled democracy. Now, democracy will be uncontrolled and uncontrollable if it be devoid of leaders. This ought to be a truism, an axiom. And if it were not, the experience of history demonstrates it unequivocally. Give the *demos* power and let them have no sane and competent leaders and you let loose the cyclone. The Servile wars of ancient Rome, the peasant uprisings in the Germany of Reformation times, and the Reign of Terror of the French Revolution bear unmistakable testimony to this. Nor need we go to the past for an object lesson. The spread of anarchism in Europe to-day and the mutterings of the storm that threatens to leap the oceans and swoop upon English America of the North, as it has already begun to do upon Spanish America of the South, are witnesses that need no summoning from afar. Democracy without sane leadership must spell destruction for itself and for the civilization wherein it reigns.

It is the aim of this brief essay on the Nemesis of Mediocrity to prove that the world to-day is devoid of really great leaders. This is one of those "revelations" which have been lit up by the lurid flames of the war. Men are crying aloud, as never before, for guides, interpreters, leaders. And yet there is none to answer, in any category of life, issuing out of any nation (p. 2). This is a serious charge to make and will undoubtedly be questioned by many, whether because they like it not, or because, having other standards to measure leadership, they believe that they can disprove it by facts against

which there is ratiocination. On the other hand, Dr. Cram carries his lantern and his measuring-rod into the fields of war, the cabinet, religion, philosophy, and education, and finds that not only has the type of leader discernible in even a generation ago—the man who, having first seen beyond the obvious, drew others after him by force of vision and will and personal quality—disappeared, but we now behold the group and the super-group, which we call the mob, create their leaders in their own image and out of their own material.

It is obvious to reply that we are too near the present. "I have made a list," says our author, "of men who were living in 1880, all of whom were great captains, and who would be accepted by all as leaders of men; there are sixty of them, and I can add another hundred of only a little less eminence, but whose claims some might contest. All of these hundred and sixty 'immortals' had died before 1905, and I challenge anyone to fill a tenth of the places they left vacant with the names, unknown in 1880, of men whose claim can be unquestioned."

It may of course be urged that the leadership has not been lost but only changed in direction; that the leaders are now to be found in the ranks of applied science, of industrial exploitation and organization, of high finance and economic efficiency. We have our Edison and Marconi and Krupp; Sage, Rockefeller, Morgan, Carnegie, and the great Hebrew financiers of Europe; our Ford, Harmsworth, Hearst; the packers of Chicago, the mill magnates of New England, the coal and iron barons of Pennsylvania. This contention may be admitted—"the leadership exists, and it *has* changed direction; the point is, however, that this leadership, while it may conceivably supplement that of an earlier day in other fields, may, under no circumstance whatever, be assumed to serve as a substitute."

The lack of intellectual and moral leadership is easily traceable to the current system of popular education, which our author does not hesitate to style the worst ever devised as a character-builder. "Secularized, eclectic, vocational and intensive educational systems do not educate in any true sense of the word, while they do not develop character but even work in the opposite direction. The concrete results of popular education, as this has been conducted during the last generation, have been less and less satisfactory both from the point of view of culture and that of character, and the product of schools and colleges tends steadily toward a lower and lower level of attainment. Why anything else should be expected is hard to see. The new education, with religion and morals ignored except under the aspect of archeology; with Latin and Greek superseded and all other cultural studies as well; with logic, philosophy and dialectic abandoned for psychology, biology and business administration . . .

this new education was conceived and put in practice for the chief purpose of fitting men for the sort of life that was universal during the elapsed years of the present century, and this life had no place for preëminence, no use for leadership, except in the categories of business, applied science, and finance. It did its work to admiration, and the result is before us in the shape of a society that has been wholly democratized, not by filling in the valleys and lifting the malarial swamps of the submerged masses, but by a levelling of all down to their own plane."

It is neither a flattering picture of the present nor a hopeful outlook into the future that Dr. Cram holds up to us; since, "whatever the issues of the war, there is for the world neither release from intolerable menace nor yet a proximate salvation. The war that is redeeming myriads of souls leaves the organic system of society, both material and spiritual, untouched. Were peace to come to-morrow, after a brief period of readjustment life would go on much as before, with industrialism supreme and capitalism versus proletarianism the conditioning clauses of its unstable equilibrium; with religion in a condition of heresy against heresy and all against a thin simulacrum of Catholicity; with philosophy still clinging to the shreds and tatters of evolution or remodeling itself on the plausible lines of an intellectualized materialism; and with education prowling through the ruins of scientific determinism, and struggling ever to build out of its shreds and shards some new machine that will make even more certain the direct application of scholastic results to the one problem of wealth production—with education failing as before to produce leaders to fill a demand that no longer exists."

Nor is the future outlook more inspiring, for, as he sees it, the late "war is only the first of a series, for one war alone cannot undo the cumulative errors of five centuries. Either after a year or two for the taking of breath, or merging into it without appreciable break, will come the second world-wide convulsion, the war for the revolutionizing of society, which will run its long and terrible course in the determined effort to substitute for our present industrial system of life (in itself perhaps the worst man has devised) something more consonant with the principles of justice. And the third, which may also follow immediately after the second, or merge into it, or even precede it, will be the war between the false democracy, now everywhere in evidence, and whatever is left of the true democracy of man's ideal. From these three visitations there is no escape. The thing we have so earnestly and arduously built up out of Renaissance, Reformation, and Revolution, with industrialism and scientific determinism as the structural material, is not a civilization at all, and it must be destroyed in order that the ground may be cleared for some-

thing better. The war has not touched the industrial problem at all, nor the religious nor the social nor the political. Capitalist, on the one hand, proletarian on the other, when they stop to think of themselves in either capacity, are just of the same old kidney as before, and the problem of final solution only hangs in abeyance.

"Great leaders could not have averted the war, and when Lloyd George declares that if Germany had been a democracy the war could not have occurred, he is simply indulging in the standard type of political jargon. The issue was too great to be set aside by a change from imperialistic efficiency to democratic incapacity."

The above excerpts taken from this thoughtful and timely essay may, it is to be hoped, draw the reader to the book itself. That he will be abundantly repaid, we have no hesitation in promising. For, whether he agree or not with all that is therein set down, he will certainly be compelled to think seriously and fruitfully, and to recognize the author's breadth and penetration of vision no less than his sincerity and fearlessness. The book, though small in bulk, is weighty with thought and pregnant with valuable suggestions.

MEDITATIONS FOR THE USE OF SEMINARIANS AND PRIESTS

By the Very Rev. L. Branchereau, S.S. Translated and adapted.
Vol. VI. The Blessed Virgin and the Saints. New York, Cincinnati, Chicago: Benziger Brothers. 1918. Pp. 268.

The six little volumes of Father Branchereau's Meditations for the clergy merit our warm recommendation. They are not only thoroughly practical in method, so as to serve the preacher and instructor of Christian doctrine, as well as the seminarist in his personal training for the sacred priesthood, but they also cover the whole field of catechetical and ecclesiastical knowledge. The fundamental Truths, the Virtues, the Priestly State of Life, the Liturgy and the chief devotional topics are made the subject of meditation. A summary precedes each theme, which is followed by Considerations and practical formularies of Resolutions for each day. Not the least desirable feature of these books of Meditations is their handy form, which adapts them for being carried about one's person for habitual use.

THE ONLY POSSIBLE PEACE. By Frederic O. Howe, Ph.D., author of "The High Cost of Living"; "Why War"; "The Modern City and its Problems"; "Socialized Germany"; "European Cities at Work"; "Privilege and Democracy in America"; "The City, the Hope of Democracy"; etc. New York, Charles Scribner's Sons. 1919. Pp. 281.

Reading this book reminds one of surveying a landscape from a

mountain top. The ground at your feet, with the soft grass enframing the flat rocks, gently shelves into the shrubbery; this in turn merges into the sea of waving trees. Streamlets glint here and there in the glâdes. Hamlets nestle in the valleys, and the intersecting highways wind through the greeneries and stretch themselves lazily over the hills. It is all such a lovely picture, the big things standing forth in their distinctive features and yet merging and shading into one another like the figures and hues of a painted landscape. You fix your objective—yonder peaceful village or that bit of smooth thoroughfare along which you will saunter homeward to your starting point at the foot of the hills; the shrubs, soft and yielding to the eye, close up into thickets. Before they merge into the forest they cunningly conceal a rocky precipice, which when by a scramble through the jungle you have left behind, you find yourself in the underbrush that hides the jagged rocks and is interlaced with no end of fallen trunks and branches. The gently gliding brook broadens out into the swamps which you mistook for restful glades. The happy village proves to be a scraggy group of shabby dwellings, and the homeward road a lengthened slough of viscid mud.

So it is with looking at the prospective peace. It lies there ever so inviting on the fringe of the picture. As the crow flies, the way thither is smooth and easy. *Facilis descensus*. And yet what jagged rocks, entangling thickets, unfordable morasses, impassable highways lie between it and the onlooker! Mr. Howe points out for us the road to peace, the conditions upon which alone peace is possible. These conditions are reducible to two: one negative, the abolition of imperialism; the other positive, freedom of commercial intercourse. The struggle for exclusive territories, the conflicts of high finance, the competitions of the industrial classes, the struggle for the control of the seas and land routes of travel, the economic exploitation of the weaker countries—these are among the chief factors of imperialism. They must be abolished or reduced to the minimum of malignity.

In the second place, international peace is conditioned by a *pax œconomica*. Free trade must be universal; customs barriers, protective tariffs must be removed, so that all the nations may trade with one another on natural terms.

So far all is plain. The perspective map of the landscape is clearly outlined. It is only when men come to reduce these sage counsels to practice that the difficulties—the rocks, jungles, swamps, mire—spring up and stretch out before them. Nevertheless, the author of the present book has done a good thing by showing the inevitable conditions of peace. And he has accomplished this in a very instructive, luminous, and attractive manner. He has gone with considerable detail into the causes of the world's upheaval, and presented his

views on amelioration with remarkable skill and conclusiveness; so that his book is one that deserves attentive consideration.

It probably did not fall within the author's scope to show that all these conditions of peace will turn out neither effectual nor enduring, because they lack the propelling power of an ethical and therefore a religious motive. The nations have been trying to get along without God, and the worst of it is that they neither recognize that this practical atheism is the basal cause of the world-wide catastrophe, nor that return to the Creator as to the one to whom man owes reverence and obedience must be the indispensable condition of an enduring peace. Every other method—political, educational, industrial—they are suggesting and trying; but the one fundamental and essential means they ignore or repudiate. It is a strange, almost naively childish, way that men have of legislating for their wellbeing without a thought of the God who made them, owns them, rules them. The only possible peace must be based on man's recognition of the Creator's claims and plans. When the world comes to recognize this, the dawn of permanent peace will be on the horizon. Not before.

LIFE AFTER DEATH. Problems of the Future Life and its Nature.

By James H. Hyslop, Ph.D., LL.D., Secretary of the American Society for Psychical Research and formerly Professor of Logic and Ethics in Columbia University. New York, E. P. Dutton & Company. 1918. Pp. 438.

Were the evidences for *Life after Death* no stronger than those compiled by Mr. Hyslop in the above volume, the only consistent thing for logical folk to do would be to turn agnostics at once. For practically all the motives he assigns for belief in such a life are those derived through mediums transmitting in trance the messages which are supposed to come from "the other side". He recounts, it is true, some of the views on immortality current among certain ancient and primitive peoples; but these more or less mythical beliefs have small probative value. Now that some of our modern mediums are under the control of discarnate intelligences, such as the "invisible operators" with whom Professor Crawford has had frequent and effective dealings, there can be no reasonable doubt. And one may well accept Mr. Hyslop's opinion that people who at the present day refuse to admit the reality of communications from these spiritual entities place themselves outside the pale of discussion. They are not to be reasoned with but left to their own obtuseness and narrowness of vision. On the other hand, that these invisible intelligences are *human* spirits or human souls living on "the other side" who are seeking to hold converse with their brethren still sur-

viving on the mortal plane—for this there is not the slightest evidence worthy to be estimated as such by an intelligent man. The very fact that these spiritual entities refuse to give themselves a name whereby they might be identified ought to be a sufficient motive for suspecting their veracity. "Imperator", "Rector", "Jennie P.", "Whirlwind", and other such fictitious cognomens are the appellatives under which these misleading and mendacious intelligences seek to elude detection.

However, by their fruits you shall know them. For the evil, the injury, these spirits have done and are continually doing to the souls and the bodies of men, and more especially of women—for the nervous system of women seems to lend itself more readily to mediumship—is incalculable. It may seem to some, amongst them Mr. Hyslop himself, extremely naïve, and decidedly personal, to venture the opinion that the malign influence of the "invisible entities" is noticeable in the present volume. The categories of the séance room have so prepossessed the author's mind that he can see the miraculous events narrated in the New Testament and the teachings of Christ and His Apostles only under the colors and shapes of "psychic" experiences. Mr. Hyslop's exegesis of the New Testament would be ridiculous were it not so irreverent and even blasphemous. His interpretation of the Transfiguration, the Resurrection, and the subsequent reappearances of the Risen Christ, the exercise of the Gifts of the Holy Ghost in the early Church, the miracles of our Lord recounted in the Gospels, not only throws doubt upon the historicity of the events and eliminates from them every vestige of the supernatural, but it places them in the same class with the spiritistic phenomena familiar to the psychic researcher. To expose the sophisms of "false analogy" contained in the chapter on "Christianity and Psychic Research" would require a still longer chapter.

Moreover, Mr. Hyslop's ascription to St. Paul of the doctrine of "a spiritual body" in the sense of a real encasement of the soul, other than the corporeal organism, is certainly almost childish in its bald literalness. By "spiritual body" St. Paul simply means that the bodies of the just will, after the Resurrection, undergo certain changes similar to those that characterized the body of the risen Saviour (the latter was not an "apparition", in the sense taken by our author). The body is sown (buried) a corruptible body. That same body (not a "spiritual", an "astral body") rises an incorruptible body. It is sown an animal body; it rises a spiritual body; somewhat as charcoal by crystallization becomes a diamond. And so on. There is no mention anywhere of a "spiritual body" in the sense in which the spiritists and the theosophists accept the term.

Taking Mr. Hyslop's book as a whole, it is a weak and an unimportant, or rather a harmful, performance. It will convince nobody who is not already convinced as to the existence of the future life. On the contrary, it is more apt to destroy such belief, as it undermines indeed all faith in a supernatural order. *Non tali auxilio.*

Speaking of Christ's Resurrection, our author declares that "it has usually been considered a perfectly unique event, an exception to the laws of nature, and so a phenomenon in which Providence contravened those laws. But what I wish to show here is that a doctrine of the resurrection was maintained long before such an event was told of Christ, so that, assuming that there is a truth in the story about Christ, it(?) was not exceptional or 'miraculous'" (p. 68). We have placed an interrogation mark after *it* because the antecedent of the little pronoun is by no means certain. We may, however, presume from the general context that it is the Resurrection that was not "exceptional or miraculous". But why not? Simply because "a doctrine of the resurrection was maintained long before such an event was told of Christ"? The logic is mystifying. Why should the fact that "a doctrine of the resurrection was long maintained" before Christ's Resurrection annul the exceptional or miraculous nature of the Saviour's rising from the tomb. Job seems to have believed in the future resurrection of his own flesh. Would his faith make Christ's Resurrection non-miraculous? Why should not *both* be miraculous? Or why should not Christ's be *uniquely* miraculous, seeing that He raised *Himself* from the dead, fulfilling thereby His own prophecy that He so would do? But maybe this is the logic of the spirits. It certainly cannot be the mode of inference which Mr. Hyslop taught when erstwhile Professor of Logic (and Ethics) at Columbia University. We fear that the author is so intent on finding the "mistakes" of Christianity, that he has no consciousness of the possibility of his own, either in the domain of fact or of interpretation. First cast out the beam from thine own eye, *et reliqua.*

Literary Chat.

The article that occupies the place of honor in the current number of *The Dublin Review* is of direct interest to American readers. It is entitled "Forgotten Passages in the Life of Cardinal Wiseman", and is made up of some letters sent to America by the learned English churchman, whilst acting "as agent in Rome for the American Primates". Seven of the letters were addressed to the Most Rev.

James Whitfield, who was Archbishop of Baltimore from 1828 to 1834, and one to the Right Rev. Francis Patrick Kenrick, in 1840, before he was transferred from Philadelphia to be Archbishop of Baltimore as successor to the Most Rev. Samuel Eccleston (an American convert), who died in 1851.

Covering the years 1829 to 1840, the correspondence not only shows how

an American Archbishop received his Roman news in early times, but also contains a graphic story of the conclave of 1831 and the election of Pope Gregory XVI, after Spain's veto of Cardinal Giustiniani. It is of interest to recall that the head and front of the latter Cardinal's offending was his desire to send Bishops to Colombia, after her revolt from Spain. Another notable feature in this batch of letters is the account of the misunderstanding that arose when the ardent and intellectual John England, first Bishop of Charleston (1820-1842), preached the funeral sermon in Rome for Charles Carroll, of Carrollton, the only American signer of the American Declaration of Independence.

In the same number are two other particularly attractive papers, from American pens or on American themes: "The German and Irish Element in the American Melting Pot", by Shane Leslie; and "Emily Honoria Patmore", a penetrating and engaging study by Mother St. Ignatius (an American nun). And Canon William Barry, in his wonted brilliant way, discusses "The Land of Erin".

That well-trying friend of all friends of American Catholic letters, the *Ave Maria*, has paid an unusual compliment to *Pastor Haloft*, by giving the book a second welcoming mention. Not resting content with its first recommendation of the story, when it was published just before Christmas, our Notre Dame contemporary confirms its previous praise in the following graceful tribute: "It is always gratifying to hear of the success of an exceptionally good book, one that supplies a need and is sure to benefit its readers. Such a book is *Pastor Haloft*, a new impression of which is now on the market and selling rapidly. Besides being a delightful combination of biography and autobiography, this volume is also a serious contribution to pastoral theology—indeed, to our mind, one of the most important ever made in this country. It is one of those books, few and far between, that will repay repeated readings."

What part has the American priest in the spread of Catholic literature, whether periodical or books? It goes

without saying that, in view of the incalculable power of the printing press on the one hand, and of the priest's position of cultural as well as spiritual leadership on the other, the spread of our Catholic weeklies and books is of vital concern to every alert pastor. But the real question is, how far, generally speaking, does this pastoral duty to foster good reading bring practical results in the wider extension of Catholic publications.

The foregoing reflection is suggested by *Pastor Haloft*. How far does the present circulation of this volume supply an answer to the important query just proposed? The publishers of *Pastor Haloft* say that its sale has been "quite unusually satisfactory"—to quote their conservative expression. To whom is this unusual circulation of *Pastor Haloft* to be credited? To the clergy. Before the regular channels of publicity, through circulars, reviews, advertisements, were open to the book, the clergy were told about it. They bought up all the copies of the first impression in a month. Since then they have been spreading it far and wide. At this writing the volume is passing into the hands of the Sisters, the well-deserving auxiliary branch of our Catholic leadership in education and morals. Next we shall see the volume go to the laity and into our parish libraries, if the history of *My New Curate* repeats itself; and then *Pastor Haloft* will be introduced to the wider circle of readers outside the fold. However that may be, it seems safe to say that, without the clergy, not only as contributors literary and financial, but also as apostolic publicity agents of the printed word, Catholic letters would be a fallow field. Should there be greater cultivation of this fruitful soil? It would be rash to answer in the negative. May the shepherd watch with equanimity his lambs and sheep browsing in other literary pastures? It would be worse than rash to reply to this in the affirmative.

A wise priest, himself an omnivorous reader, occasionally says: "We," meaning Catholics generally, "don't read. No use talking," he says good-naturedly (always he is kind and has

the genuine "glad" air), "no use talking. Our people read only the newspapers. They don't even read the book reviews—or these items of 'Chat'." A little exaggerated, no doubt. But not so very far from the truth, perhaps. Of course, this good and learned priest includes his brethren in the sweeping indictment. He says he hears less and less, alas! of Catholic Reading Circles and parish libraries. Confront him with the case of *Pastor Halloft*, and other like instances, and he is not convinced. Still smiling and good-natured, he replies: "Exceptions to the general rule. No use talking; we don't read." His smile is not the smile of satisfaction, however. If he could have his better way—and he has worked hard for it and is still at work—Catholics would read much more, read many and better books, and reflect, and react to the wise and wholesome lessons and suggestions caught up out of the patient pages of the neglected authors.

Priests interested in the study of Church music will be pleased to know that the *Antiphonar* prepared for publication by the Benedictines of Stanbrook Abbey, for appearance in the *Paléographie Musicale* of Solesmes, just when the war broke out, is likely to be published in the near future. The plates for the reproduction were fortunately saved in Paris.

The same Abbey, which conducts an excellent press, has in preparation a biography in English of one of the most attractive ecclesiastical figures among the Saxon Saints of the eleventh century, Bishop Wulstan, the *Wolstanus Wigorniae* of whom Mabillon in his "Acta SS. Ord. S. Benedicti" discourses in a charming way. There were three saints of the name, almost contemporary and of the same place. The one here described is the saint mentioned in the Roman Martyrology under date of 19 January.

A few odd moments may be well spent in perusing Mrs. Mary Brabson Littleton's small pamphlet, entitled *Whence Cometh Victory?* (John Murphy Company, Baltimore). It is a plea for prayer, and though supplication is no longer needed for the spe-

cific purpose for which the author wishes to interest us, nevertheless a general encouragement to pray is always opportune. Her philosophy of history, however, is rather superficial; right does not triumph as quickly in this world as she seems to imagine. The mills of the gods are proverbially slow. Hence, victory does not necessarily indicate the justice of a cause. This must be measured by other standards.

Amongst the religious leaders of the last generation, Dr. Cram in his *Nemesis of Mediocrity* (see review, pp. 341-44) rightly mentions Leo XIII, John Henry Newman, and "even Manning". He omits Pius X, probably because in the first place the successor of Leo was overshadowed by the greatness of his immediate predecessor; and in the second place because the Tenth Pius did not in his estimation possess the qualities of leadership. And indeed, if to be a leader an imposing personality is essential, the omission of Pius from the list is justifiable. On the other hand, there are men who lead in virtue of a moral ascendancy and the gentler qualities of the heart. They master the souls of their followers rather than their imagination and their martial passion. Of such was the aptly called Pius.

We are led to this obvious reflection by the presence before us of the recent *Life of Pius X*, by F. A. Forbes (Kennedy & Sons, New York).

The author of this charming little volume is well and favorably known in connexion with the *Standard Bearers of the Faith*, a series of Lives of the Saints, that, it may be hoped, is winning its way to the popularity it deserves. The writer possesses the gift of insight into the essentials of character, and a just sense of the influences that shape and develop a great personality. Accordingly, we follow in this biography the several stages in the formation of Pius, from his lowly cottage home, through his school days, his seminary training, his priestly life as curate, pastor, professor, bishop, on to his Supreme Pontificate, and to his death-bed in the Vatican—noting in each of these successive stages the

unfolding of those powers and virtues which manifested their efficacy in that leadership whose ideal it was "to restore all things in Christ". It is an edifying life—one that instructs and inspires as well as pleases. (New York, Kenedy & Sons.)

The author of this biography has also written a number of new Catholic plays founded on legends of the Saints. The latest of the series is entitled *The Fountain of Matarieh*. It is a "miracle play", dramatizing the sojourn of the Holy Family in Egypt—the fountain being located near the ancient city of On. An interesting variety of characters fills out the four scenes. The dialogue, being in rhymed verse, can be more easily memorized by the children. The play will prove a welcome accession to our not too copious repertory of this class of edifying and instructive dramas.

There was popular at one time a very expressive cartoon picturing a sign painter working at an advertisement device on the smokestack of a skyscraper. The poor man is aghast, his eyes bulge out, and the individual hairs of his head stand erect—like quills on the fretful porcupine—seeing that he has forgotten whether it is *sope* or *soap*! Most of us find ourselves in a like dilemma—though fortunately at a lower plane—when we forget how to spell a word and, busy with our driving pen, are averse to looking it up in our *Century*, *Standard*, or *Webster*, even should these lexical immensities chance to be somewhere on our shelves. *Webster's New Handy Dictionary* must have been compiled by a sympathetic soul that passed through agonies akin to those of the lofty sign-painter.

In about 280 pages the compiler has packed 25,000 names, together with their received pronunciations and definitions. Besides all this, he has added rules for spelling, capitalization; a gazeteer of the world; a summary of the war; and all kinds of linguistic novelties, such as jazz band, Boche, Bolsheviki, camouflage, and so on. It is just the thing you want to have on your writing desk. Based on *Webster's New International*, it is "up-to-date" and reliable. Last, but not

least, it is cheap. (American Book Company, New York.)

The Saving of Pug Halley is a rollicking, jolly good play for boys, by Father Carroll. The writer knows his boys, what they do, should do and don't do, and how they talk and behave. He knows how to draw a moral without preaching it. Pug was saved all right, and *Pug Halley* played will save those who play it as well as those who see and listen to it. (Published by the Rev. P. J. Carroll, South Bend, Indiana.)

Children's Plays, by Misses Eleanor and Ada Skinner (happily illustrated in color by Willy Pogany) is a collection of dramas that may be used to advantage equally for school reading or for acting. The volume of 270 pages contains 13 plays, all of which (except one for boys alone) are arranged for boys and girls. The themes are drawn from the fairy world or from the scenes and experiences familiar to childhood. They are cheerful, clean, and wholesome, and will take with the little ones. By utilizing the suggestions for the players comprised in the closing chapter, the skilful teacher can easily stage these plays and make them an efficient educational instrument. (New York, D. Appleton & Co.)

A hearty welcome is sure to greet the first number of the "Reconstruction Pamphlets", published by the Committee on Special War Activities of the National Catholic War Council. The title of the initial issue is *Social Reconstruction*. From its twenty-four pages the reader gets a good review of the industrial problems that confront society to-day and a survey of the proper remedies. The author is familiar not only with the existing relations between labor and capital but also with Catholic ethics; and master of the subject, he has the power to express himself and the courage to state the practical ways of correcting the injustices he points out. The proposed series of "Reconstruction Pamphlets" have thus begun exceedingly well, and everybody will be on the lookout for the succeeding numbers. (930 Fourteenth St., N. W., Washington, D. C.)

Books Received.

MANNA OF THE SOUL. A Little Book of Prayer for Men and Women. Compiled by the Rev. F. X. Lasance, author of *My Prayer-Book*, etc. Thin edition. Benziger Brothers, New York, Cincinnati, Chicago. 1918. Pp. 266. Prices, \$0.75 to \$3.75.

THE PASSION OF OUR LORD. In the Words of the Gospel. Edited by Father Herbert McDevitt, C.P. The C. Wildermann Co., New York. 1918. Pp. 64.

MEDITATIONS FOR THE USE OF SEMINARIANS AND PRIESTS. By the Very Rev. L. Branchereau, S.S. Translated and adapted. Vol. VI: The Blessed Virgin, The Saints. Benziger Brothers, New York, Cincinnati, Chicago. 1918. Pp. xii—268. Price, \$1.00 net.

THE RELIGIOUS TEACHER AND THE WORK OF VOCATIONS. By the Rev. John B. Delaunay, C.S.C., Ph.D., J.C.D., Professor of Canon Law, Holy Cross College, Brookland, D. C. Third edition. St. Augustine Novitiate, West Hartford, Conn. 1919. Pp. 39. Price, \$0.20.

A MINISTER'S SURRENDER, or How Truth Conquered Prejudice. By Prof. Chas. W. Meyers, San Antonio, Texas. Our Sunday Visitor Press, Huntington, Ind. 1918. Pp. 47. Price, \$0.15; 10 copies, \$1.00; \$7.00 a hundred.

DE METHODO INVENTIONIS IN PSYCHOLOGIA. Oratio habita in Collegio Maximo Sarrianensi S. Ignatii, Societatis Jesu, a R. P. Ferdinando M. Palmes, S.J., in Sollemni Studiorum Exordio. 1918-1919. Barcinone: Ex Typographia Guinart et Pujolar. 1918. Pp. 66.

POLAND IN THE WORLD OF DEMOCRACY. By Anthony J. Zielinski. With an Introductory Letter by the Most Rev. J. J. Glennon, Archbishop of St. Louis, and an Introduction by John W. Weeks, U. S. Senator from Massachusetts, and a Foreword by Laura de Gozdawa Turczynowicz, author of *When the Prussians came to Poland*. Frank R. Smith Printing Co., St. Louis. Pp. 262.

LE DROIT AU-DESSUS DE LA RACE. Par Otto H. Kahn. Traduit de l'anglais par le Lieutenant Louis Thomas, du 28^e Bataillon de Chasseurs Alpins. Avec une Préface de Théodore Roosevelt, et une notice biographique. Perrin & Cie., Paris. 1919. Pp. xxxi—167. Prix, 3 fr. 60.

THE FOUNTAIN OF MATARIEH. A Miracle Play. By F. A. Forbes. "The African Missionary" or Guy & Co., Cork; R. & T. Washbourne, London. 1918. Pp. 16. Price, 6d. (Sold for benefit of missions.)

CHILDREN'S PLAYS. By Eleanor L. Skinner, Teacher of English, North High School, Columbus, Ohio, and Ada M. Skinner, St. Agatha School, New York City. Illustrated by Willy Pogany. D. Appleton & Co., New York and London. 1919. Pp. xiii—270.

THE SAVING OF PUG HALLEY. A Boys' Play in Three Acts. By the Rev. P. J. Carroll, C.S.C., 226 Hill St., South Bend, Ind. 1919. Pp. 20.

ESSAYS IN OCCULTISM, SPIRITISM, AND DEMONOLOGY. By Dean W. R. Harris, author of *Days and Nights in the Tropics*, *By Path and Trail*, *Pioneers of the Cross in Canada*, etc. B. Herder Book Co., London and St. Louis. 1919. Pp. 181. Price, \$1.00.

A SCHOLAR'S LETTERS FROM THE FRONT. Written by Stephen H. Hewett, 2nd Lieut. in the Royal Warwickshire Regiment. With an Introduction by F. F. Urquhart, Fellow of Balliol College, Oxford. With portrait. Longmans, Green & Co., London and New York. 1918. Pp. xviii—114. Price, \$1.50 net.

WEBSTER'S NEW HANDY DICTIONARY. Based upon Webster's *New International Dictionary*. American Book Co., New York, Cincinnati, Chicago, Boston, Atlanta; G. & C. Merriam Co., Springfield, Mass. 1918. Pp. viii—278. Price, \$0.32.

AUSTRALASIAN CATHOLIC DIRECTORY FOR 1919. Containing the Ordo Divini Officii, the Fullest Ecclesiastical Information and an Alphabetical List of the Clergy of Australasia. St. Mary's Cathedral, Sydney, Australia. Pp. lxxxiv—241.

THE ECCLESIASTICAL REVIEW

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SAINT FRANCOIS AND THE HOLY LAND.

PRESIDENT LINCOLN had long desired to visit the sacred soil of Palestine, and shortly before his tragic death expressed this wish to Mrs. Lincoln. When another should be burdened with the cares of state and he should be a private citizen once more, they would journey together to the Holy Land, so he told her, adding, "There is no city I desire to see so much as Jerusalem."¹

The heart of every Christian has always held this instinctive longing to visit the scenes sacred to the Saviour's memory. This heartfelt craving which, from the early days of Christianity, had been expanding almost imperceptibly, culminated in the medieval times when Christendom was the proper name of Europe, whose turrets were none other than those of the new *Regnum Domini* which had arisen over the *Regnum Caesaris*. To the average man of the Middle Ages, Jerusalem was that earthly city about which and in which the Alpha and Omega of man's redemption had traced themselves in letters of Royal Blood. And because the medieval mind dwelt largely in the atmosphere of the supernatural, Jerusalem appealed to its spiritual nature as the most sacred of shrines, the Holy City. So intense was medieval devotion to the Holy Places that safe conduct as well as asylum and food were given to pilgrims journeying thereto; and to shelter a returning pilgrim was considered an enviable honor. He was the object of awe and of inspiration. To have venerated and seen "how those sacred testimonies of the earthly life of Jesus Christ have been

¹ *In Praise of Lincoln, An Anthology* (arranged by A. Dallas Williams), Indianapolis, 1911, p. 229.

preserved to the Catholic world and to Catholic worship" was a privilege universally longed for.²

The Crusades were but the outcome of that tender affection of the medieval heart for the soil made sacred by the Master's footsteps. The historian waxes eloquent when he pictures many Crusaders who, on beholding Jerusalem, that *Beata Pacis Visio*, knelt and kissed the hallowed ground. Surely there could have been no crusades if the medieval susceptibility to spiritual motives had been wanting. No purely economic, political or other worldly motive could have inspired a movement fraught with so many obstacles, much less have maintained it. In a word, the medieval Christian wanted to see with his own eyes the sepulchre, where they had laid Him; and touch with his own hands that sacrosanct tomb which had held the bruised Body of the Crucified.

In the soul of St. Francis of Assisi, living as he did at the high-water mark of medievalism, there burned the spirit of the crusader. As a boy, this son of the prosperous Pietro Bernardoni, had gained a generous following of Assisi's youth by reason of his daring leadership, for even in the thirteenth century boys were willing "to follow the leader," whether in playing at war or scaling a cliff or in any other fantastic frolic. Francis appears for the first time in history as a soldier in the battle near Ponte San Giovanni, in which he was taken prisoner by the Perugians.³ But at the Master's call he cast off the shield and sword of the civil warrior and joined in the world-wide conquest for souls. Knowing the destructive force of warfare, Saint Francis sought to enforce the decrees of that blessed institution which, little by little, effected peace, the *Treuga Dei*. Nor did he cease to urge his townfolk in the words of the Psalmist: "Let peace be in thy strength and abundance in thy towers. For the sake of my neighbors, I spoke peace to thee; peace upon Israel." (Ps. 121: 7).

Saint Francis's perspective, however, embraced not only the lovely valleys of Umbria, but also other lands whose harvests were ripe unto whiteness, for his native country did not appease fully the longing for souls which devoured him. He

² Fr. Godfrey Hunt, O.F.M., "The Holy Land and the Good Friday Collection", in THE ECCLESIASTICAL REVIEW, March, 1918, p. 241.

³ Fr. Cuthbert, O.S.F.C., *Life of St. Francis of Assisi*, London, 1912, pp. 4-5.

sought a theatre of action more vast than Italy. Having preached to his own the crusade of Love Divine which brings peace to hearts tired of worldly escalades, the Saint directed his zeal toward the Orient, where "the true Light, which enlighteneth every man," had risen upon the world; and he sighed to carry the light of faith to the infidel.⁴

Christendom had already hearkened to the appeals of Christ's Vicar to wrest the Holy Places from impious hands. With "God wills it" on their lips, knights and other warriors had turned toward Jerusalem intent to reconquer the tomb of Christ. The heart of Saint Francis was too chivalrous and his knightly spirit too athirst for self-sacrifice, to allow him to remain a stranger to the Crusade movement, which had gripped the very soul of medievalism. But, "if the glamor of the Crusades was so bewitching," as a writer remarks, "it was in marked contrast to the advance made by the *Poverello* of Assisi, who in 1219 bearded the Moslem Sultan in his den, and won from him a *carte blanche* to go through the Holy Land unmolested."⁵ It was the contrast of the sword and the cross. True Crusader that he was, Saint Francis wished to offer his services to the knights who fought for their God, and he desired by ministering to their spiritual needs to have his share, however humble, in the conquest of Jerusalem. With no weapon but the cross, and no battle-cry but "*Passio Jesu Christi*", Saint Francis thought his crusade would be none the less efficacious, none the less glorious, even though more peaceful. His military tactics were none other than to conquer by preaching; to subdue by the divine word those enemies whom the sword had been powerless to overthrow.⁶ Should he perish in his campaign of peace, would not his be a glorious martyrdom? And was not martyrdom the object of his hopes, the realization of all his ideals and the supreme conformity to his Divine Model, Jesus Christ?

In 1219, after the celebrated Chapter of the Mats, Saint Francis put into execution his crusade of peace. The Christian army, at that time, was in Egypt encamped under the

⁴ W. J. Knox Little, *St. Francis of Assisi*, New York, 1897, p. 158.

⁵ Fr. Godfrey Hunt, O.F.M., *op. cit.*, p. 242.

⁶ Fr. Bonaventure Hammer, O.F.M., "St. Francis and the Franciscans", in *St. Anthony's Messenger*, July, 1909, p. 43.

walls of Damietta. Its leader was John de Brienne, brother of Gauthier de Brienne, whom Saint Francis, in his youth, when he had dreamed of glory and combat, had wished to follow. Accordingly the *Poverello* directed his steps toward Egypt, taking as his friar companion, Brother Illuminatus. The enterprise was fraught with hardships and dangers. But to preach to the Sultan and bring him to salvation was the Poor Man's objective; and no obstacle, no famine, no danger, however great, not even the sword could deter him, nor cool the ardor of his zeal.⁷ An eye-witness, Jacques de Vitry, recounts the story of the Saint's arrival at Damietta: "We saw arrive Brother Francis, founder of the Order of Minors, a man simple and without letters, but very lovable and dear to God and man. He came to us when our army was before Damietta and was soon respected by all. Instead of finding an army united by the bonds of charity, and animated with the same spirit of faith which had presided over its formation, Francis beheld the spectacle of a camp torn by discord and enfeebled by lack of discipline. How shall this army conquer which has no longer the sentiment of duty strong enough to make it forget in the face of the enemy its personal grievances and its internal dissensions?"⁸ Though Saint Francis attempted to dissuade the project of attacking Damietta, nevertheless the Crusaders engaged in battle, 29 August, 1219, and were defeated, due to their discord and their heedlessness of the Saint's advice. The Seraphic Friar thereupon shook the dust of Damietta from his feet and crossed the sea to Acre.⁹ Concerning his pilgrimage to the Holy Land, which, according to tradition and subsequent historical writing, took place immediately after this voyage, there is a lack of contemporary documents.

This lacuna in the life of Saint Francis has been the object of historical study for centuries. Marin Sanut, a thirteenth century writer, affirms that the Seraphic Father visited Palestine, and Thomas of Celano remarks that the *Poverello* betook himself to Nazareth, and, on his knees, bathed with tears of love the sanctuary which Jesus and Mary had consecrated by

⁷ *Saint François et la Terre Sainte*, Paris, 1891, I, p. 471.

⁸ *Ibidem*, p. 467.

⁹ Fr. Cuthbert, O.S.F.C., *loc. cit.*, p. 237.

their sacred presence.¹⁰ In like manner, Quaresmius in his list of places visited by Saint Francis, includes among other cities, Jerusalem, Bethlehem, Emmaus, and Nazareth.¹¹ Mirandolus also has sung of the saintly Assisian's journey:

Ascendit in Palestiniae regionem,
Syriam et Galileam peragravit.¹²

Other writers, notably Mark of Lisbon, Jerome Maniper, Bartholomew of Pisa and Wadding attest that Saint Francis sojourned in the Holy Land.¹³ Moreover, in a decree issued on the Feast of Saint Francis 1918, Pope Benedict XV affirms: "That the glorious founder of the Friars Minor, Saint Francis of Assisi, journeyed to Palestine and there visited the Sepulchre of our Lord, is a fact proved by such strong and clear arguments that it may no longer be called into doubt. Historians are no less unanimous in stating that he made this journey in the year 1219, although, nearly two years before, Saint Francis had sent some of his disciples into Syria, there to preach and propagate the Gospel of Jesus Christ, where first its message had been heard. From that time on, until the present day the Friars Minor have remained there uninterruptedly. They formed the Province of the Holy Land, the most glorious of all the Provinces in the Franciscan Order, founded by the holy Patriarch, Saint Francis himself."

Consequently in the light of such testimony, the lovers of the Poor Man of Assisi, even in the absence of contemporary data, may feel free to follow him in spirit and visualize the impressions made in his soul by that land "o'er whose acres trod those Blessed Feet which nineteen hundred years ago were nailed for our advantage to the bitter Cross."

Jörgensen has outlined this chapter upon which we would lovingly linger. "Is it not conceivable," he says, "that Saint Francis went to visit the Holy Places, which must have exercised an irresistible force of attraction over him?" How could Saint Francis better have passed the Christmas of 1219 than at Bethlehem, and the Annunciation of 1220, than at Nazareth,

¹⁰ *Saint François et la Terre Sainte*, II, p. 168.

¹¹ *Op. cit.*, II, p. 165.

¹² *Loc. cit.*

¹³ *Op. cit.*, VI, p. 99.

and Holy Week and the feast of Easter, than in the Garden of Gethsemani and on Golgotha? His biographers are entirely silent about this time of his life; but when after his return home we find him keeping Christmas at the crib in Greccio, we can see in it a commemoration of a Christmas night in the real Bethlehem; and that which happened in La Verna when the wounds of Christ were imprinted in his body—was it anything else than the completion of what he had already felt two years earlier, kneeling on a Good Friday in the actual Place of the Skulls (Golgotha)?”¹⁴

Saint Francis would have gladly ended his days in the Holy Land, there to meditate upon those hallowed mysteries of which the Sacred Places were redolent.¹⁵ But God had ordained otherwise. He was to leave the soul-ravishing scenes of the Saviour's Passion and return to his beloved Umbrian hills among which, for centuries, was to resound his voice announcing the message of the Cross. For the *Poverello* communicated his intense love for the sanctuaries of Jerusalem, Bethlehem, and Nazareth to his “Brethren of the Cord”, as the Moslem are wont to call the Little Brothers of Saint Francis. Their care of the holy shrines for seven centuries and their devotion to the impoverished Palestinians, Catholics and infidels alike, have merited unstinted praise.¹⁶ To quote Pope Benedict XV, “One can hardly conceive of the number of trials and the sufferings of every kind which the Friars have undergone. Very many of them have laid down their lives for the Catholic Faith; many others became plague-stricken while performing their ministry and died martyrs of charity.” Thus the fulfilment of Saint Francis's glorious desire for martyrdom was denied him but given to many of his apostolic brethren. His cheerful resignation to God's designs may be best summed up in that line from *Paradiso*, “In la sua voluntade è nostra pace.” Let but the Commander speak, and Francis, true soldier of the Cross, gladly obeyed.¹⁷ And he

¹⁴ Johannes Jørgensen, *Saint François d'Assise* (tr. Teodor de Wyzewa), Paris, 1909, p. 308.

¹⁵ *Saint François et la Terre Sainte*, II, p. 168.

¹⁶ Fr. Michael Bihl, O.F.M., “The Order of Friars Minor”, in *The Catholic Encyclopedia*, vol. VI, pp. 294-295.

¹⁷ Hugh Anthony Allen, “The Poet of the Return to God”, in *The Catholic World*, June, 1918, p. 294.

bore this fine soldier spirit even to the last salute, loyal to Christ's captain of earth, the Pope; obedient, even to the very moment of the *Transitus*, when the scenes of Golgotha were renewed at Porziuncola.

Looking back athwart seven centuries one can picture the idyllic simplicity of the Umbrian Palestine "where at almost every cross-road one may still find, as it were, the footprints of the blessed wounded feet of the Seraphic Father".¹⁸ Contemplating thus Saint Francis's pilgrimage to Palestine, we crave the zeal which consumed him, the apostolic spirit and the spirit of martyrdom. And though not every priest may actually visit the Holy Land and venerate its sacrosanct soil, still in spirit he may tread the *Via Dolorosa* from Gethsemani even to Golgotha and to the Arimathean's Rock as often as he ascends the altar of God to renew each day, in a mystic manner, the august Sacrifice of Calvary.

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IS THE AMERICAN COLLEGE DOOMED?

THE question of the nature of our colleges is one that intimately concerns the clergy. They conduct schools which lead up to college; they should be acquainted with tendencies which by transforming the colleges will react upon secondary and elementary schools and radically modify their programs. The clergy too cannot be indifferent to a movement which may affect the number and character of vocations to their own ranks. Under the plea of reconstruction after the war, the most radical and far-reaching changes in our education are being advocated. The traditional system of Church education seems to be slowly succumbing to outside attacks, and the colleges which formerly were so conducted that any graduate might be fitted for the special training of the priesthood, are threatened with excessive specialization. Colleges have pre-medical, pre-law, and other courses of the kind, but may forget or be tempted to neglect pre-divinity courses. Every priest therefore should be interested in the question prefixing this paper.

¹⁸ Fr. Paschal Robinson, O.F.M., *The Real Saint Francis*, London, 1906, p. 90.

Some would answer the question I propose, by declaring that the American college has already ceased to be. The American college is an institution which arose from a modification of inherited European tradition; its purpose is or was to give a liberal education or general training preparatory to a university. The French *lycées*, the German *gymnasias*, the English public schools, like the Jesuit schools, are all representatives of a common educational tradition, which survives in them with various national and local modifications. America took over this tradition and brought into it a division that did not exist in the European schools. America had no universities of the European type and so devised a shortened course for those who could not go abroad. Harvard and Yale were originally divinity schools and at the same time preparatory in the European sense, and from that combination rose the American college, which was part university and part not.

American elementary schools were modeled on the Prussian *volkschule* and were gradually crystallized into an eight years course. Between the elementary schools and types of schools like the early Harvard College grew up private academies, which produced the prevalent type of high school when the state took up the financing of secondary education. Various tendencies have begun to operate on the American school system and as a resultant of these converging forces the American college is in a precarious condition, if not practically extinct.

There is first what may be called the university tendency. Colleges began to demand more and more preparation for entrance and shifted increased work upon the high school, which in turn passed on what it could to the elementary school. Note the changes made in the requirements for English. In Harvard College, in 1865, for entrance, candidates were examined in reading aloud. In the early seventies, correct spelling, punctuation, and expression, as well as legible handwriting, are expected of all applicants, and such authors as Goldsmith (*Vicar of Wakefield*) and Scott (*Ivanhoe*, and *The Lay of the Last Minstrel*) were assigned. Students are supposed now to have all this on entering high school. The English has been pushed forward four years. The same con-

dition is found in nearly all other studies, though not always to the same extent.

In another way too, the university has been crowding out the college. Law, medical, and other strictly university schools have been established in connexion with former colleges. Naturally those institutions wish to keep the college students in the professional schools. Undergraduates are encouraged to enter their own professional schools before graduating, and pre-medical, pre-law, and other such courses leading to professions are introduced into colleges, first in senior and junior years, and now in sophomore and freshman years. The departmental system by which the college was divided into different faculties, was an imitation of university methods. The elective system found in the departments an apt field for development, and these two tendencies completed the work of changing the old-time college into a university. The American college is practically extinct. The name remains; the reality has disappeared.

While the body of the college was gradually modified, a more deadly attack was made upon its soul. American education, with all education as far back as history takes us, was based upon the principle of formal discipline or general training and on the conviction that certain studies, chiefly of language, were most suited to convey that general training. Modern psychologists attacked both of these traditional assumptions. Educators declared, under the leadership of Dr. Eliot, for the equivalence of all studies. Anything, it would appear, would educate anybody if the teacher was competent. William James of Harvard seems to have led in America the attack on general training. Theoretically, it was claimed that there were no faculties. Capacities, needs, interest, aptitudes are the words used by Dr. Flexner and by the National Educational Association Commission in its Report on the *Cardinal Principles of Secondary Education*.¹ Practically, these modern psychologists denied any common capacity or faculty which would be a supporting medium for general training. All capacities were specific, and there was no transfer from one to another anymore than a good ear made a good eye.

¹ Bulletin, 1918, No. 35, Bureau of Education.

William James, too, claimed to have proved that the memory was not trained by use.

Now American colleges, like the English schools of Eton, Harrow and other public schools, or like the French *lycées* and German *gymnasias*, professed the principle of general training, and even when American colleges took in university work, it was at first such subjects as philosophy and history and other sciences which had a comprehensive scope and wide bearing, making them, as was held, more suitable for imparting a general training. When, therefore, under the teaching of James and his followers, who were a power in normal schools, the doctrine of general training was attacked, the colleges were touched in a vital spot, and their courses of studies tended to become more specific.

The attacks, too, of men like Crane of Chicago on the social evils of American college life and the reiterated insistence of him and others upon the advantages of the so-called practical pursuits had a share in changing the nature of the college. The fantastic theories of college professors from Andrews of Brown to Scott Nearing and the college socialists of to-day tended to the same end.

These were the various disintegrating agencies which have been at work, and it really would seem that the American college has been changed in body and soul, retaining only its name. On the other hand, there were a few conservative tendencies at work. While State colleges, and Harvard, succumbed at once, while Columbia followed soon after, with Yale gradually yielding until now it has completely surrendered, Princeton under the guiding spirit of Dean West and its inherited Scotch philosophy and Scotch common sense has been a stronghold of conservatism. Only Princeton of all our great Eastern colleges could have held a conference on classical studies, boldly reasserting the world-old principles in the face of modern revolution and even during the stress of the war. A courageous act, much to the credit of Princeton's zealous Dean! In many of the other colleges there are individuals and societies actuated by the Princeton spirit. Professor Kelsey of the University of Michigan has been the inspiration in large part of the Michigan classical conferences which have been held since 1895 and which have produced several fine publications,

notably *Latin and Greek in American Education*, a deserving work soon to be issued in a new and enlarged edition.

This last work (1911) showed psychologists beginning to react against James and his followers. Professors Angell and Judd of Chicago with Professor Pillsbury of Michigan took a stand against the exaggerations of special training. Experimenters everywhere have shown that James's experiment on himself was almost certainly imperfect, and inconclusive if true. Professor Cameron of Yale² marks an advance for the defenders of formal discipline, though he, with Professor Angell, seems to put the general training exclusively in the will, and so their conclusions will not be effective against those who uphold the equivalence of all studies. Dean Roe of Wisconsin in *Scribner's*³ is the latest to raise a strong voice for the American college and for a liberal education. All friends of true education will read his splendid article with satisfaction and approbation. Dean West of Princeton has an equally deserving article to the same purpose in the *Educational Review* for the same month.

The doctors, the lawyers, and recently the dentists, in demanding higher standards from candidates for their professions have been conservative factors; but just as they thought everything was settled, the pre-medical classes were brought into college and, as similar provisions will likely be made for other professions, the requirements of general training will soon be lost to these and other professions. What is worse, electivism under the guise of vocational training has moved down through college and high school and is now to be introduced into the grades. If the proposed changes⁴ meant that our students could, as in Europe, begin their general training at twelve and carry on their prescribed studies in general training until twenty and then apply themselves to medicine, law, divinity, engineering, the high standards of our professions would not be lowered. But, unhappily, such is not the plan. Students of twelve are to be encouraged to try all kinds of trades and vocations and to be transferred from one curricu-

² *Educational Review*, Sept., 1918.

³ February, 1919.

⁴ See *Cardinal Principles of Secondary Education*.

lum to another during the ages of twelve to fifteen and then they are to be differentiated for more experiments and for early specialization. The pre-professional class may begin at twelve, and so there is an end to all the plans and hopes of a rounded education and a well-developed mind for law, medicine, and all the professions.

What now of Catholic colleges? How have they fared in the breaking down of the old collegiate institution? As we should expect, they have resisted more tenaciously. For this there are two chief reasons. Catholic colleges are always more conservative than other colleges. Latin and Greek are not foreign languages in the Church which has spoken and written and still speaks and writes in those languages. The Church has been the humanizer of the world, and the classical languages have been her chief instrument. Another factor in keeping Catholic schools conservative is the expense. They are private schools and have no public money or rich offerings with which to experiment on new means of education or to equip high-priced scientific schools. Besides, the religious orders who conduct our colleges have not been prepared for scientific schools and are not able financially to pay lay teachers, even if there were not difficulties in both lay and clerical teachers against a perfectly harmonious combination in the same institution.

Despite these and other causes of keeping Catholic colleges true to the old ideals, they too, however, have gradually succumbed to the tendencies of the times, and to the glamor of the practical. Schools of engineering, schools of journalism, of science, of commerce, of diplomacy, of foreign trade, and of other topics, have been organized in connexion with Catholic colleges. Pre-medical courses are common and other such pre-professional studies will soon be on the way. The vicious system of electivism and of easy courses for athletes or for careless students, the domination of the practical over the liberal, the reliance upon showy and shoddy courses, instead of upon excellence of teaching, these have entered into Catholic colleges as well as into other colleges. Indeed while other colleges seem to be facing away from multiplicity back to unity and to the old liberal education, as Dean Roe bears witness in the article already cited, Catholic colleges are rapidly travel-

ing the other way. Their sane and sensible conservatism which kept them secure so long, has finally yielded to the pressure just as some of the disillusioned are coming back to the wisdom of ages. The preparatory seminaries of the country are the last refuge of liberal education, and with their growth the Church may feel reassured that its clergy, as ever in the past, will continue still to be educated and refined and will remain the sole representatives of the time-honored liberal education.

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THE PRIESTLY LEADERS OF THE SLOVENES.¹

THE third factor in the new State of Jugoslavia composed of Serbs, Croats, and Slovenes, numerically the least, intellectually the highest, is the product of intensive social and patriotic work by two devoted priests.

The late Father Janez (John) Krek, pioneer, and his friend and follower Mgr. Korosec, now vice-president of the Serbian cabinet, rank as the founders of modern Slovenia. Both were simple parish priests, sons of the people, who became its guides, defenders, and teachers. When the auspicious moment came that allowed free speech without the danger of reprisals on an already long-suffering, outraged nation, the political program of these two clergymen was openly adopted by their Bishops, and given to the world as the national voice of the Slovenes. From this moment it became impossible to ignore or deliberately set aside the aspirations to unity with their brethren of a compact, highly-cultured branch of the Southern Slavs. True, they numbered but a million and a half; but they were organized and determined. The German idea of detaching Slovenia from the sister land of Croatia, in order to preserve the Pan-Germanic road to the Adriatic, finds no supporter to-day. After the solemn pronouncement of Bishops Jeglic, Mahnic, and Bauer that Slovenia tends to union with Serbia, opposition is for ever silenced.

A slight sketch of Slovenia's two most notable men will not be here amiss. Indeed their names are inseparable from even

¹ The writer has lived in the Balkans and was interned in occupied Serbia during the war.—ED.

the most cursory glance at the recent development of Slovenia, and its struggle for recognition by the Powers now shaping the world. Father Krek was the son of a schoolmaster. He studied in Liubliauc (Leybach) and later in Vienna where he became Doctor of Theology. He returned to Leybach to take up the post of professor at the Seminarists' College. From early youth he had been interested in social questions and now published a book on Socialism. Probably he had watched closely the beneficial work of the Christian Socialist party in Vienna. He is certainly the father of Christian Socialism in Slovenia. His political views were strongly democratic, and his great merit is the organization of the Slovene peasants into agricultural and economical associations. He founded reading-rooms, savings banks, athletic societies, and various national, cultural, and political clubs. In one word: he was the educator of the Slovene people. He had the gift of oratory, and his sermons, as well as his speeches, expounded eloquently his lofty and charitable ideals. But even all these activities did not exhaust his capabilities. The hours that should have been spent in recreation or rest from the cares of his parish were devoted to the compilation of school manuals.

To teach the people how to read was not enough. He provided national and edifying literature for them in the shape of village tales, and dramas drawn from peasant life. He also wrote a history of his fatherland and issued pamphlets showing the community of thought, language, and race, with the kin-peoples of Croatia and Serbia. It will be remembered that a great burst of enthusiasm for Serbia swept through the Southern Slav lands of Austria at the time of the Balkan War, causing much uneasiness and rancor in government circles of Vienna. But Father Krek had not waited for Serbia's victories over the Turks to preach closer relations of the Slovenes with Serbia. He had followed the Croatian prelate Strossmayer in advocating more frequent communication on cultural and economic matters between the sons of the same origin dwelling in the Balkans and in Styria. The popular phrase, *Brath je mio koje vere bio* (a brother is a brother of whatever creed), became a recognized fact. Serbia finally relinquished her fear that Russia's insinuation might prove true, and that the Croato-Slovene inclination to union with Greek-Orthodox

kin was but a pretext for religious propaganda. With the decline of Russia as a political power and the collapse of Russian influence, fusion of the Southern Slavs on a basis of mutual tolerance was certainly facilitated for Serbia.

On the other hand the Croats and Slovenes renounced their prejudice against their brethren of the Greek-Orthodox persuasion, and instead of applying to them the offensive appellation of "schismatics," spoke of them simply as "our separated brethren of the East." There is no doubt that the Calvinist and Jewish government in Hungary was not calculated to attract either the Eastern or Western Christians in its environment, and that the reactionary clique which ruled in Vienna with very little trace in its acts of the Catholic principles it professed, was no more inspiring. Father Krek, with his calm marshaling of the Slovene peasants, was in a position in the last year of the war to state frankly the wants and demands of his flock, and to obtain the confirmation of his program from episcopal authority. It is his special and particular merit to have reached union among the various political parties of his country; and although he did not live to see the crowning of his efforts, he knew, near the time of his lamented death in the autumn of 1917, that they had borne fruit. His chief rival, Father Sustercic, had waned in importance; for gradually it became known to the people that the promptings from Vienna which actuated his policy of severing Slovenia from the rest of the Southern Slavs, meant denationalization and gradual Germanization. Father Sustercic, the long-time opponent of Father Krek, failed to realize that the days of imperialism were drawing to their end. No doubt his motive was the worthy one of reconciling an unhappy people to the dominion of what he thought to be the strongest martial power in Europe. He wished to spare them the horrible penalties that had always followed attempts at rebellion on the part of the Southern Slavs. Father Krek's insight was surer, for his trust in a rightful cause was greater. He remains the finest figure in the history of modern Slavdom: an exemplary pastor, a wise political counsellor, an indefatigable toiler for the material welfare of the masses, and a literary writer of talent. All new institutions are proud to claim his name. There is scarcely a branch of public activity that does not look on him as founder,

or at least initiator. The national existence of Slovenia to-day as a self-determining factor is the result of the labors of this humble Catholic priest.

Dr. Anton Korosec, friend and fellow-worker of Father Krek, has taken up the responsibilities of his predecessor and his place in the people's affections. His biographer, Dr. Vladislav Fabiancic, tells us that he is one of the rare political men who has friends in every quarter and not one enemy. Mgr. Korosec was named president of the National Council of Slovenes, Croats, and Serbs, held at Agram to decide on the manner of reünion of these hitherto severed peoples. Like Father Krek he embodies the democratic ideals of his countrymen. By birth he is a Styrian, the son of peasants, a stranger to wealth, and a man of the people whose life is bound up with the people. His views are liberal, in strong contrast with those of the Austrian clergy, whose allegiance was directed toward the reigning dynasty of Hapsburg. The Slovenes have at all times sought their representatives and leaders among the clergy. The exceptional talents of Mgr. Anton Korosec caused him to be sent to the Vienna parliament at the age of thirty-three. His moderation and clever tactics won many precious advantages for his constituents, and he was soon nominated to the presidencies of various national societies. While Krek had worked mainly in the economical domain and sought to inculcate truly democratic conceptions of politic and social questions, it fell to Mgr. Korosec to conduct a people thus disciplined to the reality of their ideals. He is not a celebrated political writer, but he is a preacher and orator well qualified to express the intimate hopes, sufferings, and aspirations of the Slovene people. The will of the nation has put him now at its head and he represents as vice-president of the newly-formed Cabinet of Jugoslavia the interests of the Slovene people. It is a weighty responsibility, but could be confided to none better. His clear brain and logical mind views everything in the light of the future. His moderation and friendly sympathy have already won the confidence of the Serbian element with whom he has to deal, and there is every probability of a cordial and fraternal understanding between the two branches of an identical people professing different creeds. We know that in the new State Orthodoxy and Catholicism

are to be put on a perfectly equal footing; and, in the opinion of some eminent Catholic churchmen, contact and natural rivalry will be beneficial to both.

Too long has the pretext of religious irreconcilability been held up to the Slovenes and Croats as a preventive of union with valorous Serbia. Bishop Mahnic of Veglia has spoken on the subject as follows: "The Serbs live beside us and among us. It is a fact to be reckoned with. Shall we war with them to the death or seek a *modus vivendi*? You who incite to religious hatred, you who try to inflame fanaticism in the name of Catholicism, meditate rather on the words of our common Father Benedict XV and cease a conflict that tends to extermination! Most cruel is it to force our poor folk into the ranks that are marching against their very own race, for the Serbs are our brothers in blood, tongue, and national history. If, indeed, it be true what you say that the Serbs are a menace to our beloved Faith, is there no other means to defend it except the field of battle? Brothers of Croatia, fellow Catholics, learn from our Holy Father who rejoiced openly that Jerusalem was once again in Christian hands, even though those hands were Protestant. Shall not we, likewise, act kindly to the Orthodox people, nearer in belief than Protestants ever could be to us, when they are, moreover, our very own flesh and blood? It is from Protestant infiltration we have most to fear. While we let ourselves become estranged from our Serbian kindred, because, forsooth, they were Orthodox, German rationalism has attacked our youth and godless literature has contaminated our cities. Slovene hearts, Slovene brains, turn to your own, and if their error grieve you, let it not incense you. Overcome error by kindness and do not forget that they are Christians. Serbs, Croats, and Slovenes must unite if they are to survive. No more *Divide et impera* in the lands of the Southern Slavs! As good Catholics, pray to the Holy Ghost for light and strength in this crisis of our national existence."

With such a strong sense of the need for political freedom based on racial solidarity it is no wonder that the clergy and episcopacy of Slovenia were as thorns in the flesh of the Germano-Imperialists of Vienna. In vain was the accusation of religious indifference brought against them. Father Krek had

declared that a Slovene was ever, by right of birth, a Catholic, and his followers proclaimed that by virtue of their Catholic training they were bound to emancipate an oppressed people from the foreign rule that stifled national development. A sad and bitter moment in the struggle occurred in the summer of 1918 when it was apparent that a strong movement was on foot within the Empire to secure autonomy for the Yugoslavs—excluding the Slovenes. Germany was then still in the ascendant, and determined that, whatever concessions might be made by Austria to pacify her discontented subjects, the German-controlled road from Hamburg to Trieste should not be interfered with. Conquered Serbia could be joined to Croatia and with the addition of other Slav provinces form a semi-autonomous State that would counterbalance Hungary. Slovenia would be hindered by rigorous preventive measures from gravitating toward the new creation that was to make a Triple instead of a Dual Hapsburg Monarchy. Slovenia's geographical position to the north of the Adriatic was the avowed reason of her exclusion. She should remain an integral part of Austria lest she become a bar to Germany's march toward the South.

A wave of indignation broke over Slovenia when this combination became known. But there arose a firm resolve to oppose, no matter at what cost, the formation of such a truncated Slav State. It was necessary, however, not only to combine at home for resistance, but to explain abroad the rights and aspirations of the Slovene nation. The Society of Janez Krek, founded at Geneva by three young patriots: Ernest Krulej, Vladislav Fabiancic and Anton Lusin, undertook a literary propaganda which has succeeded in making known to the French and to the English-speaking peoples who are the Slovenes and what is their history. Were it only their tenacity of Faith, speech, and race they would merit well of the Powers who challenged German imperialism; but from other points of view they claim respect and admiration, for this simple, frugal, industrious folk has reached an exceptionally high cultural level. The percentage of illiterates is less than in any of the surrounding countries, even than in wealthy, aristocratic Hungary, or the sister land of Croatia, more prosperous and thrice as populous. Yet education on national lines

was the result of continuous self-sacrifice, for it meant the upkeep by voluntary subscriptions of Slav schools in opposition to the State-endowed German schools. In like manner did the Slovenes preserve their essentially democratic spirit in spite of the feudal system imposed by the Germans.

To-day, when a new danger to their development has arisen in Italy's claim to the Southern Slav coast, Catholics will watch with sympathy the efforts of the Slovenes to hold their own. The inhabitants of Istria and Dalmatia are overwhelmingly Slav except in the towns where trades and all lucrative professions are filled by Italians. Slovenia, until yesterday in the possession of Austria, is as yet unable to compete with these immigrants and settlers belonging to a more advanced State. If the right of majorities is to be considered, her cause is safe, for, in the words of a Slovene deputy, the Italians in these regions are to the Slavs as the buttons on a coat.

Together with the spiritual and intellectual qualities which little Slovenia brings to enrich martial Serbia—that Serbia, half of whose manhood was sacrificed for emancipation of the race—she is anxious also to bring the outlet to the sea without which there is no stable future for the new Jugo-Slavia.

E. CHRISTITCH.

ECCLESIASTICAL ADMINISTRATION IN JUGO-SLAVIA.

THE future Jugo-Slavia—the United States of Slovenes, Croats, and Serbs—if we may anticipate the probable conclusions of the Peace Conference at Versailles, have the following territorial boundaries. From the mouth of the river Soca (Isonzo) in northern Adriatic, it will follow quite nearly the former boundaries between Italy and Austria in a northerly direction to the river Drave in the province of Carinthia, thence northeasterly to the city of Gradec (Graz) on the river Mur in the province of Styria, thence southeast to the union of the rivers Theiss and Maros in Hungary, thence to the city of Orsova on the Danube, the former boundary point between Austria and Rumania. It would further include the whole of Old Serbia and, in addition to that, the valley of Wardar to the Bay of Saloniki, thence northwest to the lakes of Presba and Ochrida, following the Black Drin river to the Adriatic sea.

Speaking in the language of former provinces, Jugo-Slavia would include: the Austrian coast land of Gradiska and Gorica (Gorizia), the whole of Carniolia, the southern half of Carinthia, the southern half of Styria, some southwestern and southern parts of Hungary, all Croatia and Slavonia, all Istria (Trieste, Pola and Rieka—Fiume), all Dalmatia with the adjoining islands, all of Bosnia, Herzegovina and Montenegro; the northern part of Macedonia and a small northern part of Albania, comprising, in all, about 100,000 square miles.

All this territory has been inhabited since the sixth century by Jugo-Slavs (South Slavs), practically the same in blood and language. The seeming differences are the result of former political contests.

The Jugo-Slavs, as intended at present for Jugo-Slavia, mean three south Slav branches: Slovenes, Croats, and Serbs. Montenegrins are Serbs by nationality. Ultimately the Bulgars will inevitably belong to it, but they cannot be considered at present.

The Slovenes inhabit the Austrian coastland, Gradiska, Gorica (Gorizia), southern Carinthia, southern Styria, a small southwestern part of Hungary (Medjimurje), all of Carniolia and the northern one-third of Istria including Trst (Trieste). They number in all 1,496,000. Not less than 98 per cent of them are Catholics.

The Croats are in compact masses in Croatia and Slavonia, in the middle part of Istria, the northern half of Dalmatia and in the northwestern part of Bosnia. In the majority, but intermixed with Italians, they are in southern Istria and on the Istrian and Dalmatian islands. They are mixed with Serbs in southern Dalmatia and northeastern Bosnia, and with Hungarians in the southwestern part of Hungary. In all there are 2,600,000 Croats: 71 per cent are Catholics, 26 per cent Slav Schismatics, 1.6 per cent Protestant, 1 per cent Jews.

The home of the Serbs is Old Serbia, eastern and southern Bosnia, Herzegovina, Montenegro, the northern part of Albania: they mix with the Bulgars in Macedonia, with the Rumanians north of Orsova to the river Maros, with the Hungarians in Commitat Banat (Backa). Old Serbia had, before the war, 2,855,660 inhabitants. Of this number 2,829,093 were Slav Schismatics (Serb-Orthodox), 10,423 Catholics,

1,399 Protestants, 3,056 Mohammedans, 11,689 Gypsies. In Bosnia-Herzegovina the last census of church affiliation showed: Slav Orthodox 673,000—43 per cent, Mohammedan 549,000—35 per cent, Catholics 330,000—21 per cent, Jews 8,000— $\frac{1}{2}$ of 1 per cent. The total number of Serbs would be about 4,500,000.

It is a fair estimate that in the territory of Jugo-Slavia there will be a population of not less than 8,596,000. Of this number 4,518,000 are Catholics of the Latin Rite, about 200,000 Catholics of the Old Slavic (Glagolitic) Rite, about 3,000,000 Slav Orthodox Schismatics, about 500,000 Mohammedans, about 25,000 Protestants, about 10,000 Jews, some 12,000 Gypsies, and a few thousand indifferents. Some reviewers give to Jugo-Slavia twelve, and even more, million population, but this is rather by anticipation.

Christianity was brought to the Dalmatian coast of Jugo-Slavia in the very earliest times by the disciples of the Apostles (St. Titus) and was kept alive and thriving up to the time of the migration of nations. In the first half of the seventh century the Slavs began to pour down from the north into the Balkan peninsula and penetrated as far south as Greece.

Saloniki was full of Slavs in the eighth century. So, when the call came to the Byzantine emperor to send teachers to christianize the newcomers, it was easy for him to select two learned brother-priests, Cyril and Methodius, from Saloniki and recommend them especially on account of their thorough knowledge of the Slavic language. They at once set to work to translate the Bible into Slavic and had it written in special Slavic characters, which they invented for that purpose. A marvelous success for Christianity was the immediate result. All the southern Slavs embraced it joyfully, because they heard the sublime truths explained to them in their own language. Cyril and Methodius christianized also the Slavs of Panonia (present Hungary), Bohemia, Moravia, and Ludomeria (Czechoslovakia). They applied to the then reigning Roman Pontiff to allow them the use of the Slavic language (Glagolica) in the divine liturgy. The Pope gladly complied with their pious wish and consecrated them Bishops for all the Slavic countries. By right, then, do all Slavs venerate SS. Cyril and Methodius as their national apostles.

The majority of the Jugo-Slavs were, on account of geographical and political conditions, innocently carried along into the Greek-Byzantine Schism, which estranged them for centuries up to the present time from obedience to the Popes. In the fifteenth century the Turks became masters of the Balkan peninsula and imposed their heavy yoke upon all Slavs south of the rivers Save and Danube. The "upper classes" changed their religion with their masters and became Mohammedans. Not so the common people. They doggedly fought the invader, hid in mountain gorges and high up on mountain peaks, suffered hunger and thirst and cold and every privation and died the heroic death of martyrs, rather than deny their faith in Christ. A small fraction of Serbs retired into the most barren part of the Balkans (Montenegro) and fought with success for their independence and the freedom of their Christian faith.

In those trying times the Franciscan Order covered itself with undying glory and heroism by their superhuman efforts and zeal in the defence of the faith. The song and story of Balkan Slavs are full of praise and tender love and gratitude for these unselfish, self-sacrificing Christian heroes.

In our own times Jugo-Slavs have well-organized dioceses and, through the piety and liberality of their forefathers, are well provided with material means necessary for divine service.

The Slovenes are in the dioceses of Gorica (Gorizia, Archdiocese), Ljubljana (Laibach), Krka (Gurk), Lavant, Sekov (Seckau, southern part), Trst (Trieste) and in part of the Archdiocese of Aquileia.

The Croats are in the dioceses of Zagreb (Zagrabia, Archdiocese), Djakovo (Diakovar), Porec-Pola (Parenzo-Pola), Krf (Veglia), Zader (Zara, Archdiocese), Senj (Segnia), Banjaluka, and the Old Slavic-Catholic diocese of Kriz.

Catholic Serbs are mostly mixed with Italian Catholics in the diocese of Spljit-Makarsko (Spalato), Ragusa, Kotor (Cattaro), Sebenik (Sebenico), Hvar-Brac (Lessina). Serbian Catholics and Serbian Slav Schismatics are intermixed in the diocese of Serajevo (Archdiocese), Mostar-Trebinje and Kalosa-Bac (Kalocsa-Bacs, Archdiocese in Hungary).

Catholic Jugo-Slavs are being taken care of by 4142 secular priests, 2152 regular priests (monks); there are 3948 nuns in Catholic schools and convents.

A much mooted question in Jugo-Slavia is the use of the Old Slavic language in the liturgy: Glagolica (Glagolitsa). All Jugo-Slavs claimed the right to use it. It was used in some districts of Istria, Dalmatia, and Croatia-Slavonia and in the places where Catholics gathered in Bosnia and Herzegovina. Of course, all Slav Schismatics use it. Leo XIII seemed to have built strong hopes upon it, that he might use it for a grand conversion of all the Jugo-Slavs to obedience with Rome. He was ardently encouraged and supported in that by the great Bishop of Djakovo, Juraj Strossmayer. But such an idea ran counter to Austro-Hungarian state politics, which was never friendly to anything that would promote Slav interests. Therefore it was suggested from somewhere to have a special meeting of all Jugo-Slav Catholic Bishops in Rome during the pontificate of Pius X. Hopes ran high that there would be a general permission for Catholic Jugo-Slavs to use Glagolica in Istria, Croatia-Slavonia, Bosnia and Herzegovina. It may be imagined what keen disappointment filled the Jugo-Slav Catholic hearts when it became known that, contrary to the council of the majority of Jugo-Slav Bishops, the Curia decided for a very limited localized use of Glagolica. Jugo-Slavs thought, and still think, that Austro-Hungarian politicians had a meddlesome hand in the decision in order to stifle or, at least, postpone the general reawakening of Jugo-Slav national life. And this conviction remains even to this day and will demand a hearing and reconsideration in the near future.

On 27 November, 1918, all the Jugo-Slav Catholic Bishops met with the Archbishop of Zagreb and, urged by the course of events, decided to ask Pope Benedict XV for an immediate reintroduction of Glagolica in Jugo-Slavia.

As for Catholic education, Jugo-Slavs had nothing to complain of. In all the common and middle schools (gymnasias), religion was officially recognized as a branch of the curriculum and was taught by Catholic priests. There are many convent schools and colleges in the hands of religious orders and nuns taking care of a more specialized education, often preparatory schools for their convents, and, of course, religious instruction had a prominent place in them. Seminaries for the diocesan clergy are established in all the dioceses of the Slovenes and

Croats. The expenses for all this are paid either from the general taxation by the state, or from the proceeds of church property.

Before the war there was union of Church and State in Austro-Hungarian crown lands, including Bosnia and Herzegovina. The state paid the clergy for the maintenance of churches and divine service. The money was taken partly from the general taxation and partly from the so-called Church Fund, a fund accumulated from small percentages of church property confiscated by the emperor Joseph II and others. Many churches still hold quite extensive landed domains.

In Austro-Hungary the state had the right to appoint many clergymen to special benefices; others again were appointed by church patrons (mostly families of the nobility). The state exacted from pastors much clerical work elsewhere performed by laymen. Certain dioceses had the emperor for their patron, therefore the "Episcopabilis" had to be *persona grata* at the imperial court at Vienna.

On account of these circumstances some pastors and church dignitaries acted too high-mindedly to suit the needs or expectations of the common people. They were feared but not loved, publicly honored but privately not esteemed. Priests of religious orders and nuns were generally well liked, esteemed and trusted.

In Serbia the Slav Schismatic religion was the state religion, paid and maintained by the state. Other creeds were tolerated and protected, but at the same time forbidden to make converts from the state religion. The same observation holds good for Bulgaria.

In Montenegro the Slav Schismatic and the Catholic Church were officially on an equal footing, but otherwise favors were shown to the adherents of the Slav Schismatic Church.

Not much can be said for certain about the present condition of Catholicity in Jugo-Slavia, because for over three years, on account of blockade and censorship, no reliable information has been obtainable from over there. We may form a fair opinion, though, by inference from the scanty and at times very perverted news about places and persons and events in the old country.

In Jugo-Slavia a National Committee (Vece) of Slovenes, Croats, and Serbs in Zagreb, Croatia, took politics and economics into their own hands, proclaiming perfect independence from any political power and unqualified adherence to the principles laid down in President Wilson's fourteen points. Of that committee Dr. Korosec, a Slovene Catholic priest, was the president. In a later meeting at Belgrade, Serbia, the same committee seemingly reorganized, proclaimed full independence of Slovenes, Croats, and Serbs in their own internal affairs, but for outside diplomacy they declared a temporary personal union of all Jugo-Slavs under the Serbian Prince, Alexander. Dr. Korosec serves in the reorganized committee as Vice-President.

It is a well known fact, that the first teacher and indefatigable promoter of the Jugo-Slav idea, and later, until his untimely death, their acknowledged leader, was Dr. Janez Krek, a Slovene Catholic priest, a man of unblemished character, a forcible and convincing speaker and able parliamentarian in the Austrian parliament, a mighty Christian sociologist in word and pen and practical application, a favorite of the common people, because a real man of the people and for the people. It is also worth mentioning that the real life and strength of the idea of a free and independent Jugo-Slavia was the unanimous declaration in its favor of the Catholic clergy of the Slovene diocese of Ljubljana (Laibach), headed by their Bishop Bonaventura Jeglic. The clergy of neighboring Jugo-Slav dioceses followed them one by one, so that to-day the Jugo-Slav Catholic clergy is the recognized real backbone and a tower of strength for independent Jugo-Slavia. Catholic bishops of Carniolia, Croatia, and Slavonia have volunteered to sacrifice a part of church property for the urgent needs of the newborn free Jugo-Slavia.

The Slovenes are the best educated and organized and, politically, the ablest of all the Jugo-Slavs; Croats are the richest and willing to spend their riches for the welfare of the nation, and they are known to be fierce fighters for their national rights; the proud Serbian nation had to go through the purifying fire of national martyrdom and now, more than ever, is determined to die rather than to bow their heads and necks under a foreign yoke. The three branches of Jugo-Slavs,

then, need one another and can well share their material and intellectual goods to a mutual advantage in their beloved Jugo-Slavia.

The future of Catholicity in Jugo-Slavia, judging from the national character of the Jugo-Slavs, appears to be very bright. Of course, there will be a separation of Church and State, but there will be a free Church in a free State. It is agreed by all parties that perfect religious liberty and equality before the law should be one of the principles of the Jugo-Slav constitution. Jugo-Slavia's common people were always strong in their demand for religious instruction in the elementary schools. If the clergy read the signs of the time aright and mix just a little more with the common people (and this already has been the rule with the younger generation of priests), the people will, naturally, take to them, follow them and accept them as God-given advisers and leaders in spiritual and mostly also in material affairs.

MATHIAS SAVS.

*Shakopee, Minnesota,
24 February, 1919.*

CLERICS RETURNING FROM MILITARY SERVICE.

In the Light of the Recent Decree of the Sacred Consistorial Congregation.¹

WHATEVER compensating advantages, in the designs of God, may have accrued to the Church, that she has been harmed immensely by four years and more of frightful warfare no one will deny. The faithful of many lands have been deprived of the ministration of priests, when those helps were sorely needed; the training of candidates for the priesthood has been suspended and seminaries closed; hundreds of clerics, forced into military service, have been exposed to the danger of losing their religious ardor, while they have been obliged to participate in acts, not only out of harmony with their sacred vocation, but wholly adverse thereto. Chaplains likewise who spent themselves solely in spiritual and corporal works of mercy, have been deprived for weeks at a time of the opportunity, with its solace and strength, of offering or even

¹ See ECCLES. REVIEW, March, 1919, pp. 288-294, for the text of this decree.

assisting at the Holy Sacrifice of the Mass. With an armistice finally declared, the longed-for peace in sight, and the demobilization of armies going on apace, priests and seminarists, engaged in whatever capacity in this long drawn-out combat, are gradually returning to their dioceses, cloisters, and seminaries.

At the first ray of hope that enduring peace may soon reign over the face of the earth, the Supreme Pontiff, in his fatherly solicitude for his clergy, would repair the spiritual loss which priests, religious, and ecclesiastical students have sustained in cantonments, in the trenches, and on the field of battle. He would brush away the worldly dust that has dimmed the spiritual lustre of their souls, and relieve them of the irregularities and impediments which *in fighting* they may have contracted. How necessary this is for clerics themselves, how advantageous to the faithful and to the Church at large will be apparent to all. To effect these results is the object of the Consistorial decree, published 25 October, 1918, the opening words of which are as follows: "Redeuntibus e militari servitio clericis, oportet ut Ordinarii omnes maximo cum studio nitantur eos omnes a mundano pulvere detergere, quo inter armorum strepitus et quotidiana pericula primum est etiam religiosa corda sordescere, eosque ab irregularitatibus et ab impedimentis quae *dimicando* contraxerint liberare. Hoc sane exigit ipsorum clericorum bonum, fidelium animarum salus et Ecclesiae utilitas."

In the preamble, which sets forth the purpose of the constitution, it is stated that the Holy See sought the opinion of several Archbishops of the various nations at war, and finally issued the decree in consultation with a special commission of Cardinals. Seven chapters or divisions follow, treating of irregularities, giving and obtaining information, secular and regular priests, seminarists, novices and religious who are clerics, lay brothers, clerics in sacred orders who have committed grievous crime.

IRREGULARITIES.

An irregularity is a canonical hindrance to the reception or exercise of orders. Irregularities are not intended primarily or immediately as a punishment or for the amendment of an evil-doer, but to protect the honor of the sacred ministry, which requires that those who serve the altar be whole of body

and pure of mind. The two general sources of irregularities are *defects* and *crimes*. Certain *corporal* defects, among others, constitute an irregularity, since a cleric must be capable of performing liturgical acts properly or as prescribed, and with due decorum or in a befitting manner. Irregularities cease or are removed by dispensation, which the Church, who instituted them, grants for sufficient reason. These dispensations are more readily conceded to those who have been promoted to sacred orders, and especially to the priesthood, than to others who are not so far advanced. Clerics not a few have been maimed in the present worldwide war. Many because of these physical disabilities will be unable to perform all prescribed liturgical acts rightly and becomingly; while in some instances it will be doubtful whether the proper observance of ecclesiastical rites is possible or not. A distinction too must be made between priests and others who have not acquired the sacerdotal character. The constitution which we are reviewing empowers Ordinaries to pass judgment on the physical defects of *priests* only. When the Ordinary conscientiously judges, after perusing a written report of a master of ceremonies that the priest in question can without assistance and in a seemly manner observe the rules prescribed, he may allow him to say Mass. In more serious disabilities where the proper observance of essential rites is impossible or even doubtful, or when there is question of one who is not a priest, the Ordinary has no discretion in the matter, but must consult the Holy See. Thus, for example, the Ordinary can not dispense in blindness, in the loss of a hand, or a thumb or first finger. It may be noted that the loss of an eye, even the left, is not an irregularity, unless—to speak in general terms—it is accompanied by impaired vision of the other, contortion of the face, or great deformity.

A cleric should be *another Christ*, embodying in himself the dispositions of the mild and meek Saviour. To maim, to mutilate, to kill, even under circumstances justified by the moral code, is not characteristic of Him who when he was reviled did not revile; who was led as a sheep to the slaughter, and who was dumb as a lamb before His shearer, who gave His life for His enemies. Consequently an irregularity arising from this lack of meekness, *ex defectu lenitatis*, was in existence for cen-

turies. It arose merely *ex defectu* and was not due to moral culpability. Thus the judge who legally and justly passed sentence of death and the one who executed it became irregular *ex defectu lenitatis*, and do still. Soldiers too who in battle mutilated or killed, no matter how just their cause, were irregular for the same reason. Canonists were wont to distinguish between a just and an unjust war and go into other details in reference to this matter, details which would be applicable here did we wish to dwell on them. Briefly the principle at stake was that where there was a grievous moral culpability or when injustice prevailed, each and every combatant in the unjust cause became guilty, by coöperation, of the deaths and mutilations that occurred among the enemy. Many canonists would have the irregularity thus contracted arise not merely *ex defectu lenitatis*, but *ex delicto*, a contention of which others did not approve. This latter view is supported by present legislation. Canon 985 (fourth paragraph) of the Code retains the irregularity which arises from voluntary homicide, but that this is not now to be extended to war seems certain. The reason for abrogating this irregularity in war would appear to be the impossibility on the part of the individual soldier to determine whether or not the war is just, as well as the fact that ordinarily the combatants are forced into the service, and are not morally free in this respect. The incurring of the irregularity depended on so many conditions and was so uncertain that the Holy See has seen fit apparently to abolish it. The greater moral responsibility however of those clerics who are under arms through choice, and not by compulsion, is seemingly insisted on in the present decree, since the obtaining by them of a dispensation from irregularities is made more difficult, being reserved to the Holy See. Chaplains too, who may have left aside for the moment their priestly character to maim and kill, must consider their status in relation to irregularities. Furthermore the irregularity merely *ex defectu lenitatis* no longer exists, since we fail to find it in the Code of Canon Law, and only those irregularities are now in vogue which are given in the Codex.²

While, then, there is now no irregularity arising in war *ex defectu lenitatis* either strictly so-called or *ex homicidio*, we are

² See Canons 983, 984, 986.

not to lose sight of the fact that hostilities date back to the end of July 1914, and it was possible to incur the irregularity of which we are speaking till it was abolished by the Code on Pentecost 1918. Hence the Consistorial decree must take cognizance of this fact, since irregularities do not cease of themselves, but by dispensation. Ordinaries, then, are authorized to dispense priests, clerics and ecclesiastical students who have incurred this irregularity through no fault of their own, but who from necessity or compulsion have had an active part in actual warfare and have thus inflicted death or mutilation. Mutilation, we may note in passing, is the *severing or cutting off of a member* of the human body. This irregularity then is not incurred by the mere *disabling* of a member or the severing of a *portion* (a finger, for example) of a member. In the present legislation of the Church *mutilation* (Can. 985, § 5) gives rise to an irregularity. This dispensation of which we are speaking, and which Ordinaries may grant, is prudently given in all cases, at least *ad cautelam*. Those who have borne arms of their own volition, and not because they were compelled by civil authorities or laws, are in another category. Maiming and killing of the enemy with them, even though it were beyond doubt fully justifiable, is consequent upon their free assumption of arms. These, if in major orders, must apply to the Holy See for the required relief. This dispensation, when obtained, does not, of course, restore to these clerics the ecclesiastical offices, which they previously held, and which by voluntarily taking up arms they lost *ipso facto*, according to Canon 188, paragraph 6, of the Code. Since Ordinaries may remove irregularities in some instances and not in others, it is incumbent on them to examine each case to see whether recourse must be had to Rome. Priests who have retired from the army, and who are conscious of having incurred an irregularity from which the Holy See alone can relieve them, are strongly forbidden ("ne audeant") to exercise the ministry till the proper dispensation has been obtained. If however this mandate not to exercise the ministry be violated, is a new irregularity *ex delicto* incurred? We believe not, as Canon 985 of the Code, which alone applies, demands that to beget an irregularity from the exercise of an act of orders, the act must have been prohibited *in punishment*. That this is the case is not apparent

from the Consistorial decree. We are dealing with *odiosa*, which are to be strictly interpreted.

INFORMATION.

The second chapter of the constitution under consideration requires that Ordinaries seek exact information concerning their clerics and seminarians who have been engaged in military duties, and in this they must mutually aid one another, making known as soon as possible, and as completely and minutely as they can ("notitias quantum fieri potest plenas, propriis Ordinariis quam cito praebere accuratissime satagent") to his respective Ordinary the conduct of each cleric or ecclesiastical student who is living or has lived for any considerable period within their territory. Great stress is put upon this obligation ("idque gravissimum conscientiae officium esse reputent, quo neglecto, haud modica christianae rei oriri poterunt detrimenta"). By every means available, even to the extent of an examination or interrogation of each cleric or student personally, bishops or other superiors will supplement the information concerning their own subjects thus obtained.

PRIESTS.

Priests, both secular and regular, will within ten days of their return from military service appear personally before their Ordinary and present letters from the Military Ordinary, or at least from the chaplain of their division, as well as other documents bearing testimony to their proper conduct. These additional letters might be obtained from officers in charge, fellow priests in the service, bishops or other local ecclesiastics. Priests who are in the army should not fail to procure these certificates of character before obtaining their discharge, so that they may present them as required. They are bound in conscience to respond truthfully to the queries that the Ordinary may put to them in regard to their public or external acts while in the service. Ordinaries, it may be noted, have no right in this personal interview to pry into matters which pertain solely to the sacred tribunal of confession. Should a priest fail to appear before his Ordinary within the prescribed ten days, he is *ipso facto* suspended *a divinis*. From this censure he cannot be absolved till he has appeared, presented his testi-

monial letters, and answered the questions proposed. There is no reservation of absolution once the prescriptions have been satisfied. Non-appearance alone begets suspension, but a later compliance with this regulation without fulfillment of the other prescriptions will not justify its removal. As a canonical censure is a severe punishment, it is not incurred unless there is grave culpability. In the present case, then, if a priest through illness or for other reasons were unable to appear before his Ordinary, he would not incur suspension. It would be well however to acquaint the Ordinary with the reason for not observing this feature of the Consistorial decree.

Furthermore, priests who have retired from the war are commanded under the same penalty of suspension *a divinis* to make a retreat at the time and place and in accordance with any other regulations that the Ordinary may enjoin. This retreat, which is not to be deferred too long, will be made in a religious house, under a director, in keeping with the plan that is usually observed in such exercises. Hence it is suggested that retreats for this purpose be held in centres, or according to provinces, with several priests in attendance. A retreat of eight full days at least is required, while a longer period will be insisted on when the subject's behavior has been reprehensible or when other circumstances demand it. Religious Superiors will observe the same regulations and make similar arrangements for those under their charge. At the expiration of the retreat the Ordinary will determine whether these priests should be reinstated at once in their former positions, or whether such action should be deferred. In keeping with this regulation bishops are allowed to remove for a time from their office as pastors, assistants, confessors, superiors and professors of seminaries those priests who have not conducted themselves properly during their service in the army. This authority is possessed by bishops over their priests, whether said priests have been suspended or not, while no previous canonical trial or other formality to effect this removal is necessary. The information obtained through letters and investigation, as prescribed above, will constitute sufficient warrant for the bishop's action. Bishops however will not act impulsively or unjustly, but with due regard to the facts established. These priests of whom we are speaking may more-

over be placed for a time, when circumstances warrant it, in a religious house or under the supervision of a pious, prudent fellow priest, with the injunction to perform certain definite spiritual acts. This is practically an extended retreat. Religious superiors have the same power over their own priests, while they may deprive them for a time of all share, active and passive, in the affairs of the community. Local and provincial superiors may be removed from their office, should their conduct merit such action. Neither diocesan nor religious priests, when restored to duty, whether immediately or later, should be installed in a place where military duties have previously demanded their presence for any considerable time. Lest these instructions and powers prove insufficient, the decree declares that in doubtful or more serious cases Ordinaries must have recourse to the Holy See. Finally, owing to the scarcity of priests, certain concessions, contrary to ecclesiastical law, are granted to meet existing conditions. Ordinarily a pastor should have but one parish, while parishes may be united only when certain canonical reasons exist and certain defined regulations are observed. In the present decree however is embodied an indult for five years, which permits bishops to place a pastor, when necessary, in charge of two or even three parishes. Under these circumstances a pastor may be transferred from his own parish to another which is more central or more conveniently situated for those who need his ministrations. This transferring of pastors without the observance of any process or formality is contrary to general law.

SEMINARISTS.

Ecclesiastical students who wish after the completion of their military service to continue their studies, must observe proportionately the same prescriptions that are laid down for priests, that is, they will present themselves with their testimonial letters to the bishop and submit to a personal interrogation. If this investigation prove unfavorable to the student, the bishop, after consultation with the rector and the regents in disciplinary matters of the seminary to which the student had previously been affiliated, will forbid his return to the seminary. On the contrary, if nothing reprehensible develop from the investigation, the bishop, after seeking the opinion of

the same regents and of the rector of the seminary, will permit the student's return, but under the following conditions. The bishop will insist on a retreat, which, as far as place, date, duration, and method are concerned, will be governed by the rules given above for priests. At the expiration of these spiritual exercises the bishop, with the advice of the rector and regents of the seminary as above, will determine whether the ex-soldier may associate at once with the other students in their daily routine life, or whether he is to remain apart for a while, under proper surveillance, in the company of others similarly situated. When readmitted to the seminary these students will take up their studies where they were interrupted and make the complete course prescribed. Bishops will not for some months promote such students to orders, particularly to major orders, mindful more than ever of St. Paul's admonition to Timothy: "Impose not hands lightly on any man, neither be partaker of other men's sins" (I, 5: 22).

RELIGIOUS.

Religious superiors must keep in mind these same instructions in dealing with novices and clerics who have been in military service. The fact that religious have served in the army does not exempt them in any way from the obligations of their state. When mustered out of the service they are not allowed, of course, to join the secular clergy, except in so far as canon law permits, and in accordance with the mode established in the Code. What is found in the constitution of the Consistorial Congregation in regard to investigations, retreats, and other provisions is applicable also to lay-brothers who have done military duty. A lay-brother whose behavior has been sufficiently blameworthy should be dismissed from the community, if he has not taken *solemn* vows. This dismissal carries with it a release from all religious vows, whether they be temporal or perpetual, including even the vow of perpetual chastity. The case of a lay-brother whose conduct merits dismissal from the congregation, but who has made solemn vows, must be referred to the Holy See. Pending the decision from Rome provision will be made for him with relatives or in a monastery, apart from the community.

DELINQUENTS IN MAJOR ORDERS.

Finally, toward seculars or religious who are in sacred orders, and who have been guilty of a more grievous crime, Ordinaries are counseled to manifest a paternal spirit, seeking the amendment of the delinquent and the good of religion. In proving the culpability of the accused and in inflicting punishment the formalities prescribed in the fifth book of the Code must be observed, especially where there is question of *infamy in law or in fact*. Toward those in major orders who have apostatized from the religious life or from the Church and adopted the secular state, Ordinaries will not only act the part of the *good pastor* in seeking them and restoring them to the fold, but will endeavor to preserve the faithful from the evil example of these unfortunates, and repair the scandal given. In official reports to the Holy See bishops and religious superiors must state whether they have any such apostates among their subjects, and if so, what is their number.

In the last place the Sacred Congregation lays stress on the importance of the prescriptions of its decree, and insists strongly on their observance.

CONCLUSION.

How does the Consistorial constitution in question affect the United States? Surely it is applicable to students, novices, lay-brothers, and clerics who *fought* in the war. Surely it is applicable to those few priests of the United States who volunteered for active military service in European armies. But does it affect our army chaplains? It certainly does, if without the necessity of self-defence or beyond the reasons, circumstances and conditions admitted by canonists, they have taken up arms, and especially, if by so doing, they have killed or mutilated. But does it apply to those who have confined themselves solely to priestly offices? Does it apply to non-combatant chaplains who have remained in the cantonments and hospitals at home, or joined the forces abroad? This may be questioned. A declaration of the Holy See alone can remove all doubt. Certainly Ordinaries need not hesitate to extend to chaplains the *favors* contained in the present constitution, granting dispensations from irregularities due to wounds and

the use of weapons, as far as they are empowered to act. What other requirement of the present decree could affect our non-combatant chaplains? To visit the Ordinary on return home is a matter of courtesy, if nothing more. To present testimonial letters is to the chaplain's own advantage. To make a retreat is not a punishment, and the opportunity of so doing after the horrors unspeakable of the firing line, or even the distractions of camp-life, doubtless will be welcomed. The Cardinal Archbishop of Paris in a recent letter to his clergy and seminarians in regard to this matter says: "We are sure that these prescriptions will not seem burdensome to any of you, and that you will fulfill them without being impelled thereto by the suspension decreed against those who will not carry them out. You will be glad to come and receive encouragement from us, and to renew in your hearts the grace and spirit of the priesthood, in the quiet of a retreat, before resuming your ministry, which will be all the more blessed by God."

An interpretation of this decree appears in the January number of the *Acta Apostolicae Sedis* to the effect that its prescriptions apply to those who are on indefinite leave of absence, even though not actually discharged from the service.

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ARMY CHAPLAINS AS SEEN FROM THE RANKS.

VERY recently a friend whom I had not seen for some years walked into my study. He had just returned from England. Leaving his home here, he had enlisted at the outbreak of the war in 1914, in the Royal Hussars, a British regiment. During his three years of campaigning he was wounded twice. The second wound in the foot kept him in the hospital for nine months.

During this time he had ample opportunity to meditate on his experiences at the front and in the barracks. As I was naturally interested in the work of our clergy with the army I asked him his impressions, for, although not a Catholic, the young soldier is of a reflecting mind. To him religion means something; at all events it took on a meaning for him during the camp life among the "Tommies." He gave me

his impressions, which I repeat here as I took them down while still fresh in my memory. I thought them interesting, and the readers of the *ECCLESIASTICAL REVIEW* may find them so too; for, though the Chaplain's story is familiar enough, the chaplain as he is seen from the ranks is not so well known. What my friend said was, if I may reproduce his own words as nearly as I can, as follows:

The regiment in which I found myself, was overwhelmingly Church of England, according to the official records. These records, however, do not mean very much. Everything is put down as Church of England, which is not specifically otherwise. Christian or non-Christian, Jew, Mohammedan, or atheist—unless religious affiliation is acknowledged, the C. of E. scoops in everything.

Normally, Tommy is not a very religious animal. The Church of England looms large in his eyes, as an institution much resembling the King or the British Museum. It always has been, is, and ever will be, the "world without end, amen." To belong to this English institution is a pledge of respectability, and an assurance of loyalty. But, when the Church makes any demand, on either Tommy's person or his time, he is liable to use words of little reverence in order to express his overflowing feelings. Church parade is equivalent to drill, and hence is cordially hated. Even the proximity of danger and death cannot make Tommy become demonstratively religious. I believe that at bottom he is religious, and that he gives many a sober thought, in the secrecy of his own soul, to the things of the other life. But the fact remains that Tommy, even in war times, holds any external revelation of religious feeling to be a sign of weakness.

I think that one can safely argue from living with Tommy in the trenches, that the end of the war will see a great religious awakening in the various countries engaged. Men are learning to think less of this present life. Men by the thousands are gladly throwing away their lives in the service of ideals. Ideals are emphasized as worth more than life. Death for the cause is not now the extraordinary, but the ordinary measure of devotion.

All this means that men are less atheistic than we were formerly led to believe. After all, there is no sense in an

atheist dying for anything. If there is no Beyond, the only thing in logic is to make the most of this life, and take all the ease, and comfort, and enjoyment that life can afford. The hard life of the trenches, the bitter suffering, and death itself, could have no place in the scheme of life of an irreligious man. It is essentially a religious ideal, that of dying for justice and right. A man who believes that suffering and death for justice will bring their reward in the life to come,—he can find logic in his life in the trenches. But for the man who believes that death ends all, the trenches are the most hopeless sort of a place. I suppose that is why radicals and free-thinkers are so opposed to war.

But you asked me about chaplains. The chaplain of our regiment was a Church-of-England man. He was big, athletic, handsome, strong. He could write various letters after his name in token of degrees he held from Oxford; but these did not hurt him in any way that I could see. He was always simple and friendly in his speech, with no airs or "swank" about him. He tried his best, and did whatever he could for the men. He found many real opportunities to be of service to them.

Of course Tommy did not trust him at first. Among soldiers there is always an inherent distrust of the parson. They think that a chaplain is one of another race—neither man nor spirit, but holding down a job that demands something of both. And in the army he is something of an anomaly. He ranks as an officer, while his work is largely with the privates. He must associate with both officers and men. To devote himself exclusively to either privates, or officers, means speedy damnation in the eyes of the slighted caste.

Our chaplain was above all of the "hail-fellow-well-met" sort. He seemed to have no trouble in keeping in the good graces of the officers, yet he did a surprisingly large amount of mixing with the men. He arranged their sports for them. He provided them with literature and entertainments. And, whenever he could, he slipped in a little professedly religious work. If there were any casualties, he wrote the news to the relatives of the stricken soldiers at home. Thus he was instrumental in giving consolation to many an afflicted soul. He visited all the wounded within reach, and cheered them with

a ready fund of stories, or spoke to them on more serious themes, in a way that was kind, and gentle, and friendly. The boys held him in high favor. He, in turn, stuck by the crowd loyally, and was not afraid to risk his neck in the front trenches.

He never went over the top with us. Personally, I was glad he didn't. A parson is not a fighting man. His duty is to help the wounded, and they pour back into the trenches fast enough to keep him busy. He could, of course, go over, if he wanted. No one would think of preventing him. But it would be uselessly risking a valuable life, and our chaplain never took any unnecessary chances. Mind, he was a brave man. He never shirked a duty because it brought him into danger. I saw him, time and again, go out into No Man's Land, with a volunteer or two, to rescue the wounded under the cover of darkness. Sometimes he would bring in three or four on his shoulders, one after the other, and then go back to look for more. I often thought of the Good Shepherd who went out for the lost sheep.

But I do not think that he offered much that was substantial in the way of religious consolation. He was brave, and cheery, and kind. He kept up the spirits and the morale of the regiment. He talked earnestly, once in a while, and read chapters of the New Testament to the men. But, somehow or other, this did not seem to be enough. We were all provided with small Testaments, ourselves, and many of the men had the custom of reading a chapter, now and then. We would have done so, even though we had no chaplain. I often thought that the dominie wandered about, wishing that he could do something, yet not knowing just what he could do.

He certainly had not the hold on us that the chaplain of a neighboring Irish regiment had on his men. We occupied adjoining posts and barracks for a considerable period, and so I came to know the men and the chaplain pretty well, and to be in on their regimental gossip. The regiment was, of course, almost entirely Roman Catholic, and the chaplain was a priest of that church. He was a man, not unlike our chaplain, sincere, earnest, and well intentioned. But what I remarked was that he seemed to have very definite duties, well understood by himself, and by his men. He did not have to convince his men

of sin—they came to confession to him in throngs, and without urging on his part. He was always busy. To put it roughly—he seemed to have the goods, and the men were eager for his ministration. And they were as sincere and earnest as he was. They had absolute confidence in him, and in the value and efficacy of what he did. They told him things which I am sure they would hesitate to tell anyone else. And, after their confession, they went their way like new men, serenely confident that they had actually been absolved from sin. Their Mass, on Sunday, was a thing very mysterious and peculiar to the outsider, but it had one prominent characteristic. They missed no opportunity to go, and they thoroughly believed in it; whereas the C. of E. crowd would cheerfully dispense with the Bible reading, and the sermon, which constituted their worship. And especially over the dying did the Catholic chaplain seem to have particular sway. His anointing with oils, and his prayers, gave the dying complete satisfaction. They died happily, and reconciled, and with entire confidence, after the rite had been performed.

If a mere lay observer might venture a prophecy, it would be that the Evangelicals—and among them I class that large number of the C. of E. whose religion is a vague belief in the Bible and the British Constitution—will demand something more definite and tangible in religion, than they have in the past. They have learned on the battlefield, not only that life is real, but that death is very real too. A man who has stood at the door of heaven or hell for months, has done some thinking about what lies behind the door. I think they will look for something more than Bible reading and preaching, and words of consolation and inspiration from their ministers. Even those who formerly opposed the soul-saving machinery of the High Church, now see that it works well in times of great crisis, when there is not much to be said, but very much to be done; when action is called for, and not words. They have seen that religion is not something invisible and intangible, but that it can be externalized, and realized, in symbols, ceremonies, and sacraments.

The intensely personal nature of the work which the High Church, and especially the Catholic chaplains accomplished, must have its effect. The confessional is very personal, man

to man—or better, man to God squaring up of sin. I say man to God advisedly; for I know that Catholics look upon the priest in this office, not as a mere man, but as the representative of God. Contrast the work of the confessional with the frightfully impersonal ministrations of our C. of E. chaplain. His excellent sermons were like shrapnel. Some hearers were hit, but a vastly larger number were not touched. The work of the priest in the Catholic confessional is at close quarters—hand to hand, deadly personal. There was no escape for the individual under cover of the mass. There was no opportunity for camouflage, for the soul was bared. I envied the men the peace, and the satisfied security, that confession gave them.

No doubt it gave us some general satisfaction to be assured *en masse*, that Christ forgave all who were penitent. But it was by no means so direct and reassuring as the immediate absolution given by the R. C. chaplain. And my idea of it is that soul-saving is an individual sort of thing. Christ dealt very directly with individual sinners.

Yes, I think that the Evangelicals will try to make their religion more personal and direct, and, let us say, more human. The simple and primitive Gospel in a bare church, with a minister in a frock coat, is a cold sort of religion. It will never appeal strongly to those who have bivouacked in French cathedrals, and fought under the shadow of the Crucified, in Flanders.

The Reformers went too far in their destructive reaction from Catholicity, and the sons of the Reformers are going to demand from their churches the lost heritage. What they have seen in France and Flanders they will want in their own churches. They will ask why the Church of Rome should have a monopoly of what belongs to Christendom.

The Catholic Church is essentially universal in its appeal, and in its application. And the end of the war, I think, will bring a new growth in religious internationalism. As we get further and further away from mere nationalism in political life, so too we will give up mere nationalism in religion. I once saw a remarkable instance of how international religion could be. I stepped into a half-ruined French church one morning, and found Mass going on. There were, of course, French soldiers present, together with their officers.

There were a few men from an Irish regiment. There were some officers of the Colonials, who, I suppose, represented South Africa, or even more distant Australia. There was an Italian officer, attached to the staff, and a couple of Austrian and German prisoners, who worked in the town, and who had slipped into the church under the watchful but benevolent eye of their guard. They all understood what they were there for, and all were able to join in the service. For the moment they were not French, nor German, nor Irish, nor Italian; they were just Christians. It seemed very different from the Church of England, which never forgets the fact that it is English.

The ministrations of the Roman Church are, we found, just as international as are its services. They were as well understood, and as welcome among Germans, as among French or Italians or English. That is where the symbolism, and the official Latin language helps. Again and again I have seen an English Catholic chaplain helping an unfortunate Pole or Bavarian or Austrian to make his final peace with God, while even our good-hearted C. of E. chaplain could do nothing for the wounded soldiers of the enemy. He had nothing in common with them.

It is quite obvious to me now, that anything so hopelessly limited as a mere national church can never make much progress in Christendom. The sooner Christianity breaks away from the limitations of national boundary or race, the better for it.

From my own experience, I cannot speak too highly of the work the chaplains are doing in the army. I am glad that our own government made such generous provision for supplying the boys with helpers and guides. The morale of an army is more important than ammunition; and a good chaplain can do more toward keeping up morale than any other officer.

Although nominally an officer, the chaplain can really be one of the men, or at least occupy a middle place between officers and men. The men can go to him with their just grievances, and he can set many of them right. He is also the link between the boys of the regiment and home. He keeps them in touch with the higher things of life. He keeps them from forgetting the high ideals which they learned in their

homes. He can speak an effective word, now and then, about the particular dangers to which they are exposed. No other officer can do it. It is the chaplain's particular and official business.

Those who love the boys—the mothers, and wives, and sweethearts—want them to come home with untarnished honor. They pray, not only for their physical well-being, but for their spiritual well-being too. And good old Uncle Sam is doing the noble and paternal thing, in looking out for the welfare of his boys to the best of his ability. It is only right, for they are giving him their all. He wants them to return better men, even, than when they went away. And as a means to this end he has given them plenty of chaplains. The mothers of America, and all who are interested in the boys, will bless him for that. The chaplains, and the aids of the Y. M. C. A. and the K. of C., under God's grace, have protected them from dangers worse than flying shrapnel or poison gas.

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Analecta.

SACRA CONGREGATIO CONSISTORIALIS.

DE RELATIONIBUS DIOECESANIS.

FORMULA A PRIMO ANNO QUINQUENII III, HOC EST AB ANNO 1921, SERVANDA IN RELATIONIBUS IPSIS CONFICIENDIS.

Per decretum *A remotissima*, datum die 31 decembris 1909, determinata fuerunt tempus et ratio, quibus ab Ordinariis conficiendae forent relationes dioecesanae ad Apostolicam Sedem; simul autem debatur *Formula*, quam Episcopi sequi deberent in eiusmodi relationibus exarandis. Verum, promulgato, superiore anno, novo Codice canonici iuris, quo nonnulla innovata sunt aliaque aliter ordinata, expedire visum est ac porro oportere ut memorata *Formula* aliquantum immutaretur, quo eiusdem Codicis praescriptionibus plenius responderet atque omnimode cohaereret.

Itaque, de mandato SSmi D. N. Benedicti PP. XV, nova haec *Formula*, ab ipsa Sanctitate Sua revisa et approbata, ab universis Ordinariis in posterum adhibenda erit in relationibus conficiendis, incipiendo scilicet a primo anno quinquennii tertii, hoc est ab anno 1921.

I. Relatio *latina lingua* conscribenda est, et ab ipso Ordinario subsignanda, adiectis die, mense et anno quibus data fuerit.

II. In prima cuiusque Ordinarii relatione ad singulas quaestiones, quae infra ponuntur, accurate ac plene responderi debet.

III. In relationibus, quae primam sequuntur, Ordinarii omittere poterunt ea omnia, quae partem materiale[m] status dioecesis respiciunt et immutata manserint.¹

CAN. 340.

§ 1. Omnes Episcopi tenentur singulis quinquenniis relationem Summo Pontifici facere super statu dioecesis sibi commissae secundum formulam ab Apostolica Sede datam (cfr. can. 215, § 2; 319, § 2).

§ 2. Quinquennia sunt fixa et communia, atque computantur a die 1 Ianuarii 1911; in primo quinquennio anno relationem exhibere debent Episcopi Italiae, insularum Corsicae, Sardiniae, Siciliae, Melitae, et aliarum minorum adiacentium; in altero, Episcopi Hispaniae, Portugalliae, Galliae, Belgii, Hollandiae, Angliae, Scotiae et Hiberniae, cum insulis adiacentibus; in tertio, ceteri Europae Episcopi, cum insulis adiacentibus; in quarto, Episcopi totius Americae et insularum adiacentium; in quinto, Episcopi Africae, Asiae, Australiae et insularum his orbis partibus adiacentium.

§ 3. Si annus pro exhibenda relatione assignatus inciderit ex toto vel ex parte in primum biennium ab initio dioecesis regimine, Episcopus pro ea vice a conficienda et exhibenda relatione abstinere potest.

CAN. 341.

§ 1. Omnes et singuli Episcopi eo anno quo relationem exhibere tenentur, ad Urbem, Beatorum Apostolorum Petri et Pauli sepulcra veneraturi; accedant et Romano Pontifici se sistant.

§ 2. Sed Episcopis qui extra Europam sunt, permittitur ut alternis quinquenniis, idest singulis decenniis, Urbem petant.

CAN. 342.

Episcopus debet praedictae obligationi satisfacere per se vel per Coadiutorem, si quem habeat, aut, ex iustis causis a Sancta Sede probandis, per idoneum sacerdotem qui in eiusdem Episcopi dioecesi resideat.

CAPUT I.

Generalia de statu materiali personarum et locorum.

1. Indicet Ordinarius nomen et cognomen suum, aetatem, originis locum, et institutum religiosum, hoc est *religionem*, si ad aliquam pertineat; quando fuerit consecratus, vel, si Abbas sit, benedictus; quando dioecesis regimen susceperit.

Si Episcopum Auxiliarem habeat, an datus sit personae vel dioecesi.

2. Breviter exponat quaenam sit origo dioecesis, quinam eius titulus seu gradus hierarchicus, quae privilegia potiora;

si metropolitana sit, an et quas habeat suffraganeas sedes; et quem Ordinarium appellationis iuxta *Codicem*, can. 1594 § 2, teneat;

si vero suffraganea sit, quem Metropolitam habeat; et num apud illum, vel apud alium Antistitem pro *Conferentiis episcopalibus* conveniat;

¹ Ad Ordinariorum commoditatem sequentes canones *Codici* iuris canonici hic referuntur:

si denique nulli Metropolitae suffragetur, quem Metropolitam pro Concilio provinciali, pro *Conferentiis* et pro iudicio appellationis teneat iuxta cann. 285, 292 et 1594 § 3.

3. Dicat praeterea :

(a) quinam locus residentiae Ordinarii, cum indicationibus ad epistolas inscribendas necessariis;

(b) quaenam amplitudo dioecesis, ditio civilis, caeli temperies, lingua;

(c) quaenam summa incolarum et praecipua oppida; quot inter incolas sint catholici; si autem varii adsint ritus, quot catholici in singulis, et si acatholici inveniantur, quot sint, et in quales sectas dividantur;

(d) qui numerus sacerdotum saecularium, clericorum et alumnorum Seminarii;

(e) utrum adsit Capitulum cathedrale, an potius coetus consultorum dioecesanorum; an adsint alia Capitula, vel sacerdotum coetus instar Capitulorum, seu Communiae, et quot;

(f) in quot *vicariatus foraneos, decanatus, archipresbyteratus* aliasve circumscriptiones dioecesis divisa sit; quot sint paroeeciae, cum numero fidelium earum quae maximae vel minimae sunt; an adsint paroeeciae per linguas seu nationes distinctae, et an per familias et non territorio divisa, et quo iure; quot aliae ecclesiae vel oratoria publica adsint; sitne sacer aliquis locus celeberrimus, et qualis, cann. 216, 217;

(g) utrum et quaenam *religiones* virorum habeantur, cum numero domorum et religiosorum sacerdotum;

(h) utrum et quaenam *religiones* mulierum, cum numero domorum et religiosarum.

CAPUT II.

De administratione temporalium bonorum, de inventariis et archivis.

4. An et quomodo iuxta civiles loci leges, facultas possidendi, acquirendi et administrandi, quae Ecclesiae propria est, sarta tectaque sit; an potius coarctata; et si ita sit, quaenam sit conditio cleri et ecclesiarum.

5. An institutum sit penes curiam *Consilium administrationis* et quibusnam constet: et num Episcopus in administrativis actibus maioris momenti illud audierit iuxta praescripta can. 1520.

6. An administratores particulares, sive ecclesiastici sive saeculares, cuiusvis ecclesiae etiam cathedralis, aut loci pii canonice erecti, aut confraternitatum, reddant quotannis Ordinario rationem suae administrationis. Can. 1525.

7. An servata sint praescripta can. 1523 circa modum administrationis, et confectionem librorum accepti et expensi;

can. 1526 de non inchoandis litibus sine Ordinarii scripta licentia;

can. 1527 de abstinendo ab actibus ordinariam administrationem excedentibus;

et can. 1544 seqq. circa congruam dotem, tabulas piarum fundationum, aliaque.

8. An qui bona fiduciaria ad pias causas acceperint, servant quae can. 1516 statuit, praesertim circa rationem Ordinario reddendam.

9. In venditione, oppignoratione, permutatione, locatione et emphyteusi bonorum servataene sint fideliter ab omnibus normae cann. 1530-1533, 1538-1542: et si non, quae remedia adhibita.

Praecipua quae acta sunt his de rebus negotia referantur.

10. Circa decimarum et primitiarum solutionem serventurne laudabiles consuetudines, praecavendo tamen a dura exactione. Can. 1502.

11. Circa oblationes in commodum paroeciae et missionis serventurne praescripta can. 1182 de earum administratione et ratione Ordinario reddenda; et collectores abstineantne a vexatoria et odiosa requisitione.

12. Circa missarum stipem quomodo serventur quae can. 831 praescribit de taxa synodali;

quae can. 835 de non colligendis a sacerdotibus missis, quibus intra annum ipsi satisfacere nequeant;

quae can. 841 de transmissione ad Ordinarium missarum exuberantium;

quae cann. 843 et 844 de libro tam personali quam ecclesiarum proprio pro missis adnotandis.

13. An inventaria immobilium, mobilium et sacrae suppellectilis uniuscuiusque ecclesiae, parochiarum, capitulorum, confraternitatum aliorumque piorum locorum, quae canonice erecta sint, confecta in duplici exemplari, alio pro pio opere, alio pro Curia episcopali habeantur iuxta cann. 1296, 1522.

Cautum ne sit, et quomodo, ne morte rectoris ecclesiae, aut superioris pii operis mobilia et supellectilia disperdantur aut subtrahantur. Cann. 1296, 1300-1302.

14. An Episcopus archivum habeat ad tramitem cann. 375-378 erectum et custoditum; et cum documentis et libris de quibus in cann. 470 § 3, 1010, 1047, 1107; a quo tempore documenta incipiant, et an pergamene et incunabula habeantur: catalogine confecti sint;

an aliud quoque secretum archivum, vel saltem armarium obseratum, in qua scripturae secretae custodiantur, servatis regulis cann. 379-380.

15. An ecclesia cathedralis, collegiatae, paroeciales, confraternitates et pia loca canonice erecta, sua quoque archiva detineant, cum documentis cuicumque piae causae propriis, cum inventariis mobilium et immobilium et cum catalogo omnium documentorum;

et exemplar eiusdem catalogi exhibitumne fuit Curiae episcopali, et in archivo Curiae repositum iuxta can. 383.

CAPUT III.

De fide et cultu divino.

16. Utrum graves errores contra fidem serpant inter dioecesis fideles; vel aliqua praxis superstitiosa aut ab institutis catholicis aliena in dioecesi vigeat; an modernismi, theosophismi, spiritismi lues dioecesim infestet, et an aliqui e clero eisdem erroribus infecti sint. Quaenam huius mali fuerit, vel adhuc sit causa.

Adsitne *Consilium a vigilantia*, quot personis constet, et quo fructu munera sua expleat.

An professio fidei cum iuramento antimodernistico exigatur, et ab omnibus ad quos spectat fideliter praestetur iuxta can. 1406 et decretum S. Officii 22 Martii 1918.

17. Utrum divinus cultus libere exerceatur; sin minus, unde obstacula proveniant: a civilibusne legibus, an ab hostilitate perversorum hominum, vel ab alia causa; quaenam ratio suppetat ad ea amovenda, et num adhibeatur.

18. An Ecclesiae iura circa coemeteria sarta tectaue sint, et canonicae de his leges servari possint, et servantur. Cann. 1205 seqq.

19. Utrum in cultu divino, in Sanctorum, sacrarum imaginum et reliquiarum veneratione; in sacramentorum administratione; nec non in sacris functionibus, sive quoad ritus sive quoad linguam et cantum, leges canonicae ac liturgicae servantur.

An in his, et quanam, irrepserint singulares consuetudines; sitne cura ut prudenter submoveantur, an potius tolerantur, et quam de causa. Can. 731 seqq.; can. 1255 seqq.

Adsintne in ecclesiis picturae, statuae aliaeque a sanctitate loci aliena, vel minus consona liturgicis legibus; et quid fiat ut amoveantur. Arceanturne semper a domo Dei profani conventus, et nundinae etiam ad pias causas. Can. 1178.

20. Utrum numerus ecclesiarum in singulis oppidis vel parœciis fidelium necessitati sufficiat.

21. An generatim ecclesiae mundae sint, decenter ornatae et suppellectili sufficienti instructae.

Adsintne egentes, squalidae, fatiscentes, et an et quid agatur ut reficiantur.

Recenseantur ecclesiae, si adsint, structurae arte, picturis aut pretiosa suppellectili insignes: et dicatur num congrua de his omnibus cura adhibeatur.

22. An ingressus in ecclesias, dum sacra aguntur, sit, prout debet, prorsus absolute semperque gratuitus. Can. 1181.

23. An ecclesiae rite custodiantur ne furtis et profanationibus obnoxiae fiant:

et eae in quibus SS. Eucharistia asservatur, praesertim paroeciales, quotidie per aliquot horas fidelibus pateant iuxta can. 1266:

quomodo observentur: cann. 1267 et 1268 circa custodiam SSmi Sacramenti in uno tantum loco et altari; et circa decorem et ornamentum praecellentissimum altaris eiusdem;

can. 1269 circa tabernaculi statum;

can. 1271 circa lumen coram SSmo.

CAPUT IV.

De iis quae ad Ordinarium pertinent.

24. Indicet Ordinarius quibus redditibus ipse qua talis fruatur, sive sint ex bonis immobilibus, ex publico fœnore vel aerario, ex incertis Curiae, ex dioecesis contributione, sive ex aliis causis: et an sibi sufficientes sint;

qualem domum episcopalem inhabitet, et cum quibusnam convivat:

an et quale cathedraicum exigat iuxta can. 1504:

an et quales alias exactiones forte imposuerit iuxta cann. 1505, 1506:

utrum aliquo aere alieno sive qua Ordinarius, sive qua persona privata gravetur; et qua ratione eius extinctioni consulat.

25. An episcopales aedes et bona mensae sive mobilia sive immobilia, accurato inventario confecto, curaverit iuxta praescripta cann. 1483, 1299 § 3 et 1301.

26. An in ultima sedis vacatione praeter Vicarium Capitularem oeconomus quoque constitutus fuerit pro mensae bonis: et res bene gestae fuerint iuxta cann. 432, 433.

27. Quomodo residentiae legi satisficiat; qua frequentia pontificalia peragat, conciones habeat et pastoralibus litteris clerum et populum instruat; quomodo caveat ut ecclesiasticae leges notae fiant, et ut ab omnibus fideliter servantur. Can. 336.

28. Qua frequentia sacramentum confirmationis administret; et quomodo provideat, si ipse per se omnium necessitatibus consulere nequeat.

Serventur in huius sacramenti collatione regulae de aetate confirmandorum et de patrinis.

29. Quot in quinquennio sive per se sive per alium ad sacros ordines promoverit. Et an servaverit leges de non promovendis (*a*) qui necessarii non sint vel utiles iuxta can. 969; (*b*) qui saltem integrum theologiae curriculum in Seminario non peregerint. Can. 972 § 1.

An numerus ordinatorum par fuerit necessitati dioecesis.

An aliquem incardinaverit, qua de causa, et num iuxta legem can. 111 seqq.

30. An servatae sint regulae can. 877 seqq. in concedenda facultate vel licentia sacramentales confessiones audiendi;

et can. 893 seqq. circa casus reservatos.

31. Circa sacram praedicationem, an consuluerit ut iuxta Const. S. P. Benedicti XV et normas a S. C. Consistoriali datas die 28 Iunii 1917 omnia rite procederent; ac maxime ut servarentur praescripta can. 1340 seqq. circa licentiam concedendam et can. 1347 circa modum et argumentum concionandi.

An curaverit ut votum a can. 1345 expressum de brevi aliqua homilia in omnibus missis festivis habenda sensim ad effectum ducatur.

32. An et quo fructu avertere pro viribus studuerit fideles a nuptiis cum acatholicis, infidelibus, aut impiis iuxta cann. 1060, 1064, 1065, 1071.

33. An in quinquennio totam dioecesim ipse per se, aut per alium visitaverit iuxta cann. 343-346.

An praeter loca et res, libros et archiva, personas quoque clericorum visitaverit, eos singillatim audiendo, ut cognoscat quae sit uniuscuiusque vitae ratio, quae confessionis frequentia etc.

An inspexerit quoque quae habentur circa legatorum adimplementum et missarum manualium satisfactionem ac stipem, et an constiterit omnia ad legis normam procedere iuxta cann. 824-844.

Et si abusus aliquos hac in re detexit, referat.

34. Utrum et quomodo dioecesanam synodum celebraverit, et quando novissima synodus congregata fuerit. Cann. 356-362.

35. *Si sit Metropolitanus aut Conferentiarum episcopaliū Praeses*: an et quando Concilium et quando Conferentias convocaverit; quinam interfuerint; et quo fructu res cesserit. Cann. 283-292.

Ceteri Episcopi: an Concilio provinciali, et Conferentiis ipsi per se, aut saltem per procuratorem, interfuerint. Can. 287.

36. Quomodo se habeat cum civili loci auctoritate; an episcopalis dignitas et iurisdictio sarta tecta ita semper servari potuerit, ut numquam, servilitate erga humanas potestates vel alio modo, detrimentum libertati et immunitati Ecclesiae, aut dedecus statui ecclesiastico obvenerit.

CAPUT V.

De Curia dioecesana.

37. Utrum Curia dioecesana aedes proprias, sufficientes et convenientes habeat; et si non, an et quomodo huic defectui consuli queat.

Exhibeatur prospectus officialium Curiae episcopalis, adiectis iudicibus synodalibus, examinadoribus, parochis consultoribus, censoribus librorum, aliisque peculiaribus administris. Can. 363 seqq.

38. De qualitatibus et opere Vicarii generalis et aliorum praecipuorum ministrorum adumbratio aliqua fiat.

39. Quinam sint Curiae proventus sive ex taxis, sive ex multis pecuniariis, sive ex aliis titulis: et quomodo erogentur.

CAPUT VI.

De Seminario.

40. Si dioecesis Seminario careat, quomodo consulatur pro comparandis sacerdotibus dioecesi necessariis.

An studium sit seligendi bonae spei iuvenes, e dioecesi oriundos, ad clerum indigenam creandum; quo fructu: et ubinam educentur. Can. 1353.

41. Si Seminarium adsit, referatur enucleate:

(a) de numero et statu eorum qui externam disciplinam regunt, qui spiritualiter alumnos dirigunt, qui docent, qui discunt;

(b) de statu aedium, et rusticationis domus;

(c) de redditibus et oneribus, hoc est de statu activo et passivo pii instituti;

(d) de iis quae videantur necessaria ad meliorem Seminarii statum.

42. Distinctum ne sit Seminarium in maius et minus iuxta can. 1354 § 2.

Et si prudentia suaserit, aut dioecesis conditio exegerit, ut dumtaxat Seminarium minus seu schola apostolica, uti vocant, constitueretur, dicatur ubinam maiores alumni educentur: num in Seminario proprio provinciali, seu regionali, seu interdioecesano apostolica auctoritate constitutum iuxta can. 1354 § 3. Et de eius statu adumbratio aliqua fiat.

43. An servatae sint regulae:

can. 1356 circa tributum seminaristicum;

can. 1357 circa visitationem alumnorum et regulas internas;

cann. 1358, 1360, 1361 circa directionem disciplinarem, oeconomicam et spiritualem;

can. 1359 circa deputatos;

can. 1363 circa alumnos admittendos et excludendos;

can. 1371 circa dimittendos aut expellendos;

cann. 1364-1366 circa institutionem litterariam et scientificam, praesertim philosophiae et theologiae;

can. 1367 circa pietatis exercitia;

can. 1369 circa spiritum ecclesiasticum fovendum et urbanitatis leges tradendas.

44. An Ordinarius curaverit ut aliquis alumnus pietate et ingenio praestans peculiaria Urbis Collegia, vel Universitates sive facultates a S. Sede in Urbe vel alibi probatas adiret, ut ibidem in studiis perficeretur iuxta can. 1380.

CAPUT VII.

De clero generatim.

45. An clerus generatim habeat quo honeste vivere possit.

An pro senibus et infirmis domus aut saltem subsidia adsint quibus adiuvari possint.

46. An habeatur domus propria pro spiritualibus cleri exercitiis: an etiam quo poenitentes recipiantur.

47. Quo fructu Ordinarius curaverit ut clerici omnes ea adimpleant quae recensent:

can. 125 circa sacramentalem confessionem et pietatis exercitia;

can. 126 circa periodicum recessum ad spiritualia exercitia;

can. 130 circa examina annualia novorum sacerdotum;

cann. 131 et 448 circa *conferentias* cleri;

can. 133 circa cohabitationem cum mulieribus;

can. 134 circa communem clericorum vitam, praesertim vicariorum cooperatorum cum suo parochio, can. 476 § 5;

can. 135 circa recitationem officii divini;

can. 136 circa habitus ecclesiastici et tonsurae delationem;

can. 811 circa vestis talaris delationem in missae celebratione;

can. 137 circa fideiussiones cavendas;

cann. 138-140, 142 circa abstinentiam ab omnibus quae statum ecclesiasticum dedecent, a theatris et spectaculis mundanis et a negotiorum saecularium gestione.

48. An et quot clericis licentiam concesserit, de qua in can. 139 § 3, operam suam praestandi in arcis seu mensis nummulariis parsimonialibus, cooperativis, ruralibus, aut similibus:

an ratione communis boni, deficientibus laicis, et ob utilitatem religionis id concesserit; et num adhuc hae concessionis causae perseverent:

an mensae nummulariae, in quibus clerici opus aliquod agunt, honestate personarum et principiorum tales sint, ut non dedeceat sacerdotem in iis partem habere:

an in iisdem administratio ita recte geratur, ut omne absit decoctionis periculum, in quo sacerdotes convoluti maneant; et quomodo caverit de securitate huius notitiae:

an denique qui hisce arcis applicati sunt a religiosa sacerdotalis vitae praxi deflexerint, et molestiam aliquam attulerint: et si ita sit, Ordinarius casus proponat et remedia suggerat.

49. An clerus praestet eam quam can. 127 praescribit obedientiam et reverentiam erga Ordinarium suum, et erga Apostolicam Sedem: et si sint qui graviter deficiunt, eos Ordinarius denunciaret.

Si adsit in dioecesi clerus diversi ritus et linguae, quaenam sit inter clericos caritas: et quaenam Ordinario cura fuerit pro utrisque.

50. An generatim clerus officia obsequenter suscipiat, quae Ordinarius iuxta can. 128 eis committit:

an habeantur, qui quamvis viribus polleant, otiosi tamen vivere malunt:

si habeantur qui Universitates laicas frequentent, an hi servaverint ac servent leges a S. C. Consistoriali ad rem statutas:

et si huiusmodi adsint, eos Ordinarius indicet.

51. An adsint sacerdotes qui in diariis et libellis periodicis scribant, vel ea moderentur: et qua facultate et utilitate id peragant. Can. 1386 § 1.

52. An adsint de clero qui cum scandalo diaria et ephemerides vel libros legant quae dedecent:

qui factionibus municipalibus vel politicis indebite se immisceant:

qui ad statum saecularem redacti sint, aut per nefas ad illum sponte sua sint regressi. Cann. 211-214:

et quid fiat ad horum malorum remedium.

53. An et quo fructu aliquas ex poenis recensitis in can. 2298 Ordinarius irrogaverit: et casus graviores referat.

CAPUT VIII.

De Capitulis.

54. Si desit *Capitulum cathedrale*, dicatur quot consultores dioecesani habeantur, et serventur circa ipsos quae cann. 424-428 statuunt.

55. Si adsit *cathedrale Capitulum*, dicatur quot dignitatibus et canonicis constet;

adsintne officia canonici theologi et poenitentiarii; et serventurne ab ipsis quae cann. 398-401 iubent;

habeanturne alii beneficiati minores, et quot.

56. Exponatur quae sit dotatio Capituli seu beneficiatorum.

In distributionum seu punctaturarum disciplina vigeantne et serventur regulae can. 395.

57. Si adsint canonicatus aut beneficia patronata, curaveritne Ordinarius, et quo fructu, ut patroni spiritualia suffragia loco iuris patronatus, aut saltem loco iuris praesentandi, acceptarent, iuxta can. 1451.

58. Adsintne statuta iuxta cann. 410 et 416.

59. Quot adsint canonici ad honorem: et serventurne de ipsis regulae can. 406.

60. Sede episcopali vacante, quatenus vigeat ratio providendi dioecesis regimini:

servatane fuit, ultima vacationis vice, disciplina quam cann. 429-443 praescribunt.

61. Dicatur aliquid de modo quo Capitulum sacras functiones peragit, quo se gerit erga suum Ordinarium, et de aliis quae ad eius bonum nomen pertinent.

62. Si adsint in dioecesi Capitula, praesertim insignia, vel *Communia* cleri ad modum Capitulorum, Ordinarius de iis referat analoge ad ea quae pro cathedrali Capitulo sunt requisita.

CAPUT IX.

De Vicariis foraneis et parochis.

63. Referatur an Vicarii foranei adimpleant diligenter ea omnia quae can. 447 praescribit de vigilantia in ecclesiasticos viros sui ambitus seu districtus, de cura ut canonicae leges et decreta Ordinarii observentur, de aliisque;

an paroecias iuxta normas ab Ordinario datas visitent;

et an quotannis rationem reddant Ordinario de statu sui vicariatus iuxta can. 449.

64. An paroecia omnes de suo proprio pastore sint provisae: et serventurne lex a can. 460 lata de uno dumtaxat pastore in unaquaque paroecia habendo, reprobata qualibet consuetudine et revocato quolibet privilegio.

65. An adsint paroeciae amovibiles, quot, et qua de causa.

An et quot unitae Capitulis sive cathedrali, sive collegiatis, domui religiosae, aut alii morali personae: et in hoc casu utrum servantur leges de vicario curato constituendo cum libero exercitio animarum curae iuxta statuta in cann. 415, 471 et 609 § 1.

Et si religiosus sit parochus, an sarta tectaque sint quae cann. 630, 631 hac de re praescribunt.

66. An et quot adsint patronatui obnoxiae: an et quo fructu cura fuerit Ordinario ut patroni spiritualia suffragia loco iuris patronatus aut saltem loco iuris praesentandi acceptarent iuxta can. 1451: sin minus, an in praesentatione servatae sint leges a cann. 1457 seqq. latae, ac maxime a can. 1452 in casu electionis seu praesentationis popularis.

67. An provisio paroeciarum quae sunt liberae collationis fiat per concursum, et qua ratione concursus celebretur. Can. 455 seqq.

68. Quibus redditibus parochi vivant, an ex immobilibus, ex publico foenore vel aerario, an ex incertis stolae, et fidelium vel dioecesis contributione.

An commode generatim vivant, et an adsint qui egestate laborant.

An domo propria paroeciali, saltem conducta eaque sufficienti, generatim instructi sint; et si non, an studium sit et probabilitas ut ea instrui valeant.

69. An parochi generatim satisfaciant iis quae praescribunt: can. 463 § 4 circa gratuitum ministerium praestandum iis qui solvendo pares non sunt;

can. 465 circa residentiam;

can. 466 circa applicationem missae pro populo;

can. 467 circa sacramentorum administrationem et animarum salutis zelum;

can. 468 circa infirmorum curam;

can. 469 circa vigilantiam ne errores contra fidem et vitia subrepant;

et circa opera caritatis, fidei et pietatis in paroecia instituenda et fovenda;

can. 470 circa paroeciales libros recte conficiendos;

circa exemplaria tradenda quotannis Curiae episcopali;

can. 735 circa *sacra olea* a parochis loco decenti ac tuto custodienda.

70. Circa *baptismum*: an quaelibet ecclesia parochialis sacro fonte sit instructa iuxta can. 774: et quoties infantes sine periculo aut gravi incommodo ad paroecialem transferri nequeant, an parochus ad proximiorē ecclesiam vel publicum oratorium pro sacramento ministrando ultro libenterque accedat iuxta can. 775.

71. Circa *SSmam Eucharistiam*: an parochis cura sit studiumque indefessum ut, iuxta can. 863, fideles saepius et etiam quotidie pane Eucharistico reficiantur;

ut iuxta can. 865, infirmi, dum plene sunt sui compotes, S. Viaticum suscipiant;

ut iuxta cann. 1273, 1274 et 1275 cultus SSmi Sacramenti augeatur, excitando fideles ad quotidianam missae adsistentiam, ad visitationem serotinam peragendam, exponendo statis temporibus SSmam Eucharistiam, aliaque utilia peragendo;

ut iuxta can. 854, servata quidem parentibus et confessariis debita libertate ad iudicandum de sufficienti puerorum dispositione ad primam communionem, iidem parentes ne negligant officium suum, et alii abusus ne subrepant.

72. Circa *extremam unctionem*: an parochis cura sit, ut hoc sacramentum ab infirmis recipiatur dum sui plene compotes sunt.

73. Circa *matrimonii* celebrationem: an parochis omnibus cura sit diligens observandi quae praescripta sunt in Codice lib. III, tit. VII, circa libertatem status, impedimentorum dispensationem, sacros ritus, et adnotationem matrimonii.

74. Circa *catechesim*: an ab omnibus parochis diligenter serventur quae praescribit:

can. 1330 circa peculiarem catechismum pro prima confessione et communione et pro confirmatione puerorum;

et cann. 1331-1336 de catechismo diebus festis impartiendo tum pueris tum adultis.

75. Circa *evangelii* explanationem: an ab omnibus lex servetur can. 1344;

circa *sacras conciones*: an statis quibusdam temporibus sacrae conciones frequentius habeantur ad normam can. 1346, et sacrae missiones locum habeant iuxta can. 1349.

76. An vicarii cooperatores alique animarum curatores suis officiis laudabiliter fungantur iuxta can. 473 seqq.

CAPUT X.

De religiosis.

77. An Ordinarius sive per se, sive per alium, quinquenalem visitationem domorum religiosarum peregerit iuxta cann. 512, 513: et quae notabilia adnotanda habeat.

78. Utrum religiosi, sive viri, sive mulieres, vitam communem ducant; an sint qui habitent soli, vel in domibus privatis cum saecularibus, et quo iure;

quae sit in utroque casu eorum fama;

quaenam pro dioecesi utilitas;

an catechismum tradant, si Ordinarius requisierit iuxta can.

1334;

quo habitu incedant.

79. Si quaestuant adsint, sive viri, sive mulieres, an canonicae praescriptiones cann. 621, 622, 624 servaverint: an aliquod inconveniens acciderit, vel aliquid sit de hac re animadvertendum.

80. Si congregatio aliqua dioecesani iuris, vel societas sive virorum sive mulierum in communi sine votis viventium habeatur, Ordinarius de ea, aut de eis, nomen dicat, finem, sodalium numerum, utilitatem, et si quae alia observanda habeat.

81. Referat Ordinarius an aliquod offendiculum cum religiosis habeat in suae iurisdictionis exercitio.

82. Si adsint religiosi viri ordinibus sacris iam initiati, qui *exclaustrati*, *saecularizati* aut *dimissi* a religione fuerint, referat Ordinarius quid de ipsis dicendum iuxta cann. 639, 640, 669 seqq.

83. *De religiosis mulieribus* in specie Ordinarius referat

(a) an observentur canonicae leges circa admissionem ad novitium, professionem, clausuram, confessarios ac bonorum temporalium administrationem iuxta cann. 512, 513, 520-527, 533-535, 547, 549, 550, 552, 600-605;

(b) si quae monasteria monialium superioribus regularibus sint subiecta, an in casibus a iure statutis Ordinario subdantur iuxta cann. 500 § 2 et 615;

(c) quae vitae activae sunt quibus diversis operibus se ad dicant, et quo fructu;

(d) si sint quae infirmis in privatis domibus adsistant, aut rem domesticam in nosocomiis, Seminariis vel similibus viro-

rum domibus gerant, an cautum sit a periculis quae in his adiunctis obversantur, et an aliquid habeatur deplorandum.

CAPUT XI.

De populo fidei.

84. Dicatur quinam sint generatim populi mores: quaenam vita christiana privata in familiis: quaenam publica in oppidis et civitatibus: an in externis pompis et solemnitatibus magis consistat, quam in vero pietatis spiritu. Et si sint differentiae notabiles unius loci ab alio, indicentur.

Quid fiat ut christianae vitae professio, si paululum defecit aut a recta via declinavit, sensim reducat.

85. Qua reverentia clericos, et maxime Episcopum et S. Pontificem, populus prosequatur. Can. 119.

86. Quae sit observantia:

can. 1248 circa praeceptum audiendi sacrum et abstinendi ab operibus servilibus diebus festis;

cann. 1252, 1254 circa abstinentiam et ieiunium;

can. 770 circa sollicitam baptismi collationem infantibus;

can. 859 circa communionem paschalem: quot sint ex viris et ex mulieribus qui, cum sint professione catholici, nihilominus eam negligunt, facta proportionem pro singulis centenis fidelium;

can. 863 circa frequentem communionem;

cann. 865 et 944 circa extrema sacramenta: an sint inter eos qui catholici censentur, qui haec sacramenta differunt, negligunt aut etiam recusant: et dicatur eorum numerus, habita proportionem pro centenis;

cann. 1203, 1239 seqq. circa cremationis reprobationem et funera: dicatur, servata proportionem ut supra, quot ex iis qui catholici dicuntur funeribus mere civilibus seu irreligiosis sepeliantur: an id contigat ex nimietate taxarum stolae, an ex alia causa.

87. Circa *matrimonium*: an matrimonia mere civilia, concubinatus et divortia habeantur, et qua proportionem;

an vitia contra sanctitatem matrimonii irrepserint;

quid fiat ut haec mala removeantur.

88. Ubi catholici cum acatholicis mixti sunt, et mixta matrimonia habentur, dicatur numerus horum matrimoniorum tum

absolutus tum relativus ad matrimonia non mixta: quatenus exinde detrimenta religioni proveniant:

an servantur ab his contrahentibus clausulae can. 1061.

89. *De christiana educatione prolis*: quomodo generatim parentes et qui loco parentum sunt, in sinu familiae satisficiant gravissimae huic obligationi, de qua cann. 1113 et 1372: et quae cura sit ne ab hoc officio fideles deficiant.

90. *De scholis*: an in publicis scholis, praesertim elementari-bus, servetur praescriptum can. 1373 de institutione religiosa puerorum.

Et si non, *qualibet de causa*; an cura sit fidelibus et clero instituendi pro catholicis pueris scholas confessionales, eosque avertendi a scholis acatholicis, neutris, mixtis, iuxta can. 1374.

91. De conditione et statu scholarum confessionalium, praesertim elementarium, enucleate referatur: quomodo sustententur, a quot alumnis frequententur, qualique profectu. Et si scholae confessionales institui non potuerint, indicetur causa:

et dicatur, an per varia opera post-scholastica, hoc est oratoria festiva, Congregationes Marianas, scholas catechisticas, aliisve modis, cautum pro viribus sit praeservationi puerorum et puellarum.

92. De religiosis et piis laicorum *associationibus*: an adsint in dioecesi tertii Ordines saeculares, et confraternitates, illae praesertim *SSmi Sacramenti* et *Christianae doctrinae*, aliaeque pia Uniones potissimum pro iuvenibus: quo numero et quo religionis profectu.

93. An hae associationes servant omnes praescripta:

can. 690 de subiectione erga Ordinarium;

can. 691 de administrationis modo.

94. An adsint inter catholicos associationes illae, quae *sociales* vocantur, agricolarum, operariorum, mulierum in hunc vel alium caritativum finem, vel mutuuum subsidium; an asyla pro infantibus, patronatus pro iuvenibus, pro emigrantibus etc., circuli pro iuventute, laboratoria pro artificibus, vel pro puellis etc.: quo spiritu agantur: an directioni et moderationi Ordinarii et Apostolicae Sedis dociliter subsint: quatenus beneficia sive moralia sive temporalia praestent.

95. An cura sit ut qui hisce associationibus sive religiosis et piis, sive socialibus adscripti sunt, in fidei doctrina instituantur et christianam vitam ducant.

96. An et qua diffusionē ephemerides vel diaria obscoena, irreligiosa, modernistica vel liberalia dioecesim pervadant:

an libri quoque huius generis diffusi sint:

quid fiat ad tantum malum coërcendum et quo fructu.

97. An massonicae sectae addicti, vel etiam massonicae tabernae in dioecesi habeantur: quanta et quali activitate operam adversus religionem moliantur: quid fiat ad occurrendum huic malo.

98. An socialismi societates habeantur: quot numero, quanti momenti et quali religionis noxa: et quid fiat ad hanc avertendam.

99. Utrum in exercitio iurium politicorum et civilium fideles catholici religionis bono et Ecclesiae libertati pro viribus consulant.

CAPUT XII.

Iudicium syntheticum Ordinarii circa dioecesis statum.

100. Denique Ordinarius, omnibus in universum complexis, dicat, praesertim in prima sua relatione, quid actu sentiat de materiali et morali conditione dioecesis, quae spes melioris status affulgeat, quatenus maiora discrimina immineant.

In sequentibus vero relationibus addat, quomodo et quo fructu ad effectum perduxerit monita et mandata, si quae S. Congregatio in sua responsione ad praecedentem relationem significaverit: et utrum progressus, regressus, an potius idem ferme persistens status in rebus fidei et morum haberi videatur in dioecesi: et quatenus de eo censeantur causae.

Datum Romae, ex aedibus S. C. Consistorialis, die 4 Novembris 1918.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adessor*.

Studies and Conferences.

OUR ANALECTA.

S. CONSISTORIAL CONGREGATION publishes a decree containing the list of questions to be answered by Ordinaries in their official reports to the Holy See. A summary of the constitution is given immediately below.

OFFICIAL DIOCESAN REPORTS TO THE HOLY SEE.

The decree *A remotissima* of 31 December, 1909, set forth the regulations of the Holy See regarding the periods in which Ordinaries were to make their official reports to Rome, the reasons therefor, and the method to be observed in so doing. The list of questions given in that decree now requires many changes to bring it into harmony with the present Code. A new formula of questions consequently was published 4 November, 1918, in a decree of the Sacred Consistorial Congregation.¹ These questions will direct Ordinaries in making their report beginning in the year 1921. Canons 340, 341, 342, which relate to this report, are quoted in a note for the convenience of those interested, while the text states that the report will be in Latin, signed by the Ordinary himself, with the date affixed; that in the first official report all queries should be answered minutely, whereas in subsequent reports these statements concerning material things which remain unchanged need not be repeated. Then follow ten chapters comprising one hundred questions, of which not a few are made up of many parts or divisions. The usual data is required concerning the Ordinary personally and the diocese, the Catholic population, and chief towns of the diocese; the different rites that prevail and the number of adherents of each; the proportion of non-Catholics and the sects to which they belong; the number of secular priests, clerics, and ecclesiastical students; whether there is a Cathedral Chapter or merely Diocesan Consultors; the number of deaneries and parishes, whether there are national or other non-territorial parishes and by what

¹ See *Analecta*, pp. 396-419.

right or authority they exist; the number of other churches or public oratories; and whether there is any celebrated shrine in the diocese. Many queries are submitted concerning temporal goods, inventories, and archives. Especially is inquiry made in reference to the civil law as affecting the possession and administration by the Church of temporal holdings, as well as the actual effect of this legislation. Information is sought as to whether inventories are drawn up, archives guarded, and other administrative affairs safeguarded, as demanded in law. A third chapter is occupied with faith and divine worship. Ordinaries must declare whether any grave errors, superstitious practices, modernism, theosophy, or spiritism prevail among their subjects, and particularly among the clergy, as well as the cause thereof; whether there is in the diocese a *consilium a vigilantia*, its personnel and with what success it operates; whether a profession of faith with the anti-modernistic oath is insisted on when prescribed; whether the Church is free in her worship or hampered by civil laws or otherwise, and proper means of relief adopted; whether the Church's rights in regard to cemeteries and Christian burial are respected. Other questions relate to the veneration of saints, sacred images and relics, liturgical rites and musical regulations, singular customs that may be in vogue and the reason therefor. In all these matters minute details are required. Various queries are propounded concerning the number of churches, their care and maintenance, works of art or precious objects possessed, free admission to services, custody of the Blessed Sacrament and other points equally important.

Ordinaries will find in the fourth chapter many queries relating to their own personal status and duties. Thus they are interrogated concerning their income and its sources, cathedralicium; the taxes that they impose; where they live and with whom; debts personal and diocesan; whether they have compiled an inventory of diocesan goods; whether they observe the law of residence; how often they pontificate, preach and instruct in pastoral letters the clergy and laity; whether they see that ecclesiastical laws are brought to the notice of their subjects. They are asked in regard to the frequency of Confirmation, ordinations, canonical visitations, and their compliance with all other obligations. They must answer too in

regard to the attitude of the civil authorities toward them, and whether their dignity and authority, as well as the liberty and immunity of the Church, suffer. A few questions are proposed concerning the vicar general and other members of the episcopal official family; the chancery office, its income and how expended. Many questions in regard to the seminary refer to the material building, support, and maintenance, revenues, summer-house, financial obligations, in addition to those which relate to professors, to the spiritual and intellectual training of the students, and other details, as might be expected.

The seventh chapter reviews all the canons of the Code anent the obligations of clerics, together with various other canons which refer to clerics frequenting secular universities, managing reviews or contributing articles to periodicals, taking part *indebite* in political affairs. Rome would also be informed of clerics who have been reduced, or who have returned, to the secular state; what severe penalties the Ordinary has inflicted on clerics and with what result. More serious cases will be mentioned specifically. Various questions concerning cathedral and other chapters are mentioned, all of which are in accordance with canons 391 to 444, while chapter nine, in reference to deans and pastors, contains a list of queries which are based on the rights and duties of those persons. Information is sought in regard to the number of pastors; whether all pastorates are supplied; how many pastors are removable or non-permanent, with the reason therefor; how pastors are supported; how they perform their various offices. An exceedingly detailed account must be given of the religious, male and female, in the diocese; their observance of discipline; rules of admission, expulsion and other pertinent matters. The eleventh chapter inquires into the religious life of the faithful, their morals, spirit of piety, reverence of the clergy; their attitude toward abstinence and fasting, the Mass and sacraments; particularly in regard to mixed marriage, Catholic schools and instruction of children, proper reading, confraternities, dueling, prohibited societies, socialism, and many other things. Finally the Ordinaries, especially in their first report, will give a summary of the spiritual and material state of their dioceses, their hopes and anxieties or dangers, while

in subsequent reports they will manifest how and with what results they have observed previous admonitions and mandates of the Sacred Congregation, whether there has been any advancement or retrogression in matters pertaining to faith or morals, or whether the diocese remains practically unchanged in this respect. The Ordinary will add the reason to which he attributes this state of affairs.

THE PRESENT PUBLIC DANGER TO OUR PARISH SCHOOLS.

The subject of the following letter from a priest in one of our Western dioceses seemed to us sufficiently important to allow its being submitted to the Right Reverend Philip R. McDevitt, Bishop of Harrisburg, for the purpose of obtaining an expression of his view. As organizer of educational work and Superintendent of the Parish Schools of the Archdiocese of Philadelphia for many years, Bishop McDevitt earned the reputation of being at once conservative and thoroughly Catholic in his attitude toward our scholastic problems in America. His reply, which is here given, is therefore of exceptional value, inasmuch as it indicates the true nature of the precautions we shall have to take in defending the rights of religious education. No doubt there are differences of conditions, as well as of opinions and convictions. But it is by discussion that these differences are likely to be appreciated and to yield to unity of action on the part of the Catholic body. We shall therefore welcome further comment from those who feel justified to speak on the subject through the REVIEW.

EDITOR.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

The future security of our parish schools is being assailed from every quarter. Bigots cannot see why such schools should be tolerated at all, and seek the most radical remedies. Educators try to gain admittance into our schools to superintend the workings of our system. The legislators are pressed by both of these to enact such laws as to obtain a free hand to carry on their work. Catholics have been warned by men of foresight to stand on their guard to defend their precious treasures. And what is being done?

Not long ago the writer attended a meeting for the purpose of preparing some defensive plan to safeguard our parish schools against any dangerous legislation. In the small gathering the optimism was not lacking. He could not see any "cause for alarm"; any legislative steps taken by the state to secure admission into our schools would be unconstitutional, radical, unstatesmanlike, and so forth. Others counseled caution, slowness so as to avoid suspicion and alarm in the enemy camp. However the majority was comprised of those who were ready to line up for the defence, so as to take part in the pending legislation, preventing thereby the passage of any unfavorable bills. In such an atmosphere was born the new movement which was to take the shield in hand. After due discussion it was decided that a committee be chosen for the purpose of outlining the scope and method of action.

Unfortunately the diocese in which this meeting took place was without a bishop. Another misfortune was that the members of the committee decided upon, were not appointed then and there, so as to preserve the spirit of the meeting when the committee met to draw up the plans. The result was that the whole project fell flat at the first meeting of the committee. It is said that one of the members present at the meeting of the committee declared that he thought "it would be a good thing for our parish schools to have state supervision". Another agreed to it, and so on, with the result already known. All this happened under the very windows of the state legislature, where bills were liable to be submitted for a vote at any moment.

The statement that "it would be a good thing for our parish schools to have state supervision" means at least two things, whatever else the speaker may have had in mind. Either it is an acknowledgment of our own inability to manage our own affairs without the aid of the government, or it means a voluntary, unconditional surrender of our schools of which we have been justly proud, and which have cost so much sacrifice both on the part of the Sisters and Catholic tax-payers. Surely we are slow to admit the first alternative, because we are justified in believing that in spite of our shortcomings our achievements far exceed those of the public school system. But then the second alternative is even harder to bear, because

if our schools are efficient, why should we grant a permanent admission to the state, which has neither contributed to the support of these schools, nor intends to do so. Surely we are not opposed to presenting the achievements of our Catholic laity to the government for inspection, but why should we surrender our privacy unconditionally for all time?

Before willingly and knowingly surrendering our schools, we must consider a very important economic question. In the past our Catholics have borne the burden of double taxation willingly, and with pride, because they had something which they could call their own. That was the parish school. But if that privacy were to be surrendered, will they feel the same about it as heretofore? Yet if this were all, it would not be so disastrous.

The crux of the new situation will be the support of our parish schools. If the government doubles or triples the present public school tax by future enormous appropriations both federal and state, that will be a flank attack upon our schools which we are scarcely prepared to receive with our present financing method. What will be the consequence to the Catholic tax-payer of such appropriations? It will mean that he must not only pay the public school tax, but also an equal amount to the support of the parish school. So if his present school tax is doubled or tripled both for the public and parochial schools, he will be paying four or six times as much as the non-Catholic tax-payer pays to-day. If public schools are to be supported by further proposed appropriations, we must do likewise and raise additional funds for our schools, because the public school funds will be used in improving the equipment and attractiveness of the public school. The result will be that if our parish schools attempt to get along with the present means, they will be so outclassed that they will be in danger of becoming tasteless to our children, and this lack of taste will assert itself when the present children become men and women. As a matter of fact, the facilities of our parish schools will be compelled to compare to some extent with those of the public schools, because state supervision will most assuredly demand it.

Since Catholics have borne the burden of building up and maintaining the parish schools so far, and since the state

wants to superintend the finished work, thereby invading the joys of our sacrifices, it is but natural that Catholic tax-payers will be less willing to continue to bear the burden plus its unequal increase by government appropriations. This is worthy of consideration before we surrender unconditionally. The penalty set upon religion will become too severe in many instances, and we as priests are assuming another tedious task of getting our people accustomed to it. Since the Church and the State are separate, the logical sequence of such separation would be the exemption of Catholic tax-payers from the public school tax. But there is no need of this since there is an easier remedy, and that is, that our parish schools should share in all *future* appropriations. If the state wishes to subject our schools to its supervision and standards, why not to a partial support as well? This could be so arranged that the Catholic tax-payers would keep on supporting the parish school at the rate they have been doing, but they would not be forced to such unequal burden if our schools could share in the appropriations that will be made over and above the present rate of taxation. The per-capita rate could be made to include the parish schools because their standard would be recognized by the state and they would therefore be equal to the public school (from the state's standpoint). The erection and support of the schools would be left as at present, to the Catholic laity. In this way the Catholic would still be paying for the privilege of having his children brought up in a religious atmosphere, but the state would share in the improvement of secular departments. The objection that under such a system the state would wish to prescribe the text-books for secular branches, can be answered by saying that such a desire on the part of the state would be one of degree and not of kind; for once we have state supervision and state standards, we surely will meet with such intrusion anyway, and in either case we will have to meet it with the same defence. After all, as long as our children meet the standard of efficiency set by the state, it does not matter so much what medium they use in the effort.

Again, if we surrender our schools to state supervision and standards, as to the standing of both teachers and pupils, we meet with the problem of carrying out the improvements

wherever necessary. We all know that the amount of educational *training* received by our teaching staffs in parish schools taken as a whole does not compare with the amount received by the teaching staffs of the public schools. Here it must be remembered that the state will demand from the Sisters a training equal to that of teachers of first-class schools, and not of those who teach in the one-room country schoolhouse. Many states require the would-be teachers to take a full High School course plus two years of Normal training before allowing them to compete for teachers' certificates. Our Sisters as a body have not that training. Now if we agree to meet the standards set by the state, it will mean most likely that the Sisters will be required to have the amount of training demanded by the state, regardless of their present superior efficiency. Those not already qualified may be given a limited period within which to meet the requirements. At best it looks like a formidable proposition to agree to with the means at our disposal. It does not seem unreasonable that we should be aided by the state. If our schools, upon agreeing to the demands of the state, were to share in the appropriations, these sums could possibly be used to secure teachers of standard training to take the places of the Sisters who would be given an opportunity to take the required training. Thus our teaching staffs would be up to the state demands from the very beginning, instead of taking years of time, and possibly lives of the Sisters by overwork. After our teaching staffs are sufficiently equipped, other improvements would be in order.

If the above proposals be found acceptable, however, we must do a good deal more than content ourselves with personal ideas. The present hostile and threatening attitude disclosed by our enemies means anything but beneficial concessions, unless we bestir ourselves. Truly nothing is lost yet, and will not be, until the attack is begun in earnest. At present, legislative contemplations are still in their plastic stage, so that a timely organization and a well-defined attitude regarding concessions on our part and a presentation of these concessions with a friendly and reasonable disposition would undoubtedly be most successful. A proof of this is to be seen in one of the state legislatures, where a ban was to be placed on all languages, including their use even for religious instruction. A

Protestant delegation presented its objections, stating that, in assuming the right to dictate the language in which a religion may be taught, the state is not far from dictating which religion may be taught. The result was that a concession was granted to the delegation in this regard. Now even from our standpoint such a concession is valuable, for the reason that religious training should be given in the medium most intelligible to the child. Yet this potential defence was broken up in its incipient stage by Catholics themselves, and that in the same state where the above mentioned language ban was proposed.

Of course the optimist can say that the measure was an impossibility from the very start, because it would have been an invasion of religious liberty; and so it is. But who killed the measure? He did not do it; he satisfied himself with the contention that it could not happen, while the Protestant did the fighting. If we show indifference now, those who could help us in our time of need may take their turn to rest, and the result is obvious. It is true that the Church suffered in the past and will suffer in the future, but that is not an excuse for us to resign ourselves, and supinely appeal to God for protection against those storms which we ourselves ought to prepare for. The only effective resistance is an organized resistance, and we ought to profit by our past lack of practical action, and organize in time so that when the test comes, our organization will be well developed and efficient.

SACERDOS.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

This letter on "unconditional surrender of our Parish Schools" opens up the vital and pressing question as to the attitude Catholics should assume toward any action the State may take in regard to our Catholic educational system.

Before expressing an opinion of the statements made by the writer, I should like to know what he understands by State supervision. If State supervision implies State monopoly of the educational forces of the country, then the duty of Catholics in regard to State supervision is clear. All our forces of resistance should be marshalled to do battle against a schol-

astic policy which would destroy the liberty of education. On the other hand, if State supervision means the State's requirement of a certain academic efficiency and an investigation by the State into the character and extent of the work done in private schools, then the precise duty of Catholics toward such supervision is in dispute among Catholic educators.

While some Catholic educators see in both kinds of supervision a great danger to Catholic schools, I am not willing to accept the opinion of the writer that State supervision (I exclude State monopoly of education) "means at least two things. Either it is an acknowledgment of our inability to manage our own affairs without the aid of the government, or it means a voluntary, unconditional surrender of our schools." My reason for questioning the truth of either of these conclusions is that Catholic education in Great Britain and Ireland, though under State supervision, yet manages its own affairs and has made no unconditional surrender of Catholic schools. Neither do I believe that State supervision will make Catholics less willing to continue their support of Catholic schools. In fact, certain Catholics would show a more cordial support of Catholic education if they knew that our Catholic schools conformed to definite requirements affecting educational and sanitary conditions put down by the State authorities. The supervision of the State would create among such Catholics a confidence in the Catholic school.

I have not the faintest hope, I see no evidence to justify the hope, that the State will ever accord financial help to our Catholic schools. Public opinion, as far as I am able to interpret it, is solidly against the appropriation of money to a denominational school, especially a Catholic school.

A claim for financial help might be good policy to-day if the battle for the division of the school fund had been fought to a successful finish at an earlier period. Non-Catholics in earlier times were not so ill-disposed to dispense justice in education. But those days have passed. Hence the remedy proposed by the writer, namely, "that our parish schools should share in all *future* appropriations", American public opinion seems hardly likely ever to accept.

I presume to say that the support of our schools in the future, as in the past, must come from our Catholic people. My per-

sonal opinion is that no fear need be entertained of the failure of this support if the Catholic laity are convinced that the Catholic school which they are asked to maintain is giving a proper training to their children.

I might venture to express the following opinions of the present situation of our Catholic educational system, in so far as the State authorities may exercise some measure of supervision over it.

1. There is little expectation of financial assistance for our schools from the State. But though the State refuses to aid so-called sectarian schools, there is no reason why the State should not recognize the academic work which private and denominational schools are doing. Hence we should labor to secure for our schools the same academic rating that is accorded by the State to the schools of the State.

2. The tendency to-day, in both England and America, in spite of the claim that the purpose of the recent war was "to make the world safe for democracy", is to enlarge and intensify the State's authority. This tendency is especially evident in America, where efforts are being made to nationalize and centralize education.

In addition to the effort to centralize education at Washington, there is an agitation afoot to have the several states assume supervision of the educational agencies, public and private, within their confines. The documents are at hand to show that there is a nation-wide movement, receiving its impetus from Washington, to have enacted in every State a law which empowers the official head of education in each State to ask from all schools, public and private, an accounting of the work they are doing. In view of this campaign and because non-Catholics believe that the State ought to know whether or not the children of the commonwealth are being properly trained, I am convinced that our present freedom in educational affairs from all State supervision will soon be a privilege of the past. If this belief is justified, and if State supervision of Catholic schools is inevitable, it would seem unwise and useless to assume an uncompromising attitude to the proposed legislation for supervision.

The policy that appears best under the circumstances is for our Catholic educators, empowered by the Hierarchy, to ap-

proach the Federal and State educational authorities and discuss frankly the standing of Catholic education before the law; to acquaint the civil authorities with the principles, the purposes, and the achievements of Catholic education; to assure those in power that Catholics are as anxious as they are to safeguard the child and provide him with the education that makes for good citizenship, and that Catholics, while believing in liberty of education, are willing to conform to all reasonable demands which the State may make upon Catholic schools to insure the right education of children. Catholic educators should say furthermore that, knowing their rights as citizens, they will resist, with all the proper means at their disposal, the attempts to destroy freedom of education or to cripple their educational system by laws that discriminate against Catholic schools which do not conform to an arbitrary and unnecessary standard of academic efficiency.

These same Catholic educators should make clear that no greater disaster can befall the country and education itself than an educational policy which eliminates private schools and makes one kind of school, the State school, wholly and solely responsible for the education of the children of the Republic. Finally, Catholic educators should emphasize the fact that a wise and just government always looks to the common good. Consequently the State should strengthen, rather than weaken, an educational system that looks to the welfare of millions of children.

This help will be forthcoming if the State give due academic recognition to all the educational forces in a community and avoid the narrow and disastrous policy that the State, and the State alone, can by State schools discharge the function of educating its children.

The State authorities, I half suspect, will be disposed to meet this approach to solve a delicate problem in an amicable way. Their willingness to do so will be the more prompt if they see that Catholics are not only prepared to recognize a reasonable supervision by the State of Catholic schools, but are determined to resist publicly, boldly, and defiantly every invasion of their inalienable right to liberty and freedom of education.

Our great problem is to face the possibility of a tyrannical State supervision, and to see where we can check or restrain

or regulate or make reasonable the conditions which the State I fear, may impose upon our educational system. Our danger is real. Can it be met by an unyielding and unqualified policy based on the principle that our educational system is wholly and totally independent and free from all State supervision, for the reason that the civil authorities contribute nothing to its support? I doubt that this plan of campaign is the best.

The tactics that would recognize a measure of State supervision and, at the same time, would check, restrain, modify, and regulate the dangers which are possible, when the supervision becomes a fact, commend themselves to my own judgment as the wisest and best for the protection of our educational interests.

Perhaps the Committee of Bishops, which His Eminence Cardinal Gibbons is to appoint, will outline a policy to guide the Catholic body in the present serious educational crisis.

✠ PHILIP R. McDEVITT,
Bishop of Harrisburg.

DE MATRIMONII CONSUMMATIONE.

(Communicated.)

1. Matrimonium Christianorum idcirco omnimodam habet indissolubilitatem quod a Christo ipso in primaevam institutionem restitutum fuit, et typum gerit mysticae illius Christum inter et Ecclesiam unionis. Jamvero in statu naturae integro matrimonium certo certius infructuosum non maneret; neque infructuosa est Christi cum Ecclesia unio. Ergo matrimonium quod infructuosum prorsus manet indissolubile non est.

2. Consummatio matrimonii fit per copulam ex utraque parte perfectam, cum, scilicet, tam vir quam mulier totum id quod ad generationem prolis requiritur subministrat. Atqui certissime, ex hodierna scientia physiologica, ad generationem prolis requiritur non solum sperma viri sed etiam ovulum foeminae. Ergo, deficiente foeminae ovulo, matrimonium inconsummatum manet.

3. Consummatur matrimonium actu per seminum commixtionem, quando, videlicet, sperma maris foeminae ovulum ingreditur; virtualiter, vero, matrimonium consummari dici potest

quando et vir et mulier faciunt quidquid ad generationem prolis requiritur, licet hic et nunc spermatis cum ovulo conjunctio non habeatur. At probatio actualis consummationis eaque sola est prolis conceptio. Matrimonium enim tunc revera est consummatum quando sperma ovulum ingreditur, quod ex conceptione prolis dignoscitur.

4. Licet praesumi queat matrimonium esse consummatum quando vir vas foemineum penetrat atque in eo seminat, tamen cedit praesumptio veritati. Si nulla subsequuta fuerit conceptio nulla pariter censenda erit matrimonii consummatio.

5. Ait cl. Eschbach: "Jamvero, cum quod in copula mulier seminat neque generationi necessarium sit, neque habeat quid cur caro dicatur, restat ut solius virilis seminis a foemina debita receptione ratio sufficiens reputatur quare utrique una caro, sensu Scripturae et SS. Canonum, fiant." Supra quae animadvertendum censeo certissime requiri ovulum foeminae ut sit copula per se apta ad generationem, non vero semen foeminae sensu hodierno. Certissimum est enim nullimode prolem gigni ex semine viri tantum.

6. Quae quidem diserta Sancti Thomae Aquinatis doctrina confirmantur. Ait enim Angelicus: "Vir et mulier efficiuntur in carnali copula una caro per commixtionem seminum; unde quantumcumque aliquis claustra pudoris invadat vel frangat nisi sequatur seminum commixtio non contrahitur ex hoc affinitas" ¹ quae tantum ex copula carnali perfecta oritur. Porro huic doctrinae perperam omnino objicitur humorem viscosum foeminae nullam habere rationem seminis. Quod verissimum dicitur. At quid inde? Numquid de humore viscoso loquitur Angelicus? Minime gentium. De semine etenim, non de humore viscoso, sermonem habet. Atqui semen mulieris est ovulum, quo per semen viri fecundato habetur seminum commixtio. Semen enim est ex quo gignitur soboles, quam ex ovulo foeminae fecundato gigni hodie notissimum est. Quod, autem, idem Angelicus in 3a parte Summae, q. 31, a. 5, ad 3um, dicat semen mulieris non esse generationi aptum, utpote "imperfectum in genere seminis," hoc intelligendum est de semine foeminae quantum est de se, quia scilicet virtutem generandi non habet ex sese sed ex conjunctione cum semine maris.

¹ In 4 dist. 41, q. 1, a. 1, quaest. 4, ad 2um.

Haudquaquam vero intelligendum est eo sensu ut semen mulieris non sit ad generationem prolis necessarium. Unde scite advertit Cajetanus: "Habes hic Auctorem firmare sententiam dicentium id quod semen mulierum vocatur esse vere in seminis genere, licet imperfectum quid; ineptum esse ad generationem intellige, ut semen, quod in genere causae efficientis locari nosti." Scilicet, ovulum mulieris, licet vere sit in genere seminis, non habet ex sese quod sit causa efficiens generationis.

7. Consummatio secum fert perfectionem. Porro perfectio rei triplex distinguitur: esse, operatio, finis. Prima igitur matrimonii perfectio attenditur penes esse, in quantum scilicet contractus matrimonialis valide perficitur. Tunc dicitur matrimonium ratum. Secunda vero matrimonii perfectio attenditur penes operationem, per quam finis obtinetur. Hujusmodi operatio est copula carnalis, quae habet rationem medii ad finem; agens enim mediante operatione finem consequitur. Medium porro ad finem oportet esse fini proportionatum, i. e., aptum ad finem saltem ut in pluribus obtinendum. Quod si nullatenus per medium adhibitum finis obtineatur, patet medium istud esse ineptum. Igitur, cum matrimonii operatio sit copula carnalis, consequitur matrimonium nullo modo perfici sive consummari per copulam infructuosam.

8. Tertia matrimonii perfectio est proles in lucem edita. Quippe post prolem natam tunc tandem maritus et uxor esse et vocari pater et mater incipiunt. Utique in statu naturae lapsae secunda matrimonii perfectio, copula nempe perfecta per quam proles concipitur, potest esse absque tertia et ultima perfectione quae in prolis nativitate consistit. Potest enim esse foetus abortivus vel mortuus, quod in statu naturae integrae nunquam accideret. At jure ac merito matrimonium consummari dicitur per copulam ex qua consequitur prolis conceptio. Nam concepta semel proles juxta cursum naturae ordinarium in lucem editur. Itaque minime expectanda est prolis nativitas ut matrimonium rite consummatum esse dicatur; nam sufficit ut proles revera concepta sit, etiamsi sit foetus abortivus vel mortuus. Etenim judicium de unaquaque re ferendum est secundum id quod contingit per se et in pluribus, non vero secundum id quod contingit per accidens et in paucioribus.

9. Sicuti matrimonii contractus est bilateralis ita et bilateralis est, ut ita dicam, matrimonii consummatio. Acriter qui-

dem disputabatur per plura saecula num verum semen esset mulieri; num mulier in prolis generatione efficienter cooperaretur. Adhuc tempore Sancti Alphonsi dubium erat num semen mulieris ad generationem necessarium esset. Humor viscosus, qui utique ad generationem non requiritur, videtur cum vero semine plerumque confusus fuisse. Ast hodie certa scientia novimus mulieri verum semen esse, quamvis in genere seminis imperfectum, idque ad prolis generationem non minus quam maris semen requiri. Compertum enim est nostris temporibus absque spermatis maris cum foeminae ovulo conjunctione numquam fieri generationem, sed nec fieri omnino posse. Causa igitur finita est. Manet siquidem in suo robore Divi Thomae doctrina, requiri nempe ad consummationem matrimonii seminum commixtionem. Nihil autem refert hujusmodi commixtionem locum non habere eo temporis momento quo vir in vase mulieris seminat. Perfectio enim copulae carnalis haud pendet ex simultaneitate operationis, verum ex ipsa operatione, quae locum habet secundum naturae leges. Mulieris enim est ovulum subministrare, quod semel ac fit, modo vir opus suum rite peregerit, sequitur conceptio. Ita, in prima matrimonii perfectione qui est contractus, non oportet ut consensus viri ac mulieris eodem temporis momento proferatur, sed praehabito viri consensui adjungitur consensus mulieris ad contractum firmandum.

10. Versabatur tota controversia illa circa hoc unum: utrum semen mulieris requireretur necne ad generationem. (Cf. Sancti Alphonsi Opus Morale, Vol. II. 1. 6, tract. 6, n. 1075). Conveniebat igitur tam virum quam mulierem sumministrare debere quicquid ad generationem necessarium esset; solum disputabatur num quicquam ejusmodi in potestate esset mulieris. Cum igitur de hac re jam non relictus sit ambigendi locus, sequitur matrimonium haud esse consummatum deficiente foeminae ovulo vel spermatis cum ovulo conjunctione.

11. Coeundi potentia est alia, alia vero potentia generandi. Sufficere potest illa ut sit matrimonium ratum; haec requiritur, cum in viro tum in muliere, ut sit matrimonium consummatum. Quod quidem in hac quaestione dirimenda sedulo prae oculis haberi portet.

Ex doctrina huc usque exposita sequitur maximi momenti in praxi consectorium, matrimonium videlicet sterilium, sive steri-

litas sit utriusque conjugis sive unius tantum, praehabito utriusque consensu, posse Summi Pontificis auctoritate dissolvi, utpote ratum et non consummatum.

EPISCOPUS.

Postscriptum.

Operae pretium videtur indicare quam mire cum doctrina physiologica hodierna quadrent ea quae de hac re habet Sanctus Thomas. Docet enim Sanctus Doctor, vestigia premens Aristotelis, foeminae esse subministrare materiam ad conceptionem prolis, eamque esse sanguinem, non quemcumque, "sed productum ad quandam ampliolem digestionem per virtutem generativam matris, ut sit materia apta ad conceptum" (3a q. 31, a. 5); item, potentiam generativam in foemina esse imperfectam respectu potentiae generativae quae est in mare, subjungens ibidem: "Et ideo sicut in artibus ars inferior disponit materiam, ars autem superior inducit formam, ut dicitur in 2 Phys., ita et virtus generativa foeminae praeparat materiam, virtus autem activa maris format materiam praeparatam"—Ib. q. 32, a. 4, ad 2um. Inde colligere licet materiam remotam generationis esse mulieris sanguinem, proximam vero esse id quod per sperma maris immediate formatur, nempe, prouti praecise scimus nos, ovulum foeminae quod per sperma in foetum efformatur. Et ideo vere et efficienter cooperatur mulier in generatione subministrando materiam ad formativam spermatis virtutem recipiendam proxime dispositam, ovulum scilicet. Quapropter non passive tantum in generatione prolis se habet foemina, quod idem est ac dicere non passive tantum in copula carnali perfecta eam se habere. Materiam enim proximam subministrare debet; quod, ni fecerit, numquam fiet matrimonii consummatio, quae, ex rei natura, medium efficax esse oportet ad prolis generationem.

THE CENSURE FOR FALSE ACCUSATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Slater in his letter in the February issue says: "In the new Code false accusation of solicitation is not only punished by censure but is reserved to the Holy See on its own account. This is the only case that is so treated. What does this special treatment mean?"

It means greater severity in the matter of such false accusation. Formerly the sin was reserved on account of the censure. Hence, were anyone ignorant of the censure to fall into the sin, it would not be reserved. Now, however, ignorance does not excuse from the reservation. In other words, Benedict XIV "in order to repress such nefarious audacity and to prevent such a detestable crime," visited it with excommunication. But ignorance of a censure frees one from the censure and without the censure reservation of the sin was not incurred. Benedict XV says: I am determined to stamp out by every means in my power such a pernicious evil as this false accusation of innocent ministers of the Sacrament of Penance. You may have been ignorant of the excommunication and, if aware of it, possibly would not have been guilty of the slander. You therefore do not incur this censure. But I have another remedy at my disposal: this case I no longer leave to too indulgent confessors, but reserve to myself, who can see better the gravity of the harm, and apply a more effectual remedy. I will see to it that this iniquity forever cease.

To the second question—How is the case to be treated practically etc.?—I have nothing to say except that it is to be treated in the same manner as any papal reservation heretofore incurred.

Father Slater declares that he does not propose to follow me in my comments on his article and that "he did not rely much on the opinions of theologians which may now be antiquated." I hope he does not regard the new Code as destructive of moral science. The opinions of moralists, except in some matters determined by positive enactments, will never become antiquated; reservations will never be classified as censures, etc.

H. A. J.

P. S.—In my last letter the concluding sentence by an error was made meaningless. It should read that all medicinal measures are censures.

MARYKNOLL MISSION LETTERS.

II.

The organizers of Maryknoll ascribe largely to American priests, under God, the success which has until now marked its development, and we believe that the occasional appearance in these pages of such letters "from the front" as these which follow will win for Maryknoll the good will and practical coöperation of many who have not yet been put in touch with the American Seminary for Foreign Missions and its work.

TWO LETTERS FROM THE REV. FRANCIS X. FORD, A.F.M., TO THE
MARYKNOLL COMMUNITIES.

Sendai, Japan, 16 October, 1918.

I might be in Subiaco or Los Angeles, judging from the view before me; but the fact is we are with *Son Grandeur Monseigneur l'Évêque de Sendai*. Bishop Berlioz was genuinely pleased to welcome us; in fact, when the rumor reached him that we were on our way, he made a few trips to the city in the hope of greeting us. He lives at this Seminary (where I am writing) about a league outside the city of Sendai; but one of his Japanese priests, Fr. Januarius Hayasaka, whom you and Fr. Price, met in Rome as a student in 1911, was at the train, and after Mass at the cathedral and a few words with Fr. Jacquet we walked in our cassocks through the quiet lanes and really beautiful roads that lead to the Shirora River. The Seminary overlooks the river, and the sharp hills beyond on all sides give the ten or more acres a sunken-garden effect. The Bishop has beautified the grounds with the customary waterfalls and floating islands, by means of a strong spring that flows to the river. An acre of grape vines and kaki, the Japanese persimmon, makes the view Italian or Spanish, just as you wish. The gnarled pines and toy dwelling house, however, with the figs and huge spiders, bring your fancy home again.

Before dinner we visited the school of the Sisters of St. Paul de Chartres. The Rev. Mother and six or eight Sisters, all French except two Japanese, were really kind to us. They follow closely *The Field Afar*, using it in fact for their English course in the High School for girls. Here as elsewhere, every one wants to learn English. All of the pupils, even the little tots, are given two or three lessons in English a week. Of

the two hundred and fifty girls here only three are Catholics. The Sisters cannot baptize the others unless their parents are willing, for a subsequent marriage with a pagan would prevent in most cases any further practice of their religion. With boys it would be a different affair and the Bishop says what he needs is a teaching Order of Brothers or Priests to start a High School and College where the young men would gradually receive instruction and, being their own masters, would be at liberty to worship according to their conscience.

At present the Bishop has no seminarians, due partly to the high cost of living nowadays in Japan, when even rice has risen so as to cause riots in Tokyo.

By the way, this Japanese priest, Fr. Januarius Hayasaka (*Haya*, high; *saka*, cliff), is the older of two brothers, both priests. The younger brother is Father Ireneus Hayasaka. Fr. Januarius, whom you met in Rome, speaks English and French without blinking an eye and was as sympathetic as an American, with our point of view and humor in regard to the oddities of Sendai. We had the opportunity of a two hours' walk with him through the lanes of the city and another hour's walk with the Bishop, so that Sendai, which offers little attraction in the way of "sights" to the ordinary traveler, was intelligible, more or less, to us. We handled kitchen utensils, squatted on floors, poked Japanese bed-pillows, opened lids on boiling pots of oats, nuts, and fish, and behaved as curious foreigners.

In the afternoon the Bishop took us through the military camp where 20,000 Japs are being impressed with the superiority of their Imperial militarism over German Kultur. We puffed our way up a dignified approach to the Sendai "Palisades" where once dwelt Idate Masamane, the famous Daimyo who, in 1624, after hypocritically sending an embassy to Paul V and receiving promise from him of religious instructors for his petty kingdom of Sendai, suddenly persecuted the Jesuits in his domains and put to death Bishop James de Carvalho (Bishop Berlioz's first predecessor) with his companions.

We first walked to the spot, now dominated by a Shinto temple, where the governor watched from the summit of the cliff the slow martyrdom of his former friends. Below the cliff lies the river that flows through Sendai. Here Bishop

de Carvalho and his companions were stripped naked and ordered into the frozen waters up to their waist. They knelt on the pebbly bottom and sang and prayed from noon till evening. Their torturers prolonged the sufferings by hauling them out of the water whenever they seemed about to die. Two expired before midnight, 18 February, 1624, the others were taken out and kept in prison till 22 February. On that day the ordeal was repeated in a heavy snowstorm and the water was up to their necks. One by one they died. Father Carvalho was the last and he survived until 23 February. Their bodies were decapitated, cut into small pieces and thrown in the stream. We walked over the route taken by the martyrs to the judgment seat, where the governor watched the proceedings, across a one-plank bridge to the very spot of the martyrdom, and in spite of the curious onlookers, all Japs, we knelt and prayed to the Beatified Martyrs of Sendai. After gathering a few pebbles we *pousse-poussed* to Fr. Montagu's, a zealous young Frenchman who smiles over years of lonely uphill work with few converts to console him.

On Wednesday, 16 October, we go to Nagoya for a few hours' visit.

All O. K., thank God, except that my love for Japan increases alarmingly.

His Imperial Majesty's R. R., Nagasaki to Moji.
24 October, 1918.

I should have written sooner, but, His Majesty's train shakes too much.

We have been making one-night stands along the way and it is hard to determine what half-hour shall be set apart for writing home.

My last letter went from Sendai. After Bishop Berlioz took us to the scene of martyrdom of Blessed Carvalho we took supper at the cathedral and he gave me several large photos of original documents connected with the martyrdoms. I will try to make a short article of it all. At nine he left us to the care of Fr. Jacquet and Fr. Hayasaka, whose French and English are remarkable (he picked up the latest slang from New Yorkers at Propaganda); and the Bishop tramped back those two and a half miles in the dark through all sorts of alleys. He seemed to take it as the usual thing.

Every missionary so far has been delighted at the chance to show American priests, especially Maryknollers, his appreciation of the good will America has manifested both in mission help and in the war.

From Sendai we went to Osaka, stopping at Nagoya. Fr. Spenner at Yokohama had sent a telegram to Fr. Walter to meet us in Osaka at nine in the evening, but after waiting a half hour we *pousse-poussés* through back streets and dark lanes and dirt and ugly sights, which my imagination (fed in early life on Nick Carter's) pictured as preludes of robbery and death by starvation in an opium den. Ten-thirty found us in front of Mei Sei (The Morning Star School), but it took us five or ten minutes to wake one of the Brothers by shouting, and a half hour later we were tucked away in bed. The telegram arrived the day after, the unusual delay having been caused by a strike among the operators. Rice has gone sky-high because of the demands of the Allies and the better price Japan can sell it for abroad leaves little for home use. The telegraph operators, as everywhere else, want higher wages.

Fr. Walter and indeed all the Brothers of Mary, dropped everything except necessary class-work and took us through Nara to see the largest bell in the world. It is a side attraction near a large temple. Fr. Geley, the local missionary, was saying his beads in the park as we passed by, so he became our guide. In the park were some sacred monkeys, natives of the Nara mountains, highly esteemed as the ancestors of the present generation of the Jap. The theories of Darwinism have a firm grip here, but the Jap, it seems, cannot impose them on the Korean. Fr. Geley told us of a Korean schoolboy who was told by his Japanese teacher that they were descended from monkeys. The boy answered promptly: "Pardon me, the Japanese are, but not the Koreans." Darwinism is taught in all the schools, along with Kant and other German philosophers.

On the train a young Jap (he may have been fifty; but they all appear to be school boys) showed his teeth and asked us whither we were bound. Had Fr. B—— heard his English he would never despair over American "slanguage." It was safer to let him talk than try to make him understood. He told us he had studied English in the "Christian Bible School,"

but he did not remember what denomination. I suggested every one I could think of and he appeared more intelligent when I said "Baptist", but it would be rash to say he understood me. He volunteered the information that he had studied the Bible "deeply", also Kant and Schopenhauer and Buddhist philosophy; and though a Buddhist, he did not worship at the temples. He said: "After deep philosophy study of Bible and your Philosophers, Kant and Schopenhauer, I study very, very deeply Buddhism and I find your Christ and Buddha the same person, but I am not man of peace but of practical and very very busy. I believe in Kant." He is probably a sample of the product of Japanese modern educational institutions, including so-called Christian ones. He also stated that Catholics never read the Bible. I could not hope to convince him that the Breviary I held in my hand contained much of the Bible, but I assured him I had heard even of the old Testament.

After Nara, Fr. Walter brought us to Kyoto, "the Rome of Buddhism". We had an unkempt bonze, toothless, and with several dirty handkerchiefs tied around his neck and forehead, as a guide through the "Vatican". He mumbled constantly as he pointed with a stubby, besmudged fan; and Fr. Walter translated for us his account of the faded and unpainted wonders of the palace. The room of the Emperor, whenever he prays, was shown to us, empty and unpainted, with ordinary matting on the floor and a square yard of extra matting for a throne in the center. A hole in the screen that formed one of the walls was explained as the result of the too realistic painting of a bird that suddenly took wing and flew away when the painter finished. He protested, when Fr. Walter ridiculed the statement, that the bonzes do not tell this story any more to devout pilgrims. Fr. Walter brought out a rather good point on the style of pagan temple architecture. It is mostly roof, heavy, thick layers, piled one on top of the other, as though to press down the believer to earth while Christian architecture soars to Heaven. Whatever the explanation, there is a feeling of depression there and we were glad to get into the fresh air, even though it smelt of fish and the odor peculiar to the East, something, I presume, like the smoke of a Chinese junk.

Fr. Aurientis, the Vicar General of the diocese (Osaka), tried to make us stay overnight, but we compromised by taking supper with him. He speaks English well and teaches French Literature at the University of Kyoto. Only three or four priests of all whom we met knew English and we have tried to talk in French exclusively for days at a time. It gets easier as we go along, but we are warned that likewise at Canton we cannot speak English. However, the French are nothing if not polite and they patiently bear with our mistakes, and seem to expect them.

We had supper the next day with Fr. Fage at Kobe and met there a young priest recuperating from typhoid. He had served Fr. Price's Mass when a sub-deacon at the Rue du Bac, Paris, seven years ago. Fr. Price gave the Rosary (in English) and Benediction at the church (it is for European residents), and we took the night train for Yamaguchi.

The trip to Nagoya was an experience I shall never forget. The train was crowded when we entered, but Fr. Spenner was experienced in demanding a place and, after waking several men who had planted themselves lengthwise on the seats, squeezed Fr. Price between them. They offered no objection and showed no impatience at being obliged to sit up all night. I landed between two women with babies. As the air became closer and more uncomfortable, one by one the men shed their garments. Both men and women smoked, and ate, and drank tea bought at the stations on the way, one *sen* (half-a-cent) for a small pot. Sleep was impossible. Fortunately there was a Catholic boy in the car. We could have picked him out instinctively by his modesty and open face, but he introduced himself as a pupil of the Brothers of Mary's School at Tokyo. Though he spoke English quite correctly, he naively said he preferred French as he knew it better. He, too, was going to Nagoya and volunteered any help we might need. He was evidently pained at the disgusting sights we priests were forced to endure and did his best to distract us by interpreting the cries of the food-vendors that burst out in the dead of the night with little concern for the sleep of passengers. We had taken altar-breads with us for the morning's Mass, as no priest is stationed at Nagoya.

The first surprise was to find that city the third largest in Japan at least after Tokyo and Osaka. There are three cities whose population run abreast, Nagoya, Kobe, and Yokohama, each claiming three or four or five hundred thousand souls. Nagoya is centrally located between the two larger cities, Osaka and Tokyo. We arrived about six o'clock and, thanks to the Brothers' student, we were soon brought to the church. It is on the main street and a trolley passes the door, three minutes from the station. The compound occupies about an acre of ground, with a catechist's house, an assembly hall, priest's residence, a Lourdes grotto, and a church holding possibly one hundred or more.

We entered, fortified with a letter in Japanese to the sacristan, but it was needless. Fr. Delahaye from Shizuka was there unvesting from Mass. Nagoya was not in his territory but since the war took away its pastor he has supplied these every few months. I said Mass and Fr. Price followed, giving communion to his server, a bashful young man who knew his Latin well.

Fr. Delahaye was a trifle flustered by our appearance, as he had nothing but three chunks of bread in the house. We managed to set the hens laying and by ten o'clock two eggs were on the table, and a piece of beef left over from the catechist's dinner of the day before. With three or four cups of weak Japanese tea we survived until dinner when we lightened the priest's heart by inviting him to dine at the Nagoya Hotel with us. It was the first time in years that he had entered so grand a hotel, but the really good dinner cost us less than seventy-five cents for three.

We struck Nagoya on the great national holiday in honor of the chrysanthemums. Nature-worship seems to rule in Japan. In the most incongruous places they stick a single rose or bright flower in a vase.

Nagoya has little of interest to outsiders, hence it is not written up in any guidebook although it is a big industrial city of small family-made products, such as pottery. For so large a city it has very few Catholics, about three hundred.

The country around Nagoya is prosperous in rice fields, with gentle slopes and a gradual ascent to Lake Biwa, and is well settled with villages. The Protestants have set up several in-

stitutions in Nagoya, though all are small. Of Europeans we saw only a couple on their honeymoon, though I understand that there are several "whites" in the city which however, has none of the "civilized" notions of Yokohama or Nagasaki.

From Nagoya we went to Osaka, Nara, Kyoto, and Kobe, thence to Yamaguchi, Nagasaki, and now we are in Seoul. I will write later of Yamaguchi.

The pest, Influenza, has caught one-half of the population and we have a touch of it.

FRANCIS XAVIER FORD.

CHURCH REVENUE BY ASSESSMENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

According to Canon 1181 of the new Code no entrance fee to church service is to be exacted, and every custom to the contrary is reprobated. And the legislation prohibiting bazaars, raffles, picnics, card parties for prizes and dances for church revenue, is still in force. In many dioceses these entertainments are also forbidden by statute. Canon 1262 urges the old-time discipline of the separation of the sexes in church. Pew rents of course are not proscribed but they have so generally diminished as to induce the collection of seat money at Masses. And that seems to be forbidden by Canon 1181.

When *Sociétés cultuelles* were proposed in France after its Concordat with the Holy See was nullified, Pius X exhorted the bishops of that country to appeal for voluntary contributions.

The commandment of the Church which our catechisms enumerate as the sixth—to contribute to the support of church and pastor—is as binding as ever. But how is it to be fulfilled?

In this matter of church revenue there is here no question of collections—"stipem pro quolibet pio aut ecclesiastico instituto vel fine" (Canon 1503)—but of revenue necessary for organization and maintenance, for whatever goes to establish and furnish a parish, for salaries and expenses needed for its support. Every parish must bear its own burden. When that is impossible the Ordinary is to give permission similar to that required for religious communities—"licentia scripto data

tum ab Ordinario loci, tum ab Ordinario loci in quo stipem quaerere cupiunt" (Canon 622, § 2); and the consent likewise of the pastors within the boundaries of whose parishes contributions are solicited is to be obtained. "Non prohibetur tamen, ubi congrua dos constitui nequeat, paroecias aut quasi-paroecias erigere, si prudenter praevideat ea quae necessaria sunt aliunde non defutura" (Canon 1415, § 3).

Further, there is no question as to who has the power to determine church revenue and how it is to be accounted. Canon 1519, § 2 explicitly assigns it to the Ordinary, while Canon 1182, § 3 tells how the parish priest should dispose of it, "ad normam sacrorum canonum, deque eis rationem loci Ordinario reddere ad normam can. 1525."

The question I wish to raise is, whether assessment would be a good ordinary means of securing church revenue?

The Third Plenary Council of Baltimore states: "Inter redditus ecclesiae seu missionis adnumerari debent quaecunque collectae in ecclesia factae, nisi aliter Episcopus de iis statuerit"—num. 273. In number 275: "Oblationes fidelium et pecunias collectas ea religione usurpent," etc. For methods of securing revenue it adopts the ruling of the Eighth Provincial Council of Westminster (p. 231): "Sequentes inprimis non improbandas censemus, donec melius per charitatem fidelium provisum fuerit." Although not the best of customs, it is under the circumstance practicable, if not commendable.

It would be difficult, I think, to suggest more practicable methods at this time. When State and Church are torn apart, as now they seem to be, even benefices, and estates, and funds, not to speak of government subsidies, are precarious.

The Westminster Council enumerates five sources of revenue, but stipulates: "Quidquid vero pecuniae per ista media ad missionem confluit, non ad ipsum sacerdotem, sed ad totas missionis necessitates pertinere reputetur" (XI). Among those five it does not mention assessment. Probably it was never resorted to in England, or perhaps it seemed rather an exaction than a voluntary donation. Assessment is a tax levy indeed, but withal voluntary. It would of course require an exact and oft-repeated census. It is similar to tithes, only not necessarily the tenth in all parts or cases. Exceptional conditions would justify exceptional demands. It would in-

sure a fair distribution of the general burden among the parishioners. Slipshod business methods could hardly be used with the assessment plan. Once introduced it would lessen labor. Supervision on the part of the pastor would suffice, if he select reliable lay assistance. When people are accustomed to the method, it will prove as easy as is the constant urging to contribute. In no case can the obligation to contribute be conceived as so voluntary as to foil its own force. Neither can it imply silent waiting for its fulfillment on the part of responsible ecclesiastical authority. It remains a matter of conscience to build and maintain parishes and support those who serve the altar. While it is a basic postulate that the Church can own temporal things (Canon 1499), it is likewise basic that the faithful should contribute of their temporal goods (Canon 1496).

Methods of securing the revenue of course differ. They must be legitimate and dignified.

Because of changes in modern economics, the problem of church revenue is likely to become more difficult. The new Code seems to emphasize exacter parish boundaries. The large unwieldy parish, though easier for financial reasons, will in the future, no doubt, have to be limited for the spiritual good of the people. Parishes are to be multiplied in populous districts. In consequence the revenue question will become still more pressing. Parishes already established with large holdings and burdened with a heavy debt may become hard to manage, if parceled. Pew rents, collections, ordinary and extraordinary, may need to be supplemented by the assessment plan. Probably readers of the REVIEW can offer suggestions helpful in the finding and framing of a system adapted to our conditions in the United States.

JOSEPH SELINGER.

Jefferson City, Missouri.

CHURCH SUPPORT.

To the Editor, THE ECCLESIASTICAL REVIEW.

The condition of the Church in this country has greatly advanced in the last decade. The millions of daily Communions have refreshed the spiritual life of every parish. Yet there

are many conditions existing which can be vastly improved. The attention of the clergy has been directed to the lack of leadership; to the weakness of the pulpit; to the apathy of our people regarding social problems, and to the archaic way of teaching the Catechism. To these should be added our financial "jeremiads".

The endless financial harangues which are heard in our churches must naturally beget nausea, on account of the frequency of the doses administered. The pastor may rack his brains and search the dictionary for words which will make the dose more palatable, yet he will confess that his efforts have been unsuccessful. Seventy-five per cent of the clergy fritter away their intellectual energy on financial problems. Each week the parish exchequer is depleted. To save the financial rating of the local church, another appeal must be made.

Pew rent is an "ever ancient, ever new" topic for the Sunday announcements. On it are focused oratorical efforts and rhetorical amplifications that run the gamut from the sublime to the ridiculous. In a church in the East, some years ago, I heard a new nomenclature for the Sundays of the ecclesiastical year. They were not called the First, Second, etc. Sunday after Epiphany, but the First, Second, etc. Sunday of the First Quarter of Pew Rent.

Here is an ornithological gem which deserves to be filed in the archives of the Audubon Society. The pastor compared the pew-rent slacker to the well known cuckoo: "You are all well acquainted with the cuckoo, used so often in clocks, to tell off the hours of the day. It is a familiar sight in Europe. This bird is a slacker. It will not build its own nest, nor incubate its own eggs, but leaves the hatching and feeding of its young to other birds, laying its eggs in their nests. Now we also have in this parish, Mr. Cuckoo, Mrs. Cuckoo, and Miss Cuckoo. They leave the building and maintaining of the church to others, while they lead a care-free existence insofar as the support of the church is concerned."

To vary the subject and to attract the attention of the congregation, we talk to them of subscriptions, monthly collections, of the need of fuel for the parish buildings, of fairs, bazaars, and rummage sales, of picnics and excursions, of card

parties, ice-cream socials, and penny suppers. If a priest is found who has a new scheme of coaxing a dollar from the pockets of his parishioners, he is hailed as a financial genius and all of us are anxious to learn the details. Should such a one be classed as a financial genius or merely as a financial extractor? The story of little Jimmie who swallowed the penny is well known. The mother, upon learning of the calamity, hastens to the neighbor and asks her to please 'phone for a doctor. Such stupidity deserves the contempt of the neighbor, who asks: "Why not send for the priest? If anyone can extract the penny from Jimmie, the 'Father' certainly can."

Some people not knowing the clergy of the United States, would conclude that we are "sharks", but, thank God, the greater number of us die poor, possessing only enough of this world's goods for decent burial. It is not for themselves that priests are making these constant efforts in finance, but solely for the benefit of the congregation over which they have been placed, and their success in the aggregate has been stupendous. The neat, substantial, yea imposing churches and schools that dot the country, are an index to the efficacious preaching of the pastors of this country. They have specialized in this branch, necessity compelling them, and they have produced abundantly. Efficiency, in the modern world, is gauged by production. If the energy which is now spent on financial sermons could be directed into Gospel channels, I am confident that before long this country would produce splendid examples of forceful preachers of the Gospel. But when a priest's best energy must be expended in money matters, then only a few crumbs of Gospel truth can be given as food for immortal souls.

Viewing the matter in this light, we ought to be able to lay the blame for the weakness of our pulpit, where it belongs. It is not the fault of the seminaries. The few years spent in studying grammar, rhetoric, and sacred eloquence, are counterbalanced by the years in which the candidate, as child, young man, and seminarian, absorbed financial sermons from his pastor. In him the budding priest somehow found an example. If childhood impressions are ineffaceable, they corroborate the old adage, "*Verba docent, exempla trahunt*". He is taught many things in the seminary, how to analyze and

how to preach his dogmatic or moral sermon, and the rest; but when he comes home, the living example is presented to him, the efficient preacher, his pastor. And when the young seminarian is ordained and placed as an assistant, he soon finds that seminary practice is not lived up to in actual life, for in the seminary he is told to preach Gospel and catechetical sermons, while the pastor clings to financial topics.

The matter resolves itself into two questions: How can we establish an authoritative system for the support of the church, and what constitutes an adequate sum for this purpose?

At the present time we are as mariners at sea without a compass. No manual of moral theology has anything definite on the Sixth Commandment of the Church. Bishops talk to you only in general terms. Provincial councils have inhibited certain modes of collecting money. Pew rent is the official dictum in some dioceses, but with a provision that nullifies its effectiveness. Every parish has its own schedule of rates. It ranges from \$5 a year upward. I dare say that there is not a single parish in the country that can meet its expenses from pew rent and Sunday collections alone. Then, when abnormal times come, and the pastor is obliged to raise the pew rent, trouble camps on his doorstep. If he does not meet the expenses of the church he will soon be classed as an incompetent and the bishop will be obliged to move him. Either way the pastor is in trouble. He is like the kernel of wheat between the upper and the nether millstone, and it takes more than agility to maintain one's prestige. To judge all the delicate questions of financial aid that is to be given by the different members of the parish calls for many qualities which were never thought of by seminary authorities when they decided the fitness of the candidate for orders. Probably these qualities are to be found in the "*Dabitur vobis*".

What is an adequate contribution to the church? I believe that we cannot do better than adopt the law given us by God Himself. "All things which you shall offer of the tithes shall be the best and choicest things" (Num. 18: 29). "No one shall appear with his hands empty before the Lord" (Deut. 16: 16). "Honor the Lord with thy substance and give Him of the first of all thy fruits" (Prov. 3: 9). "Give unto the Most High according to what He hath given thee" (Eccle.

35: 12). These texts certainly apply to all. *Every one shall offer*, and they shall offer the *first* and *best*. No one shall appear with his hands empty. God, who is the Creator of man, knows human nature better than any man. He ordained, yes commanded the Jews to give one-tenth. Read the eighteenth chapter of Numbers and you will find it a "perpetual ordinance". Christ, the Son of God, came into the world indeed to teach new doctrines, but as He Himself says: "He did not come to destroy the law, but to fulfill it" (Matt. 5: 17). The percentage basis is the most just and equitable manner of raising funds that can be devised. It places the burden equally upon all. We cannot improve upon this system. Our present system, demanding of the priest constant and insistent money talks, is so abhorrent to both priest and people that they gladly welcome any change which will free them from it. Let us therefore go back to the system devised by an omniscient God and observed in all ages.

About twelve years ago I proposed a percentage system to my trustees, but they would not adopt it. In the fall of 1915 I preached a series of financial sermons, showing the congregation the futility of ever having enough money to defray expenses, without orating about money. (There is enough matter for such sermons in the *Catholic Encyclopedia* under the article on Tithes and Church Maintenance.) In the meantime I had a neat pledge card printed with the following inscription:

No one shall appear with his hands empty before the
Lord. Deut. 16: 16.

I have given to the sons of Levi all the tithes.

Numbers 18: 21.

I pledge myself to give 5% of every dollar I earn to
the church.

Name.....

I pledge myself to give Pew Rent, Fuel, Monthly Col-
lection, etc.

Name.....

Every member who was at work received a card and was asked to sign either one of the pledges. I had figured that

five cents of every dollar earned would be enough to finance the congregation. In order not to terrify them with the enormous contributions in comparison with former years, which they would make on the five per cent basis, I told them to consider the fact that nearly every one spends at least five cents out of every dollar for cigars, drinks, candy, movies, peanuts, etc. This therefore is placing the "things of God" on a scale with knick-knacks or as low as possible. Further, this five cents on the dollar would include all their church dues. It would pay their pew rent, the Monthly, Fuel, and Sunday collections, extra collections, tuition, and church society dues.

Let us take as an example a man who has an income of \$80.00 per month. He has a wife and three children. Two are attending the parish school. His dues to the church on a basis of five per cent would be \$4.00 per month. He takes out of it school tuition for his two children at fifty cents each—\$1.00. He and his wife contribute five cents each to the Sunday collections—40c. His children give one cent apiece, for they need this early training of giving cheerfully—8c. The dues of the Holy Name Society to which the man belongs are ten cents a month, also ten cents for the wife's Rosary Society dues, five cents each for the children's dues to the Children of Mary Sodality, four cents for copies of the *Sunday Visitor*. This would be a total of \$1.82. Put \$2.00 in an envelope bearing your name, to be dropped into the collection basket on Sunday and credit will be given to you for pew rent etc. The surplus of eighteen cents should be kept for the collections, etc., for the following month, giving you \$4.18 to be distributed.

If an extra collection is due, this family should give as follows: Orphans, \$1.00 apiece, seminary, \$0.50 each; Peter's Pence, and Indian and Negro, \$0.25 each. The two children should give at least two cents each to each of these extra collections. Thus a statement for the year would look as follows:

School dues	\$10.00
Sunday collections, 48 Sundays	4.80
" " " " (Children, 1c.)96
Extra collection, 4 Sundays	4.00
" " " " (Children, 2c.) ..	.16
Pew rent, monthly, etc.	19.50

Society dues—

Holy Name	\$1.20	
Rosary	1.20	
Children of Mary	1.20.....	3.60
Church socials, lectures, <i>Sunday Visitor</i> , and school entertainments		4.98
		<hr/> \$48.00

What success did we have? About seventy-five families elected to try the system. We were obliged to talk pew rent about six times in order to speed up the "old timers". We had five socials during 1916. The members who were paying five per cent were told to keep an account of their expenditures at socials and to deduct it from the money due to the church. We met all of our expenses including interest. My trustees were so well pleased with the absence of money talk that they proposed to increase the pew-rent rates forty per cent in order to induce more families to sign the percentage pledge cards. As this increase did not affect the five per cent people, for they were paid up when they gave the five per cent, it had the effect of adding about one hundred families to the percentage basis. This gave us a working majority of about seventy per cent of the congregation. Not a word about money was said in the church during 1917, excepting the reading of the financial report on the second Sunday of the year, with an explanation of our method; and this was repeated on the first Sunday in July. We had only one social and that was for the purpose of bringing the people together for a social evening.

Last year another ten per cent was added to our percentage plan. The only ones who cannot see the wisdom of the plan are some of the "old timers", aged people, who always paid their pew rent, and who, since they do not hear the usual financial philippic, are wondering whether St. Vincent's still belongs to the Catholic Church. We not only paid our expenses, but made nearly \$1500 worth of improvements. And all was accomplished without a single financial jeremiad. The increased cost of everything was automatically taken care of, by the increased wages of the parishioners, which correspondingly gave us an increase.

In former times a one hundred dollar contribution was very rare, so much so that, when we erected a new modern school building, the highest subscription was \$100. Now the percentage plan gives us two contributions of \$300, a half dozen of \$200 and over, and a goodly number of \$100. As the ordinary mechanic has been earning over \$2000 a year, a hundred dollar contribution does not seem exorbitant.

From our experience the solution of the financial problem is to be found in a percentage of earnings. If a tithing system is established, no parish needs, for ordinary purposes, more than one half. We urge our members to bank the other half for the higher education of their children, for Masses, for a future subscription to a new church and even for a rainy day when a little ready cash will be appreciated.

As our people work in different factories and stores, pay day comes to some of them every week, to others every fortnight. Their contributions are put into an envelope with their name and dropped into the collection basket on Sunday. We have a loose-leaf account book. As pew rent is the official mode of collecting money in our diocese we credit each person with the amount of pew rent he should pay for the number of seats he occupies. The first three or four months pays the pew rent. The rest is credited to monthly collections. If we had no pew rent, we would simply call all money given "dues".

God speed the day when the priest's financial worries can be shelved for all time, and the younger generation shall have been taught what constitutes their adequate share for church support.

F. J. JANSEN.

Elkhart, Indiana.

MATRIMONIAL DISPENSATION UNDER THE PRESENT CANON LAW.

Qu. John, a Catholic, wishes to marry Mary, a non-baptized Protestant, within two weeks. His pastor tells him that it is impossible, since the requisite dispensation cannot be obtained from Rome in so short a period. John refuses to wait longer, and threatens a civil marriage. This is recognized as a grave and sufficient reason for a dispensation. In the supposition that the case arises after the War is over and the bishop's power of dispensing under the "Decreto Diei"

(cf. *Acta Apostolicae Sedis*, 2 September, 1918), has expired, could the bishop grant the necessary dispensation in virtue of the "*Proxima Sacra Pentecostes*" (*Acta*, 1 May, 1918), or, failing this, of Canon 81 of the Code?

Resp. Granted the expiration of the "*Decreto Diei*" through the close of the "*tempore huius belli*", it would seem that the bishop has no power to dispense.

As regards the "*Proxima Sacra Pentecostes*", the bishop's power to dispense major impediments exists only "*si petitio dispensationis ad Sacram Sedem missa sit et urgens necessitas dispensandi supervenerit pendente recurso*". The language of the law shows clearly that the urgent necessity contemplated is one supposed to arise after the petition *has been sent* ("*pendente recurso*"), and not one that antedated the sending of the petition, as in the case quoted.

As regards Canon 81: the mere reading of the Canon, taken by itself, would seem to give the bishop power in urgent cases when recourse to Rome would be difficult. And "*ubi lex non distinguit, nec nos distinguere debemus*." But the *Normae Generales* require collation of parallel canons and of the previous law, in matters of interpretation. This throws considerable doubt on the application of Canon 81 to matrimonial dispensations. Canon 1040 expressly declares that no one save the Roman Pontiff may dispense from matrimonial impediments of any kind, except by concession of common law or by special indult. Moreover, cases of "*urgente mortis periculo*" and the "*casus perplexus*" are provided for in canons 1043 to 1046, as if the bishops had no such power under the general provisions of the Code. Finally, the theory that canon 81 has no application to marriage dispensations is borne out by the fact that special indults were issued to cover such cases—the "*Proxima Sacra Pentecostes*" and the "*Decreto Diei*". A study of the *praxis Ecclesiae* previous to the Code shows that the principle now contained in canon 81 was applied only to non-matrimonial dispensations, such as legitimatizing, concursus for parishes, fasting, irregularities in Orders. None of these cases concern *leges irritantes*. According to the *Normae Generales* again, the interpretation of the present law should be similarly restricted.

The final solution of the case therefore is not to be found in either the "Proxima Sacra Pentecostes" or in canon 81. But another expedient is still possible. In the "Index Facultatum" for Nuntii, Internuntii, and Delegates Apostolic, issued by the Sacred Council of the Consistory on 19 May, 1918, faculty no. 31 covers the case of major matrimonial impediments. Nuntii, Internuntii, and Apostolic Delegates are given absolute power to dispense from such impediments, but in a specific number of cases, and retaining the ordinary safeguards prescribed by law. In cases therefore wherein time is lacking for recourse to Rome, a petition for dispensation may be addressed to the Apostolic Delegate.

E. F. M.

THE FEAST OF THE HOLY FAMILY.

Qu. Would you kindly advise when convenient whether the current report that the Feast of the Holy Family, hitherto observed about the third Sunday in January, has been dropped from the calendar of feasts, is based on any authentic document?

Resp. By a *Motu Proprio* of Pius X, dated 23 October, 1913, certain feasts hitherto solemnized on Sundays, among which was the Feast of the Holy Family, were to be transferred to some other day, in order that the ancient custom of celebrating the Sunday offices might be restored throughout the Church.

To a *Dubium*, later (28 April, 1914) proposed to the Sacred Congregation of Rites: "Qua die recolenda sunt Festa Sacrae Familiae et SS. Redemptoris, necnon Festa B. M. V. de purissimo Corde, de Perpetuo Succursu, de Gaudiis, de Consolatione, de Puritate, de Maternitate, ubi ejusmodi Festa ratione tituli vel patronatus aut specialis Indulti celebrari adhuc debeant?" the answer was that the Feast of the Holy Family was to be celebrated on the nineteenth of January. The remaining Feasts mentioned were assigned as follows:

Feast of the Most Holy Redeemer—15 July,

S. Heart of B. V. M.—Saturday after the Octave of
Corpus Christi,

Perpetual Help—27 June,

Joys of B. V. M.—27 August,

Our Lady of Consolation—Saturday after the Feast
of St. Augustine, B. C. D.

Maternity B. V. M.—11 October,

Purity B. V. M.—16 October.

PLACE FOR BURIAL IN A CHURCH.

Qu. According to Canon 1205 of the new Code bodies shall not be buried in churches, unless they be those of residential bishops, abbots, and prelates *nullius* in their own churches. Does this exclude the placing of the body of a priest in a subterranean vault under the church tower, which may be considered as part of the vestibule? And what must be done about bodies already there?

Resp. The prohibition to bury bodies in a church extends practically only to the space occupied by the sanctuary proper. The altar is the sepulchre of saints and the relics of martyrs are enclosed in every altar stone on which the Holy Sacrifice is to be celebrated. This restricted spot includes a space of some feet surrounding the altar. The decisions on the subject state: "*Corpora defunctorum sepelire non licet prope altare et sub prædellis*" (S. R. C., 11 July, 1643). An excavated chapel which is some distance from the altar, though within the precincts of the sanctuary, does not come under the prohibiting edict, "*dummodo cadaveri non immineat Altare, et aliqua distantia inter illud ipsumque cadaver intercedat*" (S. R. C., 19 Sept., 1844). Consequently the spot under the church tower is a permitted place for the burial of a priest.

REVENUE REQUIRED FOR THE ERECTION OF A PARISH.

Qu. How much revenue or income should a mission or chapel of ease have, before it may legally and canonically be set apart from the mother parish as a distinct parish or benefice?

Must it have enough to pay the pastor a salary, and also pay a housekeeper, and meet all the ordinary expenses of the church and rectory?

A clerical visitor who is a bit of a canonist argued with me on a given case for an hour, and then spent another hour reading the new Code, but without satisfactory results. Would you kindly answer in your excellent REVIEW?

Resp. The establishment of a parish or quasi-parish in the sense under consideration is not dependent upon a definite revenue or income, such as is provided by a benefice, even where the latter is lacking in fixity of tenure (*manualis*). The new Code permits the erection of a parish wherever the need or benefit of souls calls for it, even "ubi congrua dos constitui nequeat," so long as the *necessary* support can be foreseen, whatever the source. "Non prohibetur tamen, ubi congrua dos constitui nequeat, paroecias aut quasi-paroecias erigere, si prudenter praevideat ea quae necessaria sunt aliunde non defutura." (Can. 1415, n. 3). The *necessary* support does not in the legislative mind of the Church imply the occupancy of a pastoral residence or a fixed salary. This is quite plain from numerous decisions of the Holy Office, for instance when it speaks of a "parochus qui ob modicitatem fructuum non valens aedes parochiales aedificare" as obliged to rent a residence in or even out of the parish, not so far away as to prevent him from attending to his parish duties. (S. C. Conc. Decr. 3 Jun. 1592 and 16 Jun. 1607.) When the accommodations for the establishment of a separate parish house are assumed to exist, the Council of Trent (Sess. XXV. De Ref. C. 1) designates them as *modesta suppellex*, obviously a relative term, that admits of an interpretation to suit varying necessities that cannot be specified in canon law.

LITURGY AND MUSIC IN THE CHURCH.

1. Is it permitted to have singing in the vernacular during High Mass?

Prohibitum est cantare lingua vulgari inter Missarum solemnias, i. e. in Missis cum cantu celebratis; etiam dum sacra communio distribuitur per notabile tempus.—S. R. C., 22 May, 1894, et 14 Jan., 1898.

Cantica in vernaculo idiomate in functionibus et Officiis liturgicis non sunt toleranda, sed omnino prohibenda; extra functiones liturgicas servetur consuetudo.—S. R. C., 21 June, 1879.

2. Is it permissible to alternate the Credo with the organ?

In Missa in qua chorus symbolum cantare tenetur non est alternandum cum organo, sed illud integrum per chorum cantu intelligibili proferatur.—*Caer. Ep.*, I. 28, 1902.

3. What parts of the Mass may be alternated with the organ?

Kyrie, Gloria, Tractus, Sequentia, Sanctus, Agnus Dei alternatim per organum suppleri possunt; ubicumque autem organum adhibetur, initium et finis, et ea quae inclinationem et genuflexionem exigunt, semper cantanda sunt.—*Caer. Ep.*, I. 28, 6-9.

4. May the choir begin the Introit before the priest comes to the altar?

Introitum cantores incipere non debent, antequam Celebrans ad altare perveniat.—*S. R. C.*, 14 April, 1753.

5. When should the Communion of the Mass be sung?

Communio inchoari non potest nisi postquam Sacerdos SS. Sanguinem sumpserit.—*Wapelhorst, Cap. IX, Art. II*, 5.

6. May the choir omit any parts of the Mass?

Quivis cantus inhibetur, in quo verba vel minima ex parte omissa sint vel sensu distracta aut nimium repetita.—*S. R. C.*, 7 July, 1894.

7. When the Celebrant chants the *Dies Irae*, alternately with the organist, should he recite it at the Missal before he sits down?

I know of no legislation that compels the celebrant to read the *Dies Irae*, before he sits down to chant it alternately with the organist.

8. When Complin is sung instead of Vespers, what color of cope is to be worn?

Preferably, it would be well to wear the color called for in Vespers. This is a question on which there is no special legislation.

9. Is there a Vatican Edition of Complin, and where can it be obtained?

The Vatican Edition of the Vesperale contains the Vatican Version of Complin. It can be obtained from any Catholic publishing house, or J. Fischer Bros., New York.

10. Is it permissible to hold a musical festival in church, consisting e. g. of Rossini's *Stabat Mater*, Verdi's *Requiem*, Loveland's *Rabboni* (cantata) etc.?

Any one who reads the Instruction of Pius X on Church Music will know the mind of the Church in this matter. The organ and the choir in the Catholic Church are for the purpose

of enhancing public worship, and any other end for which they may be used in the church is decidedly wrong.

F. J. KELLY,

Catholic University of America.

THE OBLIGATION OF A "MISSA CANTATA".

Qu. A priest announces for a given day a Requiem Missa Cantata and receives a stipend for it. When he goes to sing the Mass he finds that the organist has not appeared. Can he sing the Mass without an organist or choir, and without having the responses answered? If he says a Low Mass for the intention of the donor, is he obliged in conscience to sing another Mass?

Resp. A priest who accepts a stipend for a Missa Cantata, and announces publicly in church that it will be celebrated, is in conscience bound to sing that Mass, and to provide for the services of a choir capable of making the prescribed liturgical responses. The promise and announcement bind as it were a contract, since a stipend has been accepted. The saying of a Low Mass does not free the priest from the obligation, since he was neither asked nor did he promise to celebrate a Low Mass. Although the Mass in its value of the Precious Blood is the same in the low as in the solemn function, it is the chanted service for which the extra stipend was offered and accepted. He is bound either to return the stipend (or that part of it which exceeds the normal stipend for a Low Mass), or to chant another Mass, according to the wishes of the person who made the offering.

THE DUTY OF CELEBRATING THE FUNERAL MASS WITHOUT SEPARATE COMPENSATION.

Qu. In our diocese the stipends for funeral and nuptial Masses are regulated by statute. The pastor is entitled to a maximum of fifteen dollars on the occasion of a High Mass, five dollars on the occasion of a Low Mass. The celebrant of the Mass is entitled to three and two dollars, respectively.

The pastor requests one of his assistants to say a funeral Mass, in accordance with his usual practice of having the Mass said by the priest who attended the person during the last illness. The family of the deceased delay for several weeks to pay the pastor; or they neglect the matter altogether; or they openly repudiate the obliga-

tion. In any of the three cases is the pastor obliged to pay the ordinary stipend of the celebrant to his assistant? Has the assistant any right to refuse to say such a Mass on the ground that he has received nothing for several such Masses in the past?

Resp. Although the diocesan statutes and the Ordinary's letter designating the assistant priest may define in particular cases the claims of the latter and his position as *administrator*, *parochus adjutor*, or *parochi vicem supplens*, the general canon law as set forth in the recent Code, as well as in past declarations of ecclesiastical law, oblige the assistant to perform all such offices as the pastor may in duty be bound to perform himself, except the application of the parochial Mass on prescribed days.

The determination of stipends by diocesan statute is for the purpose of establishing uniformity and preventing unbecoming rivalry; but it does not prevent the pastor from using his discretion in admitting of an exception when necessity or prudence suggests it. Canon law obliges the pastor to see to the becoming support of his assistants as designated by diocesan regulation, but his assistants are not hirelings who do so much for so much pay.

The parochial stipends are therefore to be regarded as a whole, of which a "*congrua fructuum portio*" is assigned to the members of the clergy who serve the parish. It is for the pastor to assign the duties, collect the stipends, and divide them proportionately according to statute. What he does not receive he cannot distribute. But this does not affect the duty of the assistant to serve the parish or to say or sing a Mass when such duty is assigned by the proper authority.

SISTERS' CHAPLAIN AND PARISH RIGHTS.

Qu. According to canon law, it is the rector of the church who is supposed to be the ordinary minister of Extreme Unction within his parish. May the Sisters who teach in the parish school call at their option a priest from another parish to administer to their dying members Extreme Unction, under plea that they object to the fact that their pastor administers to the almshouse or to a colored congregation? What if the pastor is also the Sisters' chaplain?

Resp. While in cloistered communities the ordinary confessor has the right to administer Extreme Unction and Holy Viaticum, the duty in other religious communities devolves either upon the parish priest within whose jurisdiction the convent is, or on the chaplain designated with such right by the Ordinary.

Nevertheless, "de licentia saltem rationabiliter praesumpta ejusdem parochi vel Ordinarii, alius quilibet sacerdos hoc sacramentum administrare potest" (Can. 938). In the case of religious this presumed freedom should perhaps be allowed more readily because they are often dependent for their spiritual direction on certain confessors, and they naturally desire to have these attend them in their last moments. The spiritual comfort thus afforded them is a sufficient reason, it would appear, for a pastor or chaplain to waive parish or local rights, even though it is associated with any of those natural prejudices that attach to nationality or color or any other quality of body, temper, or disposition.

MASS FOR A DECEASED PROTESTANT MINISTER.

Qu. Canon 809 of the new Code has been the object of a little discussion among some priests here, and opinions are divided on the following case:

Father John N. receives a stipend for a Low Mass to be said for the repose of the soul of a Protestant minister who had died that very morning. Consulting the new Code he sees that he may apply Masses "pro quibusvis tum vivis tum etiam defunctis purgatorio igne admissa expiantibus" (Can. 809). The new Code has done away with the former restrictions, he says, and consequently he will say the Mass *in die obitus* and insert the minister's name in the collect *Deus cui proprium est*. Was he right in doing so; and if not, what changes does the new Code make in the matter? The question is considered by the priests here as of practical importance. Hence I would ask you to give it consideration in the REVIEW.

Resp. The new Code of Canon Law has made no change on this point. Mass, as an act of intercession, may be offered for any person, living or dead, who is not known to be beyond the pale of God's redeeming mercy. Now without a special revelation from God it is impossible to say of anyone that at the moment of death he may not have received the grace of

repentance and forgiveness through the merits of Christ. Hence the priest prays for all classes of persons whether at the Mass or otherwise, in the hope that they may thereby be benefited.

It is quite a different thing, however, to call upon the Church in her public liturgy to attest this pious hope and proclaim her participation in it through an act of *public* worship, in the case of a person who, to all appearances, gave testimony that he did *not* wish to belong to her visible communion. As she solemnizes Mass for all who belong to her fold, passing no sentence regarding their inward disposition, so she excludes from her public solemnities those who openly dissent from her profession of faith, although they may in God's sight be free from guilt, through ignorance or misdirection.

The Code makes this plain when, in speaking of the matter in Canon 809, it refers to Canon 2262. There it is stated that the suffrages of the Church's public prayers may not be applied to those outside the communion of the Church (*excommunicati*), meaning those who profess to believe what the Church declares to be heresy. We are free therefore to pray for such persons *privatim*; and a priest may say Mass for them *privatim ac remoto scandalo*; but the announcement of a Mass *in die obitus* would give it the character of a public act, and create misconception or scandal among the faithful.

ADORATION OF THE PERSON OF CHRIST.

Qu. My neighbor and I have had an argument. I claim that we adore the human body of Christ in the Holy Eucharist because it is hypostatically united to Christ as God. He maintains that to adore a human body is idolatry, and that we adore the Divinity of Christ.

Resp. If we honor, or salute, or treat reverently a body, it is because that body belongs to a person, though the body may be temporarily separated from the soul, as in death. *A fortiori* in Christ we honor the body because it belongs to the *person* of Christ who is God. And because the body of Christ is that of the person of Christ, and cannot be separated from the person of the Son of God, we rightly *adore* Him. The hypothesis of separation, and therefore of idolatry, is assuming an impossible condition.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

THE FUTURE OF PALESTINE.

Excavations in Palestine have been often hampered by the Turkish government. Witness the building of a shack of a mosque near Siloe; the segregation of the site as *harim*, i. e. *tabu*; and the consequent suspension of reconstruction of the pool. Hence the Biblical scholar is now interested in the future control of the Holy Land.

I. Jewish Control? Two studies on Palestine by Father La-grange, O.P., are worthy of note. In the first, "Le nationalisme Juif et la Palestine, autrefois et aujourd'hui,"¹ he sympathetically and scientifically takes issue with the plan of an independent Jewish state in Palestine. Lord Balfour's pledge to Baron Rothschild, that the British government would support such a project, was a timely war measure, since England had need of money; but it was not an opportune statement of a national policy, because the Palestine status is to be determined by an international commission. There are many intricate tangles to be unraveled, before a part of Palestine can be set aside for a Jewish state.

The Jews themselves are not at one in their plans. Ultra-Zionists would take over the whole land for Judaism; and impose thereupon Mosaic laws and Talmudic normative interpretations thereof. Liberal Jews and many of the conservatives would find the ancient laws in the matter of food and cleanness to be rather an insufferable imposition upon folk of nowadays.

Besides, there are property rights in question. At the time of the Arabic invasion, very little of the property of Palestine was held by Jews. Shall we go back to the establishment of Christianity? Shall we say that the Jews were deprived of their property by Constantine, or any later emperor of Christian Rome? No; there is no trace of any such legal enactment against the property rights of Jews. Many of the Jews

¹ *Correspondant*, 10 Avril, 1918, pp. 1-30.

of Palestine were converted to Christianity; others migrated of their own free will to foreign parts.

II. French Control? In his second study, "Et la Palestine?",² Father Lagrange urges a French sphere of influence in Palestine. The French missionaries and religious women have earned for France this right of suzerainty. They have made French the dominant among foreign languages of the Holy Land. French business methods have not brought about this condition. There are almost no French merchants in Palestine; in Jerusalem, a city of 100,000 inhabitants, there were only three before the outbreak of war.

What then? If France takes over Palestine, will her government deprive the religious orders of corporate existence, and seize all their real and personal property? It so acted in Algiers. Will the anti-Catholic spirit of that government vent its hatred also on religious communities of Palestine, if given the right to act in so diabolical a manner? Father Lagrange thinks not. He is a true Frenchman. His buoyant hope and love of France will not allow of that unthinkable outcome to all the self-sacrifice and heroic patriotism of the soldier priests of the war. This mighty love for France is after the pattern of St. Paul's love of God:

All things she excuses, all things believes;
All things she hopes, all things endures.³

III. L'Ecole Biblique. Now that peace is secured, it is to be hoped that the Dominican Fathers will shortly be able to reopen their distinguished school for Biblical studies, *l'École Biblique*, at Jerusalem. Their enforced departure from that home of twenty-five years of scientific work left the splendidly equipped institution at the mercy of the Turkish government. May that mercy have been tender in the care of the valuable books, priceless manuscripts, and irreplaceable notes of the indefatigable Dominican Fathers. What happened on the occasion of this hurried departure is told by Father Lagrange in his facile and charming style.⁴

² *Correspondant*, 25 Mai, 1915, pp. 723 ff.

³ 1 Corinthians 13:7.

⁴ "À Jerusalem pendant la guerre", *Correspondant*, 25 Février, 1915, pp. 640 ff.

To any one who has lived in Palestine and Syria a very puzzling factor of the war has been the surprising efficiency of the Turkish army. At Constantinople there were well equipped troops. Beautifully caparisoned mounts recalled stories of combats between the crusaders and Saracens. Dragoons and infantrymen, by their precision and snap, seemed worthy successors to the janissaries of old; fully equal to a self-imposed Pretorian function of tearing down and building up caliphates, and of finally replacing Arabic by Turkish rule. At Beirut, the capital of a *wilayet*—a province, ruled by a *wali*, or governor—things were altogether different. The Turkish officers were well groomed, and nicely set up; but their Arabs of the rank and file were a bedraggled, woe-begone, motley array. How such God-forsaken, tattered and torn, barefooted creatures were whipped into line is a puzzle. Father Lagrange answers the puzzle. From the very outset, at Jerusalem, German officers took charge of the mobilization and organization of the Turkish army.

That use of the German general staff only suggests a new puzzle. How were the Muhammedans ever brought to submit to the orders of Christians? The Turkish officers would cause no surprise by such submission. No one ever accuses them of piety. The Turks took over the religion of the conquered Arabs. Their high dignitaries observe the formalism of Muhammedan worship in official life. In private life the Turkish officer is generally said to throw off the trammels of the Ramadan fast and other hardships. He is never seen to turn his face toward Mecca, as the *muezin* calls out from the minaret; whereas the Arabs have retained their Muhammedan observances; and one of these observances is hatred of things Christian. We are at a loss to know how they were brought to fight side by side with the Germans.

Father Lagrange comes to our rescue. He is a man of science; and does not put on record mere yarns. Yet he tells us, the Arabs were persuaded that the Germans were not Christians. Certainly the Turkish officers who studied in German universities might have readily reached such a conviction. Lulled in the arms, and soothed by the whispers of rationalism at Berlin, Leipzig, and Goettingen, they would scarce be aware of the sterling faith of the millions of de-

voted Catholics in Germany. And even though they were aware of the religious facts of the empire, it would be in keeping with Turkish duplicity so to dupe Arabic simplicity. At any rate, the submission of Muhammedan soldiers to German officers is no longer a puzzle, if it be true that the Arabs were convinced of the denial of the Trinity and of the Divinity of Christ by their allies.

THE ARAMAIC ACTS.

About ten years ago, Harnack astonished divisive critics by defending an early issue of Acts. He used to assign the book to a date not earlier than A. D. 78.⁵ Budding critics took his word for it. That word was all powerful before the war. The vilifiers of the New Testament were sore grieved, when later on the pronouncement was proclaimed by their Sir Oracle that the *We-sections* proved Acts to have been written before A. D. 66.⁶

The argument from these *We-sections* has already been given by us in this department.⁷ The Biblical Commission, 12 June, 1913, after deciding the unity and Lucan authorship of Acts, rejected the conclusion that divisive criticism draws from the *We-sections*.⁸

I. Torrey's Theory. Since Harnack's bold defence of the unity and early recension of Acts, the book has been comparatively free from the anesthetics and scalpels of the school for Biblical surgery. Recently, however, Charles Cutler Torrey, Professor of the Semitic Languages in Yale University, applied his merciless knife to the defenceless history of the early Church.⁹

The dissector had already got some notoriety by his paper on "The Translations made from the original Aramaic Gospels", contributed to *Studies in the History of Religions*.¹⁰ This symposium of studies was a tribute, presented to Crawford

⁵ *Chronologie der altchristlichen Litteratur*, vol. I (Leipzig, 1897), pp. 246-250, 718.

⁶ *Apostelgeschichte* (Leipzig, 1908), Excursus v, p. 217.

⁷ ECCLESIASTICAL REVIEW, November, 1913, pp. 624 ff.

⁸ This decision is studied by us at some length in the ECCLESIASTICAL REVIEW, November, 1913, pp. 621 ff.

⁹ *The Composition and Date of Acts*, "Harvard Theological Studies", No. 1 (Cambridge: Harvard University Press, 1916).

¹⁰ New York: Macmillan, 1912, pp. 269-317.

Howell Toy, formerly Professor of Hebrew and now Emeritus Professor of Harvard, on the completion of his fiftieth year of teaching.¹¹ Dr. Torrey's part of the rationalistic tribute was a theory that Luke's sources were Hellenistic, Aramaic, and Hebrew documents. From the Hebrew was translated the Gospel of the infancy, Luke 1: 5—2: 52; other parts were done into Hellenistic from Aramaic.

The article caused no stir. But many private letters greeted with joy this divisive criticism of Luke. So Dr. Torrey was encouraged as a textual surgeon to submit *Acts* to the knife.¹² By the method of progressive assertion, since Luke's Gospel had an Aramaic source, there must needs be such for Acts. Hence we are asked to take it that Acts 1: 2—15: 35 is a translation from the Aramaic.

II. Hinted at Long Ago. The theory is not altogether new. Kuinœl¹³ long ago referred to Ziegler's assumption of an Aramaic source of the first chapters of Acts.

1. *Nestle's Essays*. In 1895, the late Dr. Eberhard Nestle, of Maulbronn, in a study of two variants of Codex Bezae, Acts 2: 47 and 3: 14,¹⁴ enthusiastically welcomed the twofold Lucan recension of Acts, hit upon by Blass as an explanation of the peculiarities of Codex Bezae. He suggested that D-text of the first three chapters of Acts descended from a hurried translation into Hellenistic of a previous Aramaic—or, rather, Hebrew document; and AB-text represented a second recension, Luke's corrected edition of the same work. In later publications, Nestle clung to the theory of Blass; but was non-committal in regard to the Aramaic Acts. He became more and more convinced that D¹⁵ and its associates represented a first edition of Acts, and a second of Luke; whereas AB¹⁶ preserved a second edition of Acts and a first of Luke.

¹¹ Before teaching at Harvard, Dr. Toy was Professor of Hebrew in the Southern Baptist Theological Seminary. For his up-to-date brand of Baptist Christianity, cf. our study, "Dr. Toy's Degradation of Religion", *ECCLESIASTICAL REVIEW*, December, 1916, pp. 692 ff.

¹² *Date and Composition of Acts*, p. 5.

¹³ *Commentar. in Novum Test.*, vol. iii, Prolegomena, sec. 4 (London: J. Booker, 1835), pp. 4-6.

¹⁴ *Expositor*, 1895, pp. 235-239; afterwards contributed to *Theologische Studien und Kritiken* 1896, pp. 102 ff., under the title "Einige Beobachtungen zum Codex Bezae".

¹⁵ Codex Bezae, 5th century.

¹⁶ Codex Alexandrinus, 5th cent.; and Vaticanus, 4th cent.

That very year, 1895, Zöckler¹⁷ took Nestle severely to task for his "venturesome hypothesis". The Syriac and Hellenistic scholar then backed water. He insisted that his theory had not expressed preference for either a Hebrew or an Aramaic source; but only meant that the source of the first three chapters of the D-text of Acts was not Greek.¹⁸

In 1897, Nestle was still less certain of his hypothesis; and wrote that the source of the first recension of Acts "might just as well have been Hebrew as Greek".¹⁹ And in 1901, the English edition of his *Introduction to the Greek New Testament*, omitted all mention of an Hebrew or Aramaic source of Acts, while clinging still more firmly than before to the theory of a twofold Lucan recension of both Luke and Acts:

I hailed this solution of the difficulty at once as a veritable Columbus Egg, and to this day I am firmly persuaded that Blass's theory is nearer to the mark than the previous estimate of the Western text.²⁰

2. *Blass*. The venturesomeness of Nestle's start, in this divisive criticism of Acts, emboldened Dr. Friedrich Blass, Professor of Classical Philology in the University of Halle-Wittenberg. He reconstructed what he deemed to be the first Lucan recension of Acts; and named this edition the *Roman form*. To this Roman form of Acts, Blass wrote a Latin preface, whose Latinity is rough and rugged. Therein he draws these conclusions from Nestle's study of two verses of Codex Beza:

The first part of Acts must be looked upon as a translation from some commentary in either Hebrew or Syriac. The writer was at the outset deceived by a similarity of letters, and erred in those verses; later on he corrected his own mistakes.²¹

¹⁷ *Die Apostelgeschichte als Gegenstand höherer und niederer Kritik*, "Greifswalder Studien" (Gütersloh, 1895), p. 107.

¹⁸ *Philologia Sacra* (Berlin: Reuther & Reichard, 1896), p. 55.

¹⁹ *Einführung in das griechische Neue Testament* (Göttingen: Vandenhoeck and Ruprecht, 1897), p. 101.

²⁰ *Introduction to the Textual Criticism of the Greek New Testament*. By Eberhard Nestle. Eng. tr., from the 2d German edition, by William Edie (London: Williams & Norgate, 1910), pp. 224 ff.

²¹ *Acta Apostolorum, sive Lucae ad Theophilum Liber Alter, secundum formam quae videtur esse Romanum*. By Friedrich Blass (Leipzig: Teubner, 1896), pp. iv ff. In this title, the accusative *Romanam* suggests to the reader the idea that Dr. Blass had better have written his preface in German than in a language so dead to him as Latin seems to be.

Such a tempting, though only tentative, suggestion on the part of Nestle was a stimulus to the fancy of Blass. He elaborated a theory, which was highly fanciful. According to this wild, unbridled fancy, Mark wrote up the first history of the early Church.²² He died at Alexandria, in the eighth year of Nero, A. D. 62.²³ Thereafter, Luke used this Marcan history for the first twelve chapters of Acts. Upon only one passage does Blass base the whole fabric of his day-dream :

So much is quite evident, that for the story told in Acts xii, the authority of Mark is claimed, as it were by the narrator, when he says (ver. 12) : " He (Peter) came to the house of Mary the mother of John, whose surname was Mark "; and proceeds to say (ver. 17) : " He declared unto them (Mark is in all likelihood included) how the Lord had brought him out of the prison ".²⁴

Note the large manner of drawing conclusions which are not at all in the premises. Peter, saved from prison by an angel, went to the house of the mother of Mark. *Therefore* Mark was present. *Therefore* " so much is quite evident, that for the story . . . the authority of Mark is claimed ". The whole theory is founded on what might have been. And yet what might have been, might not have been. At the time of Peter's visit, Mark might have been away from his home with Paul, doing apostolic work; for he shortly afterward left Jerusalem as a disciple of the great missionary.²⁵

The Blass theory of the origin of Luke and Acts may at first sight seem quite innocent. Why? Because it may be taken to imply nothing against the unity, Lucan authorship, and inspiration of either canonical book. Just as we allow that the Synoptists may have used written and oral catecheses while composing their inspired Gospels, so it could have happened that the author of Acts, under the guiding influence of the Holy Spirit, employed previously existing documents, written in Hebrew, Aramaic, or Hellenistic. To admit that would be innocent enough. But the theory of Blass means more than that.

²² Blass, *Philology of the Gospels* (London: Macmillan & Co., 1898), p. 141.

²³ Eusebius, *Historia Ecclesiastica*, II, 24.

²⁴ Blass, *Philology of the Gospels*, p. 193.

²⁵ Acts 12: 25.

This so-called *Roman form* of Acts was either inspired or not. If inspired, then the Holy Spirit is made responsible for an erroneous use of his sources by Luke. If not inspired, then wherever this suppositious Scripture was, according to the theory, canonized as sacred, there a part of the Church was in error; it taught that an uninspired book was inspired. For, in the Blass theory, the D-text of Codex Bezae and its associates represents a first edition of Acts, which was accepted by the Church in certain parts; whereas the second edition, corrected by Luke, was in those Christian communities excluded from the canon. How gratuitous! The whole theory is in a head-on collision with Catholic doctrine. It either rejects the inerrancy of Scripture or opposes the infallibility of the Church. It has never been proven that the infallible custodian of the deposit of faith allowed certain churches, for many centuries, consistently to err in a matter of doctrine.

3. *Wellhausen*, whose penchant for divisive criticism is notorious, favors the mere possibility of translation in only one passage, Acts 2: 23 ff.²⁶

4. *Dr. Burkitt* has a fine scent for fancied Aramaic origins of Gospel-portions; and yet detects no trace of such in Acts. This is more noteworthy, since he defends Luke's dependence on Josephus,²⁷ and assigns Acts to c. A. D. 100.²⁸

5. *Harnack* says: "there is good reason to hold that, in the first half of Acts, Luke translated and made use of an Aramaic source; and yet the theory, that he relied only on oral witnesses, cannot be convincingly set aside".²⁹ In *Apostelgeschichte*,³⁰ he tells us that the evidence is strong in favor of the use of a written source of Acts 8: 4 and 11: 19. For both passages speak in almost the same terms about the dispersion of the Apostles from Jerusalem. And yet, with a masterful and unwonted self-restraint, the Berlin textual surgeon admits

²⁶ "Kritische Analyse der Apostelgeschichte", in *Abhandlungen der K. Gesellschaft der Wissenschaft zu Göttingen*, 1914, pp. 1-56.

²⁷ *Antiquitates Judaicae*, bk. xx.

²⁸ *The Gospel History and its Transmission*. By F. Crawford Burkitt, Norrisian Professor of Divinity in the University of Cambridge (Edinburg: T. & T. Clark, 1911), p. 120.

²⁹ *Lukas der Arzt* (Leipzig: Hinrichs, 1906), p. 84; Eng. trans. *Luke the Physician*, by Rev. J. R. Wilkinson (New York: Putnam's Sons, 1911), p. 119.

³⁰ *Apostelgeschichte* (Leipzig: Hinrichs, 1908), pp. 138-140.

that maybe, after all, Luke is only repeating in 11:19 the words that he wrote in 8:4. Harnack's sources of the first part of Acts are a Jerusalem tradition and an Antioch tradition; the former he divides into a pure Jerusalem tradition (chapters 1-5) and a Jerusalem Cæsarea tradition.³¹ It was because of these varied sources, according to the Berlin professor, that Luke made "mistakes, which are for the most part harmless, even though they are often gross blunders". And so Harnack benevolently pities the benighted author of Acts: "we must deplore that he had not at his disposal better authorities for the first half of his work . . . and that he loves nothing better than to tell the wonders of Christian Science."³² Enough of this blasphemy and travesty of scientific reasoning.

6. *Milligan* deems that Luke's source for the first half of Acts was a Jewish-Christian document; though this part "would seem to have been drawn from an Aramaic source", and "there is not a little to be said for Blass's idea that this source may be ascribed to John Mark".³³

7. According to *Dr. James Moffatt*,³⁴ there is "fair ground for conjecturing" Luke's use of an Aramaic source; but "oral tradition of a heterogeneous and even of a legendary character may be held to explain most, if not all, of the date".

8. *Briggs*³⁵ opines "that Mark was the author of the Jerusalem source of the Book of Acts, written also in the Hebrew language". And so it goes in this follow-the-leader method of newfangled, illegal operations, to which Protestant ministers of the school for the evisceration of the Gospels ruthlessly subject the Word of God.

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Woodstock College, Maryland.

³¹ Op. cit., pp. 140 ff.

³² *The Date of the Acts and of the Synoptic Gospels.* By Adolf Harnack, Professor of Church History in the University of Berlin. Eng. trans. by J. R. Wilkinson (New York: Putnam's Sons, 1911), p. 31.

³³ *The New Testament Documents.* By George Milligan, Professor of Divinity and Biblical Criticism in the University of Glasgow (London: Macmillan, 1913), p. 163.

³⁴ *Introduction to the Literature of the New Testament* (New York: Scribner's, 1911), p. 290.

³⁵ *New Light on the Life of Jesus* (New York: Scribner's, 1909), p. 135.

Criticisms and Notes.

HANDBOOK OF CANON LAW FOR CONGREGATIONS OF WOMEN UNDER SIMPLE VOWS. By D. I. Lanslots, O.S.B., Prefect Apostolic of Northern Transvaal. Eighth edition, revised and enlarged to conform with the New Code of Canon Law. Frederic Pustet Co. Inc.: New York and Cincinnati. 1919. Pp. 303.

In the ten years since the first issue of this manual no less than eight editions have been called for. That is the best testimony to the practical value of the book. Leo XIII had in 1900 sought to determine the precise status of religious communities and their relation to the diocesan authorities. The relative duties, rights and privileges of each were defined, and a further constructive outline was furnished for future foundations in the case of religious professing simple vows. The application of the principles and rules laid down in the *Normae* of 1901 gave rise to minute study of the conditions of religious institutes and communities in modern times; and the new Code of Canon Law has sought to meet these conditions as far as possible by a final adjustment. Abbot Ildefonsus Lanslots, Prefect Apostolic of Northern Transvaal, had taken as the model of his manual Dom Bastien's *Directoire Canonique à l'usage des Congrégations à Vœux Simples*, recognized as a standard reference book on the subject. But the new Code made necessary a revision of the entire manual, and in some cases the rewriting of whole chapters, in order to define and explain the full bearings of the new legislation. This covered nearly two hundred separate canons of the Code. The Holy See desires as far as possible a revision of the hitherto approved Constitutions of religious communities. The changes required are to be made with due consideration of circumstances and traditions, and after consulting with the authorities at Rome. Canon 510 prescribes that the heads of religious houses send a report about the status of their communities to the Sacred Congregation. In this report, to be made within five years at the latest, are to be incorporated the changes necessary or desirable in each congregation, and to be proposed with a view of obtaining their approval or correction. Thus a certain unity of discipline is to be brought about which is likely to operate for the general welfare of religious orders individually, and at the same time regulate their interaction with one another.

We know of no book that will prove more satisfactory to the religious in this matter than the present manual. To priests who have either the direction, as confessors of religious, or who are supposed

to further their activity by helpful information or coöperation, as is the case of pastors and chaplains of religious communities, the volume would seem an indispensable part of an ecclesiastical library.

MEMOIRS OF THE PITTSBURG SISTERS OF MERCY. Compiled from Various Sources. 1843-1917. New York: The Devin-Adair Company. 1918. Pp. 467.

This handsomely printed volume offers a substantial addition not only to the history of the institute of the Sisters of Mercy, but to the ecclesiastical life generally in the diocese of Pittsburg. Both of these foundations date back to the year 1843. Under the initiative of the first Bishop, Michael O'Connor, seven valiant women came over, that same year, from Ireland to perpetuate in the New World the work of their saintly Mother McAuley. Pittsburg, though it had at the time less than twenty-five thousand inhabitants, was recognized as the gateway to the West. Its immense layers of exposed coal had turned the original settlers, traders, adventurers into an industrial population which, without the ministrations of religion, was in danger of becoming a poison channel to the entire nation of the Middle West.

Under these circumstances the new Bishop had early changed his residence from Erie to Pittsburg. He perceived the conditions and future of the region, and found it necessary to have schools, hospitals and asylums. His curacy in the south of Ireland had been brief, but still long enough to make him realize what the Sisters of Mercy were doing for the famished, neglected and poor people of his native country; and though his career had been in the main intended to be academic, he now found conditions among the emigrants in the New World which bade him cry to Dublin for help. The daughters of Mother McAuley came, and their generous devotion to the poor, the sick, the children, and afflicted of every class, soon made their ministry a blessing recognized by all. Their institutions grew, and numbers of the devoted Sisters were sent across the country to multiply the spiritual and temporal works of mercy to which their order pledged them.

This history of seventy-five years' activity in the diocese of Pittsburg presents many heroic figures. The setting is rendered attractive by varied pages of correspondence, anecdote, and poetic expression such as come from the pens of gifted writers, like the late Sister Mary Antonio, better known in the literary world as Sister "Mercedes". The writer and compiler of the book has thus given us an attractive account of national service and personal devotion. The volume has not a little humor in it, which gives spice to the edifica-

tion of its general contents. It would lead the reviewer too far into details were he to attempt to single out the figures that merit prominent recognition. Bishops and priests form a large part of the story of the upbuilding of the charitable and educational institutions of Pittsburg, and we are sure the book will find many appreciative readers among the clergy as well as the religious or their lay friends, who are interested in the growth of religion in Pennsylvania.

ETUDES DE LITURGIE ET D'ARCHEOLOGIE CHRETIENNE. Par Pierre Batiffol.—Paris: Libraire Lecoffre—J. Gabalda, éditeur. 1919. Pp. 327.

In the February number we noticed Monsignor Batiffol's recently published volume, *Leçons sur la Messe*, in which the author discusses the history of the Missal from the time of Pope Innocent III to the reforms at the time of Pius V. In the present volume there is much that is supplementary and illustrative of the former series, and which has not been printed before. Such are the chapters *Le costume liturgique romain*, and the historical researches regarding the beginnings of conciliar regulations.

Mgr. Batiffol begins his interesting series with a study about the origin of the Roman Pontifical, which he dates between the years 1292 and 1295. The inquiry leads to a critical discussion of the work done by the great liturgist Durandus, whose *Rationale divinatorum Officiorum* is a thesaurus of liturgical learning from which writers have drawn at all times since the thirteenth century. Besides this there is his *Repertorium Juris Canonici*, his *Constitutiones Synodales*, together with the *Speculum Judiciale*, and finally his *Pontificale*, which remains still unedited. Following the indications suggested by Durandus our author treats in a separate chapter the "Origines de Reglement des Conciles". Here the path has been blazed by recent writers like Harnack; but not without certain bias and repression for which our author finds no cause. He goes back to ante-Nicene times and traces the system minutely developed in the later councils, by a study of the documents preserved in the Roman and Greek churches.

To the ecclesiastical historian interested in the question of simony, the chapter on St. Cyril of Alexandria and his deportment at the court of Constantinople, where his largess attracted attention, will furnish food for reflection. Duchesne had already dealt with the subject, and our author shows conclusively that the wise generosity of Cyril in seeking to conciliate those who could be gained over to acquiescence in the disputes raised by the condemnation of Nestorius, had no taint of sinister motive in it, as some of the critics of the illustrious saint of Alexandria would have it.

The chapter "La Chandeleur" is an exposition of the institution of the liturgical feast of the Purification or Candlemas, proving it distinct from the traditions of the pagan Lupercalia to which some historians attempt to trace it.

The remaining chapters deal with historical events in the French Church, such as the Cathedral Church of Paris in the sixth century, the Parisian Breviary of 1736, a relic of visigothic liturgy at Toulouse, found in a Mozarabic Mass formulary, and lastly an exposition of the Gallican Liturgy attributed to St. Germain of Paris in the sixth century. Of the latter work, which appeared for the first time under the title of *Expositio brevis antiquae liturgiae Gallicanae* in the Thesaurus of Martene, mention is made in a recent work by Professor R. H. Connolly of Cambridge (1909) in the following words: "The so-called Exposition of the Gallican rite is said to come from Germanus, Bishop of Paris. But the acceptance of this document as representing a traditional rite generally observed in the sixth century throughout Gaul is subject to some reservations; for it has never been critically examined." Mgr. Batiffol makes a strong argument in favor not only of its being a sixth-century document but of its being the work of St. Germain himself.

THE HEAVENLY ROAD. By Rosalie Marie Levy. Published by the author, 39 K St., N. W., Washington, D. C. 1919. Pp. x—103.

The Heavenly Road made plain in this little volume is the Way of Life, the way that God has laid out for man's journeying homeward. Beginning at Eden, it is seen stretching across the long spaces of patriarchal times. It bridges the flood. It passes from Ur of the Chaldees to Canaan and Egypt and, with many a wandering over the sands of Araby, back to the land of milk and honey. It was trodden by Him who came to be Himself the Way. The Apostles and the other Saints of the New Covenant and the faithful of all times and places have passed, are passing, and shall pass up its steep and rough ascent until Time shall have faded into Eternity and all roads shall have ended when wayfaring shall cease.

It is of this Heavenly Road that the Hebrew maiden who penned these pages writes, having learned from her forefathers of the synagogue how they had journeyed that way from Egypt to Jerusalem. Born and educated in Judaism, Miss Levy herself trod the Heavenly Road of the Old Covenant, thinking rightly that it was the way marked out by Jehovah for the Chosen Race, but wrongly that the Messiah had not yet come to assure the way by treading it Himself.

When the light dawned upon her mind, in the manner described in the introduction to the booklet, she came to see that Christ was Him-

self the Way as well as the Truth and the Life. And she here writes of the Heavenly Road as it ran through the Old and as it continues through the New Dispensation, pointing out, as she does, how the Jewish people implicitly and explicitly through their seers were prophetic of the Messiah; how the life and teaching of Jesus of Nazareth prove Him to be the very Son of God; and how the mission of Christ is still continued within His Church.

The book is written, as Father Drum, S.J., observes in his preface, "with simplicity of faith in the Bible as in God's word, and by a mind unclouded by the modern theories of evolution of religion due to sociological or other environment, . . . by a mind that grasps and sincerely sets forth the unity and growth of true religion" (p. iii).

The line of argument, though not new for the educated Catholic, takes on, as it is here unfolded, the freshness and charm that always accompany simplicity of faith and sincerity of conviction. Catholics as well as non-Catholics will be the better and the wiser for having perused these pages. May it not be hoped, too, that the author's former co-religionists may gain from the same source the light to see and the strength to follow the Heavenly Road she so clearly points out to them?

EXPOSITION DE LA MORALE CATHOLIQUE. MORALE SPECIALE.

LA JUSTICE ET LE DROIT. Par le R. P. M. A. Janvier. Paris, P. Lethielleux. Pp. 379.

From various points of view, Catholic moral teaching has been subjected to attacks, which sometimes have been even more impassioned and vehement than those directed against Catholic dogma. One of the favorite objections against it is that it has outlived itself, that, though suited to an initial stage of civilization, it no longer answers to the requirements of our advanced social conditions. This objection is raised in a very recent publication from the pen of one of our ethical leaders.¹ A defence of Catholic moral teaching, therefore, is just as much needed as a defence of Catholic doctrine.

For years Father Janvier, the present occupant of the famous pulpit of Notre Dame in Paris, has been carrying on this defence, we may say, on a large, if not gigantic, scale and in a truly magnificent style. To this task he has brought an inexhaustible wealth of intellectual resources and remarkable powers of expression. In every way he shows himself the equal of the champions of modern ethics. But in solid learning and inexorable logic he towers immeasurably above them and dwarfs their most brilliant exponents. To judge from the printed page, his eloquence must be overwhelming

¹ *An Ethical Philosophy of Life.* By Felix Adler.

and torrential in its onrush of passionate appeal. The mantle of those famous giants of the pulpit of Notre Dame has fallen on not unworthy shoulders. It is, however, an eloquence of a peculiar kind; a type that relies not so much on rhetorical devices as on the inherent power of truth to convince, if properly expounded. Hence, its main characteristics are lucidity and harmonious consistency. It grows on one as the reading proceeds, and, in fact, we are inclined to think that it is better in the reading than in the hearing. But in this case the advantage is all ours who are not privileged to sit around that majestic pulpit of Notre Dame.

The superiority of Catholic moral teaching appears particularly in its practical applications. As long as modern ethics confines itself to abstract and glittering generalities, it makes a brave show of plausibility and nobility, but when brought face to face with the stern realities of commonplace life, it goes to pieces. On the contrary, Catholic ethics emerges triumphantly from this crucial test. It is this observation which is brought home to us with unusual force in the present volume, for it deals with questions that bear on the everyday experiences of life. The feasible character of Catholic ethics is its best vindication, since ethics is for life, and life is its test.

Justice is the keystone of social morality. It is the most difficult of all the virtues. It lacks the glamor of charity. It is exacting in its demands, enters into minute details, weighs things in very accurate scales. It is easy to be more than just and less than just, but to be just requires eternal vigilance. The generous treatment which the author gives to this virtue is in full harmony with its importance and its difficulty.

A number of modern theories on right and social relations of necessity must be touched upon in a treatise on justice, and the author handles these subjects with deep insight and great breadth of vision. Among the discourses, though all are of high excellence, the one on the right of the state over the individual stands out prominently, avoiding the extravagances of modern doctrinaires and happily balancing the rights and duties on either side. Though based on the sound traditions of Thomistic philosophy, these discourses are not for that less timely and up-to-date.

C. B.

INDUSTRY AND HUMANITY. A Study in the Principles Underlying Industrial Reconstruction. By the Hon. W. L. Mackenzie King, O.M.G., M.A., LL.B. (Toronto); Ph.D. (Harvard); Fellow of the Royal Society of Canada. Boston and New York: Houghton Mifflin Company. 1918. Pp. 587.

We can all remember how in the ante-bellum times most people could not believe in the possibility of such a welter of carnage and

ruin as that from which the world is now slowly, and indeed uncertainly, emerging. Such fiendish slaughtering, such worse than savage destructiveness surpassed the combined imaginations of a Dante and a Doré to conceive or portray. However, the nations have passed through the sea of blood and fire, and their leaders are now straining every nerve to forefend the recurrence of a like catastrophe. Fondly, too, the hope is being fostered that the sense of universal brotherhood will supplant the feelings of international hatred and that the human race will soon be knit together by bonds of love and mutual coöperation into one vast family, wherein peace shall reign forever more!

Below and above and around and throughout all these tremendous issues of international peace and fellowship are the insistent problems of industry. Whether you call it the Social Question, the Class Struggle, the Conflict between Capital and Labor, or what not, the central problem is right there clamoring for solution; and the problem of universal peace will never be settled until remedial measures be found and applied to the evils that beset the world of industry. This truism has never been so patently and painfully manifest as at the present moment when the reconstruction of international life is seen to cohere so intimately with that of the industrial. The whole fabric of human society is threatened with collapse unless the welfare of the working masses is secured and guaranteed by those who are supposed to be engrossed with the affairs of political reconstruction.

Needless to say, there can be no permanent remedy for the industrial disorders unless a spirit of humanity (we had almost said, under the stress of mental habit, the spirit of religion — which, after all, embraces and perfects the spirit of human fraternity) is welcomed and fostered and reduced to practice by the two agencies of production—Capital and Labor. This, of course, is an old saw that has become a platitude. But, like most maxims and truisms, it can be and needs to be restated, reillustrated, and reinforced, in view of the changing conditions of time and place.

It is just the singular value and merit of the book before us that it offers a fresh statement, a new and a luminous presentation and a strong confirmation of the human side of industrial life. How utterly inhuman economic policy may become needs no exemplification in view of what everyone knows concerning the methods of the "sweating system". But what is infinitely worse, economic theories are usually held up as a shield to justify and protect the perpetrations of such inhuman practices. The dictum, "Business is business", is, as Mr. King observes, sometimes cited in support of practices which, apart from business, would be regarded as immoral. Unfortunately, what to appearances is often regarded as successful business may be, from the point of view of the well-being of society, the gravest of

calamities. How often a good showing on the year's business becomes the all-important consideration! Where economies have to be effected, instead of regarding Labor as the factor in production entitled to first consideration, the short-sighted and mistaken policy not infrequently obtains of viewing Labor as of less importance than organization and equipment. Where machines become impaired, their replacement becomes a direct charge upon the cost of production. How often competition makes possible the substitution of fresh workers for those whose energies have been exploited!

Mr. King cites some pertinent cases that have come under his personal experience. One of these is so striking that it may not be amiss to mention it here. While studying economic conditions in China in 1909, Mr. King came to learn that steel ingots were being exported from the Iron and Steel Works of Woochang to the United States. Woochang is on the left bank of the Yang-tse River, opposite Hankow, and is a journey inland from Shanghai of about six hundred miles. From this port in China the weighty cargoes were carried by sea thousands of miles round the Horn to the eastern coast of America. After the payment of customs dues, the ingots were distributed by rail to different parts in Pennsylvania and New York. It was stated that, later on, some of this steel found its way to Canada. The motive of the several parties to these transactions, we need hardly say, was not philanthropic. It paid the Chinese to export, and it paid the Americans and Canadians to import, or these shipments would not have been made. Except for the handicaps of tariff and transportation, our author observes, the laborers in the iron and steel industries of New York and Pennsylvania might as well have had their Chinese brethren working in adjoining plants, with no regulations as to hours or other conditions of labor, and with standards of living the reverse of such as are maintained by legislation in advanced communities. But note the following items. "The coolie laborers in Woochang were receiving the equivalent of \$3.20 to \$4.00 a month, the laborers attending furnaces the equivalent of \$8.00 a month, and the skilled workmen \$8.00 to \$16.00 a month. Foremen received \$24.00 a month. Nearly all worked twelve hours by day or by night, except at the weekly intervals when the shifts were made from day to night work, and from night to day work. At such times, there were continuous stretches of eighteen hours. Except for the Chinese New Year, there were no holidays. The mills were being operated 364 days in the year, and over the greater part of the plant there was no stoppage of work on Sundays. The capital invested in the industry had little or nothing to lose through demands from Labor for increases in wages or reductions in hours; or from interruptions to work through scarcity of labor or from strikes. So plentiful was

labor that the company at Woochang found it more profitable to employ coolies to work by hand than to install labor-saving devices to load and unload the ships which carried iron ore from the mines to the works. In the labor markets of America, there may have been hundreds of laborers, possibly thousands, to draw from; in China there were millions. Moreover, Chinese women were just as proficient as men in getting coal out of the mines, and in performing other kinds of unskilled labor, and were as extensively employed. Some of the workers of both sexes were as young as from twelve to fourteen."

Instances of "inhuman" industry similar, if not equal, to this have probably come directly or indirectly within the experience of the present reader. It goes without saying that national and international coöperation must speedily be exerted to make it as nearly impossible for such instances of industrial barbarism to exist as (we are told) will be the recurrence of a world war, when the nations shall be leagued together for universal peace.

If political economists and the agencies of production, Capital and Labor, could only be indoctrinated with the principles which are so ably developed in the volume before us, the fundamental problems of industry would find a relatively quick, and we had almost said an easy, solution. The Catholic student, one who is familiar, for instance, with Father Husslein's recent volume, *The World Problem*, will, of course, be already possessed of these truths, since they are the logical consequences flowing from the conception of the Brotherhood of Man under the Fatherhood of God. Obviously, this does not mean that Mr. King has simply compiled a summary of ethical principles in their application to industry. He has done this, and a very great deal more in these pages. He has analyzed with relative thoroughness the present industrial and international unrest; he has brought out into luminous relief the universal and the human aspects of industry; he has illustrated by the light of industrial history the sources of confusion in the study of its problems; he has outlined with a firm hand the bases of reconstruction; he has unfolded in turn the human principles underlying Peace, Work, and Health; he has treated with rare discernment the necessity and the manner of conference and coöperative representation in the deliberations of Capital and Labor; as well as the place and function of political government in industry. Lastly, he has emphasized the necessity of specific education of the people and the formation of a sound public opinion on matters industrial. To the elucidation of all these timely and vital topics he has brought the results of long and thorough study, together with the fruits of much personal experience in dealing with the practical situations and problems of industry. The book, there-

fore, will have a great value for all students of industrial problems, whether professional or lay. Lastly, but not leastly, Mr. King knows how to interest as well as to instruct. This because he realizes and justly estimates the human side of economics. Under his skilful touch, "the dismal science" grows almost luminous and delightful.

Literary Chat.

The Catholic Foreign Mission Society (Maryknoll, Ossining, N. Y.) has recently added to its growing list of edifying, instructive, and interesting mission literature the *Life of Just-de-Bretenières*, a young priest who was martyred in Korea, 8 March, 1866. Born and brought up in a happy home in the midst of comfort, young Just was one of those heroes of the Cross who took the word of the Master literally, leaving father and mother and lands for the cause of Jesus Christ, to receive in return the martyr's crown. The story of his life, which bears the title "For the Faith", is adapted from the French of Father Appert, and is told by Florence Gilmore simply and in a style from which all traces of Frenchness have been eliminated.

Not the least interesting feature of the work is the sketch of the founding of the Faith in Korea, a story as redolent of romantic heroism as any narrative of the Church's infancy in any land. For which reason we shall take another occasion to recur to this *Life of Father Just*.

The great versatility and productive power of the Gallic mind has been singularly illustrated during the last few years when, owing to the conditions of war, the literary output of every country not only diminished but also deteriorated in matter and form, excepting only in France. Apart from the "war" books, which literally poured from the French press into the homes of France and into its colonies, and the foreign countries, there have been fine bits of belletristic composition, history, romance, and

poetry of a high order. Among the writers who have contributed some of the best work in this field of varied study are not a few priests. We have mentioned the abbé Pierre Lhande and others. Some remarkable contributions to the elevating mass of French writing come from the pen of Père Louis Perroy. He is poet, philosopher, and spiritual guide, whose entertaining forms invite thoughtful meditation. With an occasional dash of patriotism in his speech, his appeals are calculated to keep the face toward the heavenly country. There is no trace of ascetical gloom in the pages of P. Perroy, but rather the notes of joyous music, though the title of his last volume would hardly lead you to expect the predominant lyric note in *Le Tragique Quotidien*. The title is adapted from Maeterlinck, and is intended to indicate the way of life as it lies through countless pleasant scenes to the tragedy of Calvary, which is the sole end worth while of earthly journeying. The author describes it to us as it is seen in a picture, in the strokes of the artist's pencil, in the colors of his pastel box or the palette. There are "Thoughts" like those of Blaise Pascal, detached and penetrating. Then three little dramas, mainly for boys, the central themes of which are art, heroism, and loyalty. The concluding chapters are a story of wealth and poverty, entitled *De l'autre côté du mur*. Three distinct themes, but bound together by a garland of verse and letters and *causerie* that charm by provoking a certain curiosity and lift the soul to high expectancy.

Regulae pro Recitando Divino Offi-

cio "juxta Ritum Romanum ex antiquis Rubricis Generalibus Breviarii et ex novissimis post Reformationem Pii Papae X desumptae," by Dr. Petrus Piacenza, is a portly brochure of about a hundred and sixty pages dealing with a thorough study of the Breviary from the liturgical and rubrical standpoint. The author is a well-known member of the Pontifical Commission appointed to revise the Breviary and its Rubrics. The substance of the book appeared originally in the Roman *Ephemerides Liturgicae*; but has been amended and supplemented so as to bring it up to date. For teachers of liturgy, makers of the Directories for the recitation of the Office, and for ecclesiastics interested in a study of the origin and form of public prayer, the booklet is a safe and helpful guide. (Admin. Ephemeridum Liturgicarum: Piazza S. Apollinare, 49, Rome.)

Professor James A. Geary, instructor in Celtic and Comparative Philology at the Catholic University of America, commenting on the article in the March number of the *REVIEW* (Vol. LX, p. 303) by Mr. Pierre de Chaignon la Rose on the episcopal arms of Bishop Gorman of Boise, writes: "The article contains an erroneous suggestion which ought not to pass unnoticed, both because it is unfounded and because it overlooks the true heraldic suggestion. In fact, I am tempted to think that a touch of humor was intended. In the article we read, 'The Bishop's arms are the O'Gorman family coat, in which the three swords have a faint, but quaintly characteristic, heraldic allusion to the "gore" part of the name'. Now the name O'Gorman is purely Irish, and one should not assign English etymologies for Irish words any more than one should seek for Irish etymologies for English words, except where there is evidence of borrowing. The etymological base of the Irish patronymic *O'Gorman* is the Gaelic word *gorm*, which means *blue*. Hence I would suggest that it is rather the *blue field* of the O'Gorman coat-of-arms which bears the 'heraldic allusion to the . . . name'. All the O'Gormans I have ever met have been characterized by gentleness."

Whilst the error does not lessen the value or correctness of the heraldic design, it shows how much freedom the imagination has in the interpretation of its details.

The Manual of Christian Doctrine (comprising Dogma, Moral, and Worship, by a Seminary Professor), which forms the connecting link between the series of catechisms (four in number) and the three volumes of the *Exposition* (completing the Course of Religious Instruction organized by the Christian Brothers), has just been revised in accordance with the new Code of Canon Law. The catechisms have already been correspondingly reedited and the *Exposition* is at present passing through a like process. The fact that the Manual is now in its sixth English edition (and the original French in its thirty-first) is an unequivocal sign that the work supplies a demand, and one that rests upon the comprehensiveness of the matter, the logical sequence of the method, and the clarity and precision of statement, which are its outstanding characteristics.

It owes its clarity and precision of definition in the first place to the original French, but hardly less in the present English version to the clear and acute mind of the late Brother Chrysostom, a master in the art of accurate expression. The Brother who has completed the latest revision is hardly second in this respect to the translator. (Published by John Joseph McVey, Philadelphia.)

Priests and religious teachers who may be looking for a collection of hymns suitable for use in the church or in the school will probably find what they desire in a hymnal recently compiled, adapted, and arranged by Mr. James Martin Raker, and issued by the Catholic Music Press, Wilton, Wisconsin, under the title *Catholic Hymns for the People*.

The hymns and melodies are selected from approved Catholic sources and represent the best traditions of sacred popular hymnody. Besides their adaptation to churchly service, these hymns should find a welcome in the Catholic

home, where they will help to conserve sound doctrine, as well as to foster a true musical taste. The tunes are those that have stood the test of time and still retain their hold on people of discernment. The music is simple and moderate in range. Besides the sacred hymns (87 in all) the volume contains a few of the more popular national anthems. The collection bears the imprimatur of the Bishop of La Crosse, Wisconsin.

If not too late in the day, attention might here be called to *The Congregational Hymns* compiled and arranged for general congregational singing by the Cincinnati Commission of Church Music. The collection comprises twenty-four pieces. The accompaniments are easy and moderate in compass. The book is published by A. J. Eggars & Co., Cincinnati, with the imprimatur of Archbishop Moeller.

Father Garesché has a keen sense for the spiritual values that lie just below the surface of the everyday affairs and relations of life. He can find sermons in stones, tongues in trees, books in the running brooks, and good in everything. Not only is this *vis cogitativa* for the spiritual acute and alert in him, he possesses also the art of making agreeable and pleasant the nutriment which he discovers and provides for his readers. We have had occasion to observe this in noticing some prior volumes of his short papers collected from various periodicals, and we are glad to signalize the same traits as they are reflected in the collection which has just been issued by the Messrs. Benziger Brothers, New York, with the title *Your Neighbor and You*. Under this elastic caption is comprised a considerable variety of thoughts and suggestions, nutritious and pleasant—sapid foods for mind and heart, their piquant labels or titles rendering them all the more appetizing.

Father Garesché is nothing if he is not practical. This is plain particularly in regard to what he says of Catholics in relation to our public libraries. This is no new theme; it is always more or less before us. But what the author of the volume just mentioned suggests is well worth reading and heeding. It is of course obvious to remark that the suggestion to make use of our Catholic clubs or sodalities to secure the introduction of good books into public libraries must be applied with prudence. If the *reading* of the books which the zealous young sodalists are told to request the polite librarian to put on the shelves, can be secured, the plan is undoubtedly excellent. Unfortunately the good books thus demanded too often stand unmoved in their places, passive recipients of dust, even when or if "we Catholics form the majority of readers". (We like to think that this is "often" the case.) Librarians sometimes get callous when they come to recognize that demands are manufactured.

It would be interesting to know in how many of our public libraries the publications of the English Catholic Truth Society are to be found. The volumes and pamphlets issued by that alert organization are just the kind of literature needed as well by the faithful as by the non-Catholic public. And both in regard to subject and manner of treatment they are such as Catholics need not hesitate to recommend and to strain every nerve to propagate.

The war has somewhat impeded their importation. Among the (penny) pamphlets that we have recently received are: *The True Church; Christ and the Christian; The Faith of Tomorrow; Catholic or Pagan; Why Catholics go to Confession; Our Common Christianity*. A most practical little brochure is *A Talk with Children about Foreign Missions*, by Maisie Ward.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

CONSTITUTIONES SEMINARIORUM CLERICALIUM ex Codice Piano-Benedictino omnium Gentium Sacris Institutis accommodatae. Sac. A. M. Micheletti, Emeritus Vice-Praeses et Paedagogiae Ecclesiasticae Lector in Pontif. Collegio Apostolico Leoniano de Urbe, Consultor S. C. Seminariorum et Universitatum Studiorum. Viro Eminentissimo Caietano S. R. E. Card. Bisleti, Sacri Consilii, Seminariis ac Studiorum Universitatibus Moderandis Praefecto, humillime dicatae. Taurini (Italia): Ex Officina Eq. Petri Marietti. MCMXIX. Pp. xxvi—245. Pretium, 12 fr.

ÉTUDES DE LITURGIE ET D'ARCHÉOLOGIE CHRÉTIENNE. Par Pierre Batiffol. J. Gabalda ou Auguste Picard, Paris. 1919. Pp. 329.

MAN'S GREATEST CONCERN: THE MANAGEMENT OF LIFE. By Ernest F. Hull, S.J., Editor of *The Examiner*. Examiner Press, Bombay, India; B. X. Furtado & Sons, Bombay, India; B. Herder, London and St. Louis; Wm. P. Linehan, Melbourne, Australia; E. J. Dwyer or L. Gille & Co., Sydney, Australia; P. J. Kenedy & Sons, New York. 1918. Pp. x—152. Price, \$0.35 (8 annas), postage extra.

ÉTUDES ÉVANGÉLIQUES. Par Victor Many, de la Compagnie de Saint-Sulpice. Préface de S. G. Mgr. Gauthier, Évêque Auxiliaire de Montréal. Montréal: Imprimerie Arbour & Dupont. 1918. Pp. 317. Prix, \$0.75.

COMPENDIUM THEOLOGIAE MORALIS IUXTA NOVUM CODICEM IURIS CANONICI. P. Ioseph M. Ex Ereto Cap. Augustae Taurinorum: Ex Officina Equ. Petri Marietti. 1919. Pp. xi—231. Pretium, 5 fr. 50.

DE CENSURIS IUXTA CODICEM IURIS CANONICI. Auctore Felice M. Cappello S.I. Augustae Taurinorum: Ex Officina Eq. Petri Marietti. 1919. Pp. 207. Pretium, 5 fr. 50.

CATHOLIC HYMNS FOR THE PEOPLE. Edited by James Martin Raker. Catholic Music Press, Wilton, Wis. 1919. Pp. 98. Price, \$1.00 *postpaid*.

YOUR NEIGHBOR AND YOU. Our Dealings with Those about Us. By the Rev. Edward F. Garesché, S.J., author of *Your Soul's Salvation, Your Interests Eternal*, etc. New York, Cincinnati, Chicago: Benziger Bros. 1919. Pp. 215. Price, \$0.75; \$0.85 *postpaid*.

HANDBOOK OF CANON LAW for Congregations of Women under Simple Vows. By D. I. Lanslots, O.S.B. Eighth edition, revised and enlarged to conform with the new Code of Canon Law. Frederick Pustet Co., New York and Cincinnati. 1919. Pp. 303. Price, \$1.50.

FOR THE FAITH. Life of Just de Bretenières, Martyred in Korea, 8 March, 1866. Adapted from the French of C. Appert by Florence Gilmore. Catholic Foreign Mission Society, Maryknoll, Ossining, N. Y. 1919. Pp. 179. Price, \$1.00.

REGULAE PRO RECITANDO DIVINO OFFICIO juxta Romanum Ritum et Antiquis Rubricis Generalibus Breviarii et ex Novissimis post Reformationem Pii Papae X desumptae. Dr. Petrus Piacenza, Can. Archipr. Cathedralis Placentinae, S.R.C. Protonotarius Apost., in Pont. Semin. Lateranensi S. Liturgiae Profes., alter ex Consult. Commis. Pont. pro Brev. Reform. Extract ex *Ephemerid. Liturg. Romanis*. Apud Admin. *Ephemeridum Liturgicarum*, Romae. Pp. 164. Pretium, 4 Lib.

ST. BASIL'S HYMNAL. Revised Edition. An Extensive Collection of English and Latin Hymns for Church, School and Home. Arranged for Feasts and Seasons of the Ecclesiastical Year. Gregorian Masses, Vespers, Motets for Benediction, Litanies, etc. Compiled by the Basilian Fathers. John P. Daleiden Co., Chicago. 1918. Pp. 434. Price, \$1.00.

VOILA VOTRE MÈRE. Aux jeunes gens pour leur faire aimer la Sainte Vierge. Par Joseph de Tonquédec. Gabriel Beauchesne, Paris. 1918. Pp. 39. Prix, *franco*: édition de propagande, 0 fr. 60; édition ordinaire, 1 fr. (majoration comprise).

QUESTIONS THÉOLOGIQUES DU TEMPS PRÉSENT. Par A. Michel, Professeur à la Faculté de Théologie de Lille. I: Questions de Guerre. D'après saint Thomas d'Aquin. Commentaires sur la *Secunda Secundae*. 1. Le Droit Chrétien et la Guerre.—2. La Vengeance et les Représailles.—3. Le Culte de la Patrie.—4. L'Unité de l'Eglise et la Guerre.—5. La Guerre et le Martyre.—6. Le Clergé et la Guerre.—7. Le Culte Divin et la Guerre.—8. Prophéties de Guerre.—9. La Notion Théologique de la Paix. Épilogue: La Vérité et la Guerre. Gabriel Beauchesne, Paris. 1918. Pp. xiv—289. Prix, *franco*: 4 fr. 45 (majoration comprise).

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale. VIII: La Justice et le Droit. Carême 1918. Par le R. P. M.—A. Janvier, des Frères Prêcheurs. (*Conférences de Notre-Dame de Paris*.) P. Lethielleux, Paris. 1918. Pp. 379.

PHILOSOPHICAL.

THE PHILOSOPHY OF PLOTINUS. The Gifford Lectures at St. Andrew's, 1917-1918. By William Ralph Inge, C.V.O., D.D., Dean of St. Paul's, Honorary D.D. (Aberdeen), etc. In two volumes. Longmans, Green & Co., London and New York. 1919. Pp. 270 and 254. Price, \$9.00 *net*.

RACIAL FACTORS IN DEMOCRACY. By Philip Ainsworth Means. Marshall Jones Co., Boston. 1918. Pp. x—278. Price, \$2.50 *net*.

SUR LES ROUTES DU DROIT. Par Louis Barthou. Ancien Président du Conseil des Ministres. Bloud & Gay, Paris. 1918. Pp. 335.

LE CHRÉTIEN HOMME D'ACTION. Par Albert Mahaut. Lettre de l'Abbé A.—D. Sertillanges. Préface de Georges Goyau. Deuxième édition. Perrin & Cie., Paris. 1918. Pp. xxii—194. Prix, 3 fr. 60 (majoration comprise).

HISTORICAL.

DANS LES FLANDRES. Dunkerque—Zuydcoote—Houten—Furnes—Coxyde—Adinkerke—La Panne. Notes d'un Volontaire de la Croix-Rouge, 1914-1915. Par D. Bertrand de Laflotte. Préface de M. le bâtonnier Henri-Robert. Ouvrage honoré de souscriptions du Ministère de l'Intérieur, du Ministère de l'Instruction Publique, du Conseil Municipal de Paris, et du Comité Catholique de Propagande française à l'Étranger. 4^e édition. Bloud & Gay, Paris ou Barcelone. 1917. Pp. 285. Prix, 3 fr. 50.

UNE CAMPAGNE FRANÇAISE. Par Alfred Baudrillart, Recteur de l'Institut Catholique de Paris. Préface de Frédéric Masson, de l'Académie française. (*Publication du "Comité Catholique de Propagande française à l'Étranger."*) Bloud & Gay, Paris ou Barcelone. 1918. Pp. 272. Prix, 3 fr. 50.

L'ACTION DE BENOÎT XV PENDANT LA GUERRE. Par Paul Dudon. Adapté de l'Italien. Avec une Préface. Gabriel Beauchesne, Paris. 1918. Pp. 64. Prix, *franco*: 1 fr. (majoration comprise).

EN CAPTIVITÉ. Il Juillet, 1916—1^{er} Novembre, 1917. Par A. Limagne, Aumônier Militaire. P. Lethielleux, Paris. 1918. Pp. 247. Prix, 4 fr. 20 (avec majoration).

AVEC LES APINS. Par F.—A. Vuillermet. P. Lethielleux, Paris. 1918. Pp. 217. Prix, 3 fr. 60 (majoration comprise).

LA PALESTINE ET LES PROBLÈMES ACTUELS. Gabriel Beauchesne, Paris. 1918. Pp. 56.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. X.—(LX).—MAY, 1919.—No. 5.

SAVONAROLA'S DEVOTION TO MARY, THE MOTHER OF CHRIST.

DEVOTION to Our Lady is a characteristic of the Order of Preachers. This does not mean that such devotion is not characteristic of every Religious Order, but simply that in this respect the Friars Preacher, amongst the various Religious Orders of the Church, hold a place apart. The claim is recognized by the people of Ireland whose love of God's Mother, so lavish in its expressiveness that it might be taken for the outburst of a more Southern race, and yet so reverent that they consecrate one form of her name to her alone and use another form for every other Mary, in the fact that they gave to the sons of St. Dominic the name of "The Friars of Mary." There is a courtliness in Dominican devotion to the Mother of God which, perhaps, may be accounted for by the fact that St. Dominic infused into his Order something of that spirit of chivalry we associate with knightly Spain. Those who have read the *Vitae Fratrum*, the Dominican counterpart of the Franciscan *Fioretti*, though not so widely known, will have realized this. After the lapse of seven centuries these legends of the love for Mary among the Friars Preacher still appeal to us in a special way, and retain their perfume of the lilies of the field and the roses of the plains of Sharon. This love of our Blessed Lady shines forth in a signal fashion in Fra Girolamo Savonarola, whose sermons, spiritual treatises, and letters, breathe the deepest sentiments of true devotion to the Mother of God.

The teachings of Savonarola on devotion to our Blessed Lady may conveniently be grouped into those in which he combated the prevailing tendency of the time, which was pagan, and those in which he gave free scope to his love of her whom

he called, in the language of childhood, *Mamma mia*, an expression of endearment that became so popular in after years among the brethren of San Marco and throughout Italy.

The Renaissance, as is well known, was a time of moral and intellectual license. Society had undergone a radical change. Feudalism was fast disappearing. The breath of a new spirit was everywhere felt, and it breathed where it willed. As was to be expected, the period of transition and transformation was a dangerous one. Philosophy, the arts, and literature were attempting new flights. Idealism was giving place to a realism which was startling in its efforts at expression, when it was not actually false. How the new ideas affected art may be understood when we remember that they gave birth to the *Canti Carlascialeschi* and the *Decammerone* in literature. "Humanism, which in Italy of the Renaissance came to mean the exaltation of all that is human, was in danger of obliterating all sense of the divine." This was particularly true of art. Not only did the exaltation of all that is human almost destroy all sense of the divine, it destroyed for the time true reverence for the human without which there can be no true art. Artists like Andrea del Sarto could make vulgar women their models for the images of the Virgin Mother in painting and sculpture. The sense of appositeness and of reverence was lost, and resulted in conceptions of the Immaculate Mother of God that were commonplace, if not sometimes disgusting. Savonarola set himself to combat this type of Humanism, and it was his intense realization of the dignity of Our Lady as Mother of God, as also his childlike love of her, which made him merciless in his denunciation of the art that pandered to the corrupt taste of the day. "Ye are guilty of crime, ye painters," he exclaims in one of his sermons, "and if ye but knew as I do the scandal ye give, ye would never cover the walls of the sanctuaries with your promiscuous portraits of womanhood. Why the very churches are made instruments of your vulgarity! Think ye that the Virgin Mother went clad as ye represent her? Never! She was dressed as a simple village maiden, and veiled, so that her face was scarcely seen. . . . Ah! destroy those paintings of yours in which ye make God's Mother appear in all the tawdry trappings of a courtesan."¹

¹ Sermon XVIII, on Amos and Zacharias.

According to Savonarola, art should be the handmaid of virtue, uplifting the mind and heart not only of the educated but of the unlearned. He merely insisted upon the traditions of the Church in this matter, for it is and ever has been the Church's desire and aim that art should teach and encourage men to pray. Paintings, sculptures, and stained-glass in her temples have been termed the poor man's missal. When they turn the human heart Godward they achieve their purpose; when they fail to do this they are themselves a failure, furnishing a source of distraction, and becoming obstacles rather than helps to prayer. As far as he was able, Savonarola insisted that every image which in the least way savored of irreverence should be removed from the churches. Although he met with opposition and misrepresentation of his aims, he succeeded in his efforts. "Give us paintings by all means: they are the literature of the illiterate, books for the little ones; but give us paintings that uplift and ennoble. Let us have representations of the Virgin Mother, but let her be imaged as she really was." Burlamacchi in his *Vita Latina* tells us what Savonarola desired these pictures should be: "They should be of singular sweetness and of such excellence that those who gaze upon them shall be enraptured and wish to keep their eyes fixed on such beauty."

The efforts of Savonarola to elevate the ideal of art in painting were extended to literature likewise. He himself possessed the gift of poetic expression in a high degree, and while his verses may not rank as classical beside a Dante and a Petrarch, he did much to counteract the prevailing taste that tended toward the lascivious and sensual.

Probably his best known poem is his Hymn to the Blessed Virgin written to beg her intercession against the plague. It was translated by the late Richard Madden, M.D., who published a Life of Savonarola, and it has been reprinted in Orby Shipley's *Carmina Mariana*.²

The following version, while not as beautiful as Dr. Madden's translation, renders more accurately the metrical form of the original.

MARY, STAR OF THE SEA.

Intercede for us on high,

Maria Stella Maris.

² *Carmina Mariana*. An English Anthology in Verse. London and New York, 1894. First Series, p. 352.

Speedily all sin remove,
That the prayers of all may prove
Worthy of thy gracious love,
Maria Stella Maris.

Blest, as once the Angel said,
Of God, indeed thou art, Sweet Maid,
Thy holiness 'fore heav'n displayed.
Maria Stella Maris.

Limpid stream all undefiled,
Queen of Angels, Mother mild,
Hear the prayers of those beguiled,
Maria Stella Maris.

Thou, in truth, art love all fair,
Beautiful beyond compare,
Favors flow from thee most rare,
Maria Stella Maris.

The just find thee a pattern bright,
Sinners shield them 'neath thy might,
The blessed praise thee with delight,
Maria Stella Maris.

Turn, O Gracious One, thine eyes,
Where with Christ beyond the skies
Thou reignest, Advocate most wise.
Maria Stella Maris.

Make all pestilence to cease;
From ev'ry evil bring release;
Grant us now and always, peace,
Maria Stella Maris.³

³ Funde preces in coelis,
Maria stella maris.

Remove cito peccata,
Unde vota sint grata
Omniumque prolata,
Maria stella maris.

A Deo benedicta,
Ab angelo jam dicta,
In coelis descripta,
Maria stella maris.

Alta unda coelorum,
Et decus angelorum,
Audi preces peccatorum,
Maria stella maris.

Tu tota es formosa,
Tu tota speciosa,
Tu tota gratiosa,
Maria stella maris.

Tu es norma justorum,
Tutela peccatorum,
Laetitia sanctorum,
Maria stella maris.

Eja glorificata,
Et cum Christo locata,
Sis nostra advocata,
Maria stella maris.

Ut a morbo pestilentiae,
Et ab omni pravo scelere,
Nos defendat semper et hodie,
Maria stella maris.

There is another Hymn—*Vergine tu mi fa*—and two sonnets composed by Savonarola. One of them was written for Our Lady's Assumption and is dedicated to Fra Giovanni Asula, O.P.; the other is a prayer to the Blessed Virgin, of which we give the following translation.

AD VIRGINEM.

Salve Regina! Most Glorious Virgin, hail!
 Less bright the sun than thy sweet face and mild;
 Mother of Him whom we adore, thy Child,
 Daughter, yet Spouse of God His Father. Hail!
 Enthroned in heav'n, thou shinest in this vale
 Of tears; e'en hell reflects thy splendor undefiled.
 O Flawless Pearl! we by foul sin beguiled,
 Alas! to understand thy might and power fail.

Ah! Maiden, by the *Ave* that full grateful fell
 From heav'n on this sad earth as fresh'ning dew,
 Regard not my transgressions, break treason's spell,
 And lead me on the way that's ta'en by few.
 Let but thy beauteous eyes on me, a sinner, dwell,
 And keep my heart I consecrate to thee anew.⁴

It is in his Sermons and devotional treatises, however, that Savonarola gives full expression to his childlike love of and confidence in our Blessed Lady. His commentary on the Ave

⁴ Salve, Regina, Virgo Gloriosa,
 Ne la cui Fronte il Sol suo luce prende,
 Madre di Quel a Cui l'onor si rende,
 E del Suo Padre dolce figlia e sposa;
 Nel ciel trionfo, lampa valorosa,
 Che al mondo e ne lo abisso ancor risplende,
 Alto valor che 'l secol non comprende,
 Celeste oriental gemma preziosa.
 Vergine, in me deh! volgi i tuoi begli occhi,
 Se mai a te fu grato quel primo *Ave*,
 Che dal ciel venne in questi bassi lochi.
 Non risguardare al mio fallir ch' e' grave;
 La via mi mostra dove vanno pochi;
 Ché del mio cor ormai ti do le chiave.

Cf. Villari e Casanove, *Scelta di Prediche e Scritti di Fra Giralomo Savonarola*, p. 407, Firenze, 1898; Bayonne, 9. o. *Œuvres Spirituelles de Jerome Savonarole*, Vol. II, pp. 152-154. Paris, 1879. Many of Savonarola's verses were sung by the Florentines, and some of the airs to which they were sung have been preserved (cf. Marchese, O.P., *Intorno agli antichi Poeti Domenicani*, in his *Scritti Vari*, Vol. II, p. 165. Firenze, 1892. Palestrina set one of the Friar Hymns to music at the request of St. Philip Neri, who had it sung in the Oratory at Rome. Cf. Cardinal Capecelatro, *Vita di San Filippo Neri*, English trans., vol. II, p. 94.

Maria is well known. The name of Mary, he says, "is glorious, holy and sweet. It is glorious because it means Lady and Queen, not of one province only, but of all created things in heaven, on earth, and in hell. She is the Spouse of that One who is Ruler of the Universe, that is, of God the Father Almighty, as Jesus Christ is the Son truly of both. She is the Mother of the King of heaven and earth, Jesus Christ, who is of one substance with the Father. She is the tabernacle of the Holy Spirit, who is one God with the Father and the Son. . . . The Father desires her to be honored by all creatures as His Spouse, and likewise the Son wills her to be honored as His Mother, and the Holy Ghost as His tabernacle."

He dwells on the fact that the name of Mary is especially holy, because "it signifies that spotless Virgin whose most pure blood was chosen by the Son of God in order to form His sacred body.

Moreover, "Mary" means "full of light", and "light-giving," inasmuch as, being purified by light from heaven, she has shed brightness upon the whole world, by giving birth to Eternal Light, our Lord Jesus Christ, whilst still remaining in the glory of her virginity.

Frequently his rapturous praises of the Mother of Christ assume the form of a prayerful address. "O happy and blessed Virgin, who didst deserve to bear and give to the world Him who is the glory of Paradise; thou art truly the shining morning star, thou art indeed holy, that is established in grace, and purified by that light which enlighteneth all men and women who are born into this world. Thy name too is holy, and it is also sweet, for it signifies 'Star of the Sea' ". She is, he says, in truth the Star of our sea, of our world of storms and trials; to her we must turn our eyes when we feel ourselves in trouble, for she is powerful to aid us, she is most pitiful, and ever ready to desire our welfare. This name therefore is sweet, for it denotes one who gives us countless benefits and grants us her sweet consolation: she is the star of the sea who always comforts us.

She is therefore fitly called "full of grace": these words were "the pledge and ring by which, through the angel, the Eternal Father took her as His Spouse. . . . We have already spoken of the Virgin's name—but she is also called 'holy'. Now

what is holy is pure and established. So when we say 'Holy Mary' we mean pure and spotless and established in God. . . . Next follow the words 'Mother of God', for this is the highest praise that can be given to Mary, because it can be addressed to her alone. These words are so great and full of meaning that no one, I think, who weighs them well, can find any other greater glory to ascribe to the glorious Queen of heaven. This praise surpasses all other praise. As Mother of God she is certainly mother and virgin, mother without an earthly spouse, mother inviolate, mother chaste, pure and immaculate—and Mother of whom? Mother of God, Mother of her Creator, Mother of her Father, Mother of her Redeemer, Mother of her Spouse, Mother of the Maker of the Universe, Mother of the Father of the Angels, and therefore she is Mother also of the Angels. She is Mother of the Father of the human race, and therefore she is Mother also of the human race. She is Mother of the Father of all creatures, and therefore she is Mother also of all creatures.

"O Holy Mother, pray for us, that at this present time God may pardon our sins, and give us strength in our temptations and trials. . . . Pray, O Sweetest Mother, pray thy Son to pardon our sins, and to penetrate our hearts to their inmost depths with thy sweet love, and to grant us perseverance in the same until we die."⁵

In a sermon preached on 8 September, 1496, Savonarola, comparing our Blessed Lady with Deborah, says: "Deborah being interpreted means 'a bee', 'a honey-maker'. God's Mother who is also our Mother is such, for she is full of sweetness. Men revile her, yet she is all gentleness; never is she angered. As the bee flies from flower to flower to take their sweets from them, so with this Blessed Mother who, in the days of her life took the sweets, that is, the graces of the angelic choirs, to make the Bread of all sweetness, the sweet Christ."

Deborah "sat under a palm tree . . . between Rama and Bethel in Mount Ephraim. This is the mount of humility which Our Lady climbed. . . . She stands between two mountains, the Mount of God and the Mount of the Angels . . .

⁵ Cf. English translation of Savonarola's Treatise published by the C. T. S. of England, 1899.

tranquil, imperturbable. O Mary, give us a little of thy peace, a little of thy calm!"

He likens the palm tree under which Our Lady sat to the Cross which he says she carried with her Son, the Cross she desires we should carry. And as Barac said to Deborah: "If thou wilt come with me, I will go: if thou wilt not come with me I will not go," so should we say to Our Lady, the Star of the Sea: "O! Mary, I do not wish to be without thee, for thou art the Star of my Sea, thou shalt be my guide. And she will answer: I will indeed go with thee, but the victory shall not be attributed to thee but to me."⁶

"The Blessed Virgin was free from sin", he says again, "not because she already beheld in this life, as did the soul of Christ, the Divine Essence ever present to the blessed in heaven, but because the Holy Ghost abode in her and confirmed her in grace."⁷

He puts his whole soul into the following prayer to Our Lady: "O! Blessed Mary, Maiden most joyous, Mother most glorious, Immaculate Mother, Mother unstained, Mother yet Virgin . . . be mindful of us. If thy compassion hath ever vanquished thee, if it hath ever moved thee to pray for sinners, let it move thee now. Let our wretchedness and the sorrows of the Church constrain thee now, and the blood that Italy has shed."⁸

In an eloquent passage Savonarola pleads to God's Mother with all the confidence and tenderness of a child. After picturing the scene in the wayside cave—the adoring shepherds, Mary and Joseph, and the Child who was the object of their love—he exclaims: "Show me thy face, dear Mother, and let thy voice resound in my ears, for thy words are sweet and thy countenance is beautiful. Open to me who knocks, receive me a wanderer, heal me who am wounded, and though I am all unworthy to enter, be mindful that this is the sinner's day. We beseech thee, O glorious Virgin, Mother of pity and of mercy, to turn upon us thine eyes of compassion. Behold our hearts, see how weak we are in the things of God, and amidst how many dangers we are placed. . . . If thou fail us we shall

⁶ Cf. *Quarto Centenario*, p. 251. Firenze, 1898.

⁷ Predica XXVIII. sopra Rut e Michea.

⁸ Sermon on the Nativity of our Lord.

fall by the way. Be thou our Advocate, our Mother, our Lady, our very Life. Be thou our heart's sweetness and our hope."⁹

Especially touching are his appeals to our Blessed Lady for a happy death. "O! Compassionate Mother, obtain for me the remission of my sins, grace to resist every temptation, steadfastness in my purpose of sinning no more, and perseverance until death. O! Immaculate Virgin, Mother, deign to obtain for me the spirit of true obedience, deep humility of heart, and the knowledge that I am a weak sinner, powerless not only to do good, but powerless also to withstand the assaults of the enemy unless I be strengthened by the grace of thy Son and assisted by thy prayers. Virgin most pure, grant me purity of heart and body, that I may worthily serve thy Son and thee, the Queen of Heaven. Give me poverty of spirit, and such charity, that I may scorn no man, judge ill of none, and never consider myself to be, either in merit or virtue, superior to others."

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WHAT IS WRONG WITH DIOCESAN RETREATS?

THE question mooted some time ago, "What is wrong with Diocesan Retreats?" awakened a great deal of interest, as was evident, among the clergy. The various opinions published in the REVIEW establish beyond cavil the relative importance of the subject, how strongly it appealed to our priests, and how earnest they were that greater good might be derived from the exercises of the diocesan retreats.

Since the practice obtains in each diocese to have a retreat at least every second year, it is a subject which comes home to every member of the diocesan clergy. A friendly discussion of the matter may prove profitable to those who give retreats to the clergy, or at least will endorse their practice, and clear up some hazy notions touching the matter.

There seems to be a confusion of ideas about the nature and scope of a clergy retreat. In order to proceed with clearness I propose to discuss the subject of diocesan retreats under

⁹ *Quarto Centenario*, p. 365.

three heads, 1. the purpose of diocesan retreats; 2. the ways and means best suited to attain the purpose of the clergy retreat; 3. some remarks about the retreat master, whose limitations and defects have called forth the different opinions published at times in the REVIEW.

PURPOSE OF THE DIOCESAN RETREAT.

The primary purpose of all retreats is to reform our lives. The goal that must be reached at all hazards in every diocesan retreat is the reformation of the lives of the priests. Everything must be centered on that one object. By that norm everything is weighed, judged and measured. Many other features may be attractive, popular, interesting, instructive and highly beneficial, but they are beside the purpose. The old Latin adage hits off the situation adequately; "*Deordinata reformare, reformata conformare voluntati Divinae et conformata confirmare*". It will readily be noticed how far the quaint aphorism of an elder day with its sound wisdom differs from some of the dissertations on the success and failure of diocesan retreats. It graphically hits off the situation, namely to reform whatever is amiss in our priestly lives. We can all candidly admit that there is a great deal connoted in the statement. Bitter experience has established beyond doubt that even in the best of us there is a vast field of endeavor worthy of our greatest efforts; so much to be uprooted, so much to be cultivated, so much to be developed to adequate perfection. To compass this end the retreat master must explore the hidden springs of action and analyze the motives of the thoughts, words, deeds, and omissions of the clergy; he must lay bare the sloth, tepidity and safety-first policy in the work of their personal sanctity, the glory of God and the salvation of souls.

The first thing in a retreat then is to know what is amiss in the lives of the clergy. The obvious will readily occur to every thoughtful, sincere priest. Each priest must ask and answer the critical question, "Wherein have I failed to attain the sanctity of my state, and what are the hindering causes to a personal successful ministry?" A priest must not only avoid mortal sin and deliberate venial sin, but he is in duty bound to tend to the perfection of his state. "He is a minister of Christ and a dispenser of the Mysteries of God". By reason of his

dignity, the excellence of his office and the extraordinary duties he must perform, there is no point of perfection which he should not strive earnestly to attain. After knowing his shortcomings, failures and ingratitude, he must resolve firmly to reform everything wherein he has fallen short of his exalted destiny. Presupposing a firm determination to reform his life it must not proceed along general lines. This is no haphazard adventure. It must be specific in detail and must have a direct bearing on himself and his work; namely, it must be to conform what has been reformed to the will of God, made known to him by the requirements of his office, the canon law, synodal decrees and the field of his activity. He must not be like one striking the air, or beating around the bush, but rather he must be conformed to the Model set forth for him on the Mount, the Exemplar of all sanctity and priestly labor, Jesus Christ.

This task, though heavy and laborious, is not complete; in the language of the day, he must consolidate his gains. What boots it, if, having made a splendid advancement on the enemy, the enemy by a fierce counterattack should drive him back not only to his first line of defence, but, worse still, should rout him utterly? It is his imperative duty, then, during the time of retreat to confirm himself in fervent and holy resolutions. They are the rich fruits of the retreat. Under God's all-powerful grace he must acquire an adamant will that can withstand every onset and hurl back the enemy no matter what his resources, intrigue, or fiery attacks. A successful retreat must always mean an advance in God's service. It is twofold in its aspect, greater personal sanctity and more self-sacrificing zeal for souls.

It will readily occur to a thinking mind how far removed this standard of purpose is from the prevalent idea that the main object of a retreat is to break away from sin and make a good confession. Certainly a good confession is an absolute condition of success, with its implied note of breaking away from the shackles of sin and the proximate occasions of sin. But it is only half the battle; the principal objective remains to be attained, namely, to put on Christ, or, in the words of St. Paul, "that the life also of Jesus may be made manifest in our mortal flesh". In the mind of St. Ignatius the purpose of a

retreat for a priest is "to overcome himself and lay out his life without being biased by any disorderly affection". In order that each one may have a clear idea of this task, he explains precisely what he means by a disorderly affection. "A disorderly affection is not a mere natural liking and preference for any person, place, or thing, but a voluntary, deliberate and systematic way of going after things attractive, or shunning things unpleasant, and all this irrespective of the bearing of said thing upon the end for which we were created." All this involves a generous disposition and determined spirit of self-denial.

THE WAYS AND MEANS TO ATTAIN THE PURPOSE.

So much for the purpose of a good retreat to the clergy. Let us consider the second point, namely, the ways and means to attain this confirmation of ourselves and our ministry in the divine service. The great factors of course are prayers, meditations and conferences. The most powerful agency for attaining the purpose of a retreat is meditation. All masters of asceticism drive home that leading idea. Logically, meditation means the exercising of our three faculties, memory, intellect, and will. The memory is to recall the points of meditation or the topics rehearsed by the retreat master. It is to furnish food for the intellect. The intellect is to ruminate the points, considering their truthfulness, expediency, utility, and to foresee the difficulties and obstacles which must be overcome and surmounted. The will, being a blind faculty, following the lead of the intellect, must be strongly moved to action by the reasons presented by the intellect. Our main purpose then is to stir up the will so it may glow with unwonted ardor, that a fiery enthusiasm may be begotten in our souls to mold and shape our lives in accordance with the considerations which bear on the personal sanctity of the priest, and the devotion to his ministry.

It might be profitable here to distinguish between consideration and meditation. The consideration is limited to the activities of the intellect. It may remotely connote an influence on the will, but its set purpose is to satisfy all the requirements of the intellect on the question deliberated. It smacks very much of a study of a thesis in theology; hence little or no real

fruit is derived from such abstract thoughts. We must concede that good thoughts give a relish to the intellect, since its province is to seek the truth, and such thoughts may be the fond mother of superb utterances and generous actions; still, for the most part our great thoughts are sterile as regards the spiritual life, unless they powerfully affect the will for determined action. Meditation, however, in the sense we use it here, includes both consideration and the affections of the will. Some writers, from the import of the word, meditation, limit it to the consideration of the intellect, while they designate the emotions and actions of the will as the affections of mental prayer. It is not the approved meaning of meditation according to the best writers on asceticism.

Accepting the premise that meditation, by the exercise of the three faculties, is the best way of accomplishing the purpose of a retreat, the next question arises, What should be the subjects of the meditation? We find a vast variety of subjects in practice, if not in theory, on this point. Some retreat masters give very scholarly lectures on subjects pertaining to the priest's life, his personal conduct, his general attitude toward the priestly relations, his study, and the activities of the day, the organizations in parishes, etc. These might be touched on in passing, to emphasize a point, to illustrate a precept, or they might be the proper subject for a conference; but surely they are not the main topics for a priest's retreat. The Foundation and the Four Last Things are the most approved meditations for purging the soul of the priest of all dross which may have come into the gold of his life. Creation is the rock-bound basis of service. The idea is expressed in the psalm which the priest recites every day, "*Venite adoremus, quoniam ipse fecit nos*". Worship is strictly due the Creator because He called the creature into existence. To arrive at a proper disposition of genuine service, the priest, owing to the influences affecting his fallen nature, must be indifferent to all created things. He is forced to the conclusion that he must use created things in so far as they advance the service of God, and he must abstain from their use in so far as they hinder or impede his service. The slightest examination of priestly life reveals the fact that sin is the one blighting influence. To fill the soul with shame, confusion, and deep abiding sorrow

for sin and the dire consequences of sin, the sin of the Angels, the sin of Adam and Eve, and the sins of those who have made a shipwreck of life by committing less serious sins than the exercitants, are next presented for serious meditation. The aftermath of those who die impenitent, i. e. enemies of God, is next considered in the light of the teaching of the Church, Sacred Scripture, the writings of the Fathers and experts on asceticism. The nemesis of the impenitent sinner is the climax of everything terrible. The first-born child of sin, Death, and a searching examination of the soul in the light of God's truth at the bar of eternal judgment, have a powerful effect on the soul, chastening and purifying it from all affection to sin.

Some retreat masters touch lightly on the eternal truths, trusting no doubt to the ability of the exercitants to supply what is deficient, or to forage a field sufficiently to obtain enough for their devotion. To borrow the expression of one of the critics, I think on this point we may find an application of what he styles a defect in the "quid" and "quomodo" of clergy retreats. The priest must not only purge his soul from all affections to sin, but he must put on Christ. The main idea in the life of a priest should be greater knowledge, love and imitation of the Master. The slogan of the faithful priest should be to know Him better, love Him more ardently, and follow Him more closely. The Personality of the Man God, His mind, words, actions, and His marvellous campaigns for the glory of His Father and the salvation of souls, should be made the subjects of deep thought, love, and imitation. The priest has been chosen by Infinite Love to be conspicuous in His service, so the salient features of His private and public life should be an open book for His beloved minister. It is the one book he should know thoroughly. He should "turn it by day and revolve it by night." It should be his paramount study, his vade-mecum. It is highly instructive, replete with wisdom, charming in its attractive power, and dynamic in the wholesome influence it will exercise on his life. The purgative way is of vital necessity spiritually, but the illuminative is of great importance for all souls cast in a finer mold. Certainly the priest should be another Christ, not only in his external conduct, but particularly in his interior, which makes up the warp and woof of his real life. The imitation of Christ

is the quintessence of all virtue; it is the alpha and omega of the true priest.

In a retreat limited to three days so much of the time must be given to the Foundation and Eternal Truths that the retreat master is constrained to pass over these great facts in a rather cursory way. Some retreats to clergy, I am inclined to think, give too much attention, prominence, and emphasis to conferences. They may be very scholarly, well thought out, elegantly expressed, and bear directly on some phase of priestly life, but we must always remember that conferences contribute only remotely and inadequately to promote the purposes of a retreat. They delight the mind and give exact information on interesting subjects, but they do not go to the core, the root, or the primary causes of neglect, indifference, or tepidity in God's service. A retreat is a personal matter between God and His beloved priest.. It is not a class of rites, dogma, or exegesis. The two live thoughts which must be impressed powerfully upon the soul of the priest is God and his own soul, and, as a corollary, the souls which he is to lead to God. He is responsible to his Creator and Redeemer for the salvation and perfection of his own soul and the souls entrusted to his keeping. When you realize that there is so much to be repaired in the past, so much to be corrected in the present, and so much to be consolidated against the day of trial in the future, I can readily understand how earnest, sincere priests are impatient about the precious time given over to the accidentals of a retreat. They come hungering for strong, life-giving bread, which will nourish, stimulate, and quicken their power in things divine. The important idea is to make the priests God-like men, and priests after God's own Heart. It may be urged that these subjects of the conferences are timely, important, and have a practical bearing on the priest and his ministry. Let us concede that fact, but we are in quest of the greater good. May not their end or purpose be realized in another way, by spiritual reading? There is a splendid literature running through the gamut of priestly relations and his activities. Selections could be read at table, and the more important subjects could be prescribed for the common spiritual reading and general recommendations for private devotion.

Conferences, as a matter of fact, are really side issues of a clergy retreat. They are in no way necessary and may be dispensed with in favor of a meditation which will do greater good. However, at times they may serve a good purpose in relaxing the mind of the exercitants from the stress and strain of serious meditation, while a useful topic may be considered. Some have an idea that a conference is a convenient vehicle for parading the wit, humor and merriment of the retreat master. Such a practice, if indulged in to any extent, may delight his hearers, but it will not prove conducive to the purpose of a retreat.

The retreat master must keep constantly in mind the purpose and the best means to obtain the result of the retreat. Conferences at best are the accidentals of a retreat, and when they predominate or are made the principal features of a retreat, I think the clergy are fully justified in asking, What is the matter with the diocesan retreats? Some may try to justify the above practice, or plead in extenuation that they and the retreatants grow weary of meditation on the same old subjects, being presented in the same old way. True, human nature hankers after a change, and even the best are pleased by variety; still we are always concerned about sin, its palsying effects, the fascination of the world, the subtle temptations of the evil one, and above all, the weakness of the flesh. We have a sure, safe panacea for all these evils, and it is not the part of wisdom to forgo these powerful agents in favor of weaker or less pertinent ones. The poet hits off this peculiar situation in his graphic lines:

Be not the first by whom the new are tried,
Nor yet the last to lay the old aside—

so in an accommodated sense I think we can say, all things considered, the old way of giving strong, practical meditations by the exercise of the faculties of mind on the Foundation, Eternal Truths and Imitation of Christ is the best means to obtain the success of a retreat to the clergy.

THE RETREAT MASTER.

The retreat master might exclaim in the words of the great Cassius, "all his faults had been observed . . . learned and conned by rote." No doubt he has shortcomings and defects,

of which he is fully conscious, and perhaps, considering his audience and the important interests at stake, they have more or less hampered him in doing full justice to himself and the great work in hand. However, I think a great deal can be advanced in his defence. In the first place, the retreat master is not to preach the retreat. We preach missions to the people for the obvious reason that it is a heterogeneous crowd of varying conditions of virtue, knowledge of spiritual things, piety, etc. The retreat master is not to read his retreat for many important reasons. His special office is to give the retreat, namely he is to suggest, help, guide, and direct the exercitants so they will derive full profit from the exercises of the retreat. Hence he is a leader, fully conversant with his plan of campaign, having studied carefully beforehand every phase of his operations and marshalled all his resources, taking cognizance of the weakness of his hearers so as to obtain the best results. The priests make the retreat. That is their particular duty. It does not require any keen analysis to find out why the retreat is a failure or not productive of the results expected.

I have no brief for the retreat master. But in general he is invited by the bishop, who knows him personally or has heard him highly recommended by priests or brother bishops. If he is a member of a religious order or congregation the appointment is made by his religious superior. At least, for such important work, we may well assume that superiors select good men, widely experienced in giving retreats. As regards the individual we can well believe that he has prepared himself to the best of his ability. It is a severe ordeal, and one that will put to a superb test the most consummate ability. The Rev. A. Barry O'Neill, C.S.C., in one of his splendid books on priests, writes, "only the veriest novice in spirituality needs to be told that the determinant factor in the success of a priest's retreat is the priest himself—his personal activity in self-examination and mental prayer, and his personal passivity as well, in that quiet undistracted recollectedness which best fits the soul for the reception of the inspirations of the Holy Ghost. If I am to make a truly profitable, a good holy retreat, I must act on the principle that its essential work cannot be transferred or turned over to any one else, but must of necessity be done by myself. The stage settings may be more or less

elaborate and other figures may appear in different scenes; but the dominant characters in this real soul-drama are only two: God and myself. The preacher may be able, persuasive, brilliantly eloquent, full of force and fervor and unction, yet at best he is merely an assistant instructor; the real retreat Master is none other than the Holy Spirit."

Harking back to St. Paul, wherein he states, "God gives the increase," I am inclined to believe that most retreat masters are willing to admit some blame for the ill-success of the retreat, but before we condemn or censure the retreat master too roundly, let us pause a moment and consider the task which confronts him. The work in hand, the clergy retreat, has more far-reaching influences for good than any other which can engage the mind of man. It is weighty with important consequences. On the effort of the retreat master will depend certainly the perfection of many and no doubt the salvation of not a few.

It is a momentous time, fraught with direful results or at least involving the weal and woe of many. Truly it might be said of him that he is, in an accommodated sense, "set for the fall and rise of many". It is presumed that he addresses the most cultured audience before which any speaker may appear. His subjects can, by no stretch of the imagination, be classified as popular. No doubt, however, they are timely in their fruit-producing quality. He should at least make them interesting by apt illustrations, anecdotes, or splendid examples drawn from stalwarts in the ministry whom he has met. Granted that he should be an orator in the true sense of the word; if at times he can wax eloquent in developing his theme, the more power he will have in moving the wills and hearts of his hearers. Remember he is travelling over a highway more or less familiar to them; every phase of its windings is known to them. They have developed the choice situations many a time in preaching to their people, so there is little chance for the romantic, and it would require an actor of consummate ability to develop a dramatic scene.

There is no opportunity to startle the mind or excite the imagination or quicken the fancy by discoursing truthfully on the primary truths of salvation. His hearers are supposed to be conversant with his subjects. I will concede that he

has a fine listening audience, and though it may be critical, I fancy few retreat masters can have that ease and freedom of expression which betoken the absence of criticism. The fact that he is liable to criticism will be a spur to greater effort, thereby insuring if not better thought, at least a finer presentation of his ideas.

He has many and severe handicaps. He must make his hearers enter into themselves, search their souls thoroughly, exploring their every nook and corner, to purge the human and prepare their souls for the divine visitation of the Holy Ghost. It is to be desired that he should be an adept in spiritual science on the principle, "Let such teach others who themselves excel". Since he has the highest-trained students in the school of Christ, he should be *par excellence* a past master of asceticism. "I know thee and know thy works" betokens that he should be in sympathy with his hearers. It would be best if he had practical experience of the labors, difficulties, temptations, and hardships which beset the priest in the vineyard of the Lord. Then his utterances will be of a practical nature; they will have little of speculation and a great deal of reality.

To steer safely and securely between the Scylla of being too easy, and the Charybdis of being too strict, too hard, requires great prudence and excellent judgment. While most priests are of a sturdy stock, self-reliant, hardy and courageous in material or human-divine things, yet in their personal relations with God some are timid, hesitating and halting. They need encouragement. A strong, driving retreat will leave them prostrate, utterly crushed. A lowering sky always broods over them. Most priests need sympathy and help at times, and others require constant encouragement.

The strong, ardent, bold and intrepid priests need a heavy scoring to keep them within bounds or to direct their dynamic energies within proper channels. Each priest is a peculiarly trained spirit; we might say star differeth from star even in this mundane sphere. It is the province of the retreat master to catch up each spirit and lead it gently and firmly to the perfection of its state. The reason why each priest speaks so well of different retreats is because the retreat master seemed to be in perfect accord with his feelings, emotions and sentiments. He was the proper *zeitgeist* for the particular condition of that priest.

The lack of silence in some retreats and the absence of silence on the part of a few are among the great drawbacks to a successful retreat. One answer to the query, What is the matter with diocesan retreats? might be that there is not enough effort made by some to observe silence. It is a slight test of generosity of spirit; it is a means to the end. If we wish to attain the end or purpose of the retreat, then we must make use of the means, silence. Our Lord stresses the point when He said: "If any man will come after Me, let him deny himself, take up his cross and follow Me". All spiritual writers emphasize the point that our progress is in proportion to our self-denial. The safe, sure way to Christ is the cross, which means self-denial, self-mastery, which in this case means an earnest desire to observe silence.

I believe some of the criticisms of the clergy retreat have a foundation in fact, particularly in regard to the language of deference to the dignity and prominence of his hearers. Modesty in the speaker and a due regard for his hearers are very winning qualities in the retreat master, but they should not degenerate into a certain cringing adulation or mock humility of expression. The retreat master is a man with a message from high heaven for his hearers, hence he should speak directly, earnestly, with a conviction of mind that goes home to his audience. Even though his thoughts may be obvious, yet he will conceive them vividly, he will express them in strength, elaborate them with a richness of phrase which will make them go forth in a new garb and so will hold, stir, and move to generous action his listeners. Dullness, monotony, and perpendicular platitudes will have no part in his discourse.

The speaker then appears as a new man with a seemingly new idea, new force and new energy. He is like Moses coming down from the mountain-top, all aglow with fiery enthusiasm which will catch up even the biggest slacker at a retreat. It is the old story: the man, the occasion, and the vital purpose. In the last analysis it reduces itself to the man. If he has the message he will deliver it as becomes the Ambassador of Jesus Christ, and those who are privileged to hear him will become, like him, true Ministers of Christ, and there will be no indifferent, dry-as-dust retreats.

We know the bishops exercise the greatest scrutiny in selecting the retreat master, and it is beyond question that only the best should be invited for such important work. The clergy have every right to expect a high-grade man, a true leader, a priest who speaks by the power of his word and the might of his deeds. They naturally look up to him. He has not only their best wishes but also their complete confidence. They will listen attentively, follow him with docility, and accept his utterances for their full worth. They realize how much it means for them in the coming year or two. For some it is of vital importance; it will stabilize others in their vocation; while for the major portion of the clergy it will mean greater progress in the service of God.

It is of the greatest importance and highest value that all who are engaged in this great work of giving diocesan retreats should strive to work up to a superb ideal. We may fall short of it; we may, like Moses, only gaze on it from a distance; but it should always lure us on: its transcendent worth should be an incentive to greater effort. If after long experience and constant endeavor we approximate our desideratum, a splendid reward will repay us in time and eternity.

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THE EGYPTIAN PAPYRI.

The diggers at Tebtunis were thoroughly disgusted when day after day crocodiles and nothing but crocodiles appeared. Finally one workman was so overcome with stupid anger at his disappointment in finding a baby crocodile in a tomb which he had hoped might contain a princess robed in jewels, that he flung the mummy of this crocodile upon a rock and broke it to pieces—and then the discovery was made! The crocodile was stuffed with papyri!—DR. CAMDEN M. COBERN.

AMONG the numerous papyrus manuscripts that have been brought to light in Egypt during the last few decades, after having been buried for two millennia, we distinguish broadly two classes, literary and non-literary. The literary class comprises classical writings, some newly discovered and many new readings of works previously known; while the non-

literary class consists of personal letters, official records, deeds, wills, accounts—in fact, every imaginable kind of document—all written in the Greek of the ordinary Egyptian of the Ptolomaic and early Christian centuries. Great and interesting as the recently discovered classical writings are, the non-literary papyri surpass them in importance by reason of the light which the non-literary or “common” Greek sheds on the language of the New Testament.

Let me say a word here regarding the plant from which the writing-material was made. The cyperus papyrus is a rapid-growing marsh plant which has several triangular stalks, ten to fifteen feet in length, containing a moist pith. At the present day papyrus is found growing in the Soudan, in Palestine, in Sicily, and on the shores of Lake Trasimeno in Italy.¹ From this plant, which grew in abundance on the banks of the Nile, the Egyptians manufactured their principal writing-material. Pliny the Elder in his *Natural History* (13, 11-13) describes the process of manufacture. Sir Frederick G. Kenyon, Director of the British Museum, puts Pliny's description into modern phraseology thus: “The pith of the stem was cut into thin strips, which were laid side by side perpendicularly, in length and number sufficient to form a sheet. Upon these another layer of strips was laid horizontally. The two layers were then gummed together with some adhesive material, of which Nile water was one of the ingredients. The resulting sheet was pressed, sun-dried, and made smooth by polishing, after which it was ready for use.”² Papyrus sheets thus prepared were the chief writing-material of Egypt for 3,500 years, and up to the time of Alexander the Great the manufacture of this commodity was carried on as a government monopoly. The oldest known papyrus document is an account-sheet belonging to the reign of the Egyptian king Assa (fifth dynasty), *circa* 2600 B. C.³ In the first century A. D. the usual size of a papyrus sheet was five by ten inches, and the ordinary grade was sold in rolls of about twenty sheets, at something like

¹ Adolph Deissmann, *Light from the Ancient East*, p. 21.

² *Palæography of Greek Papyri*, p. 15.

³ Deissmann, *Light from the Ancient East*, p. 22.

twenty-five cents a sheet.⁴ The English word "paper" is derived from the Latin word *papyrus* which was used by the Romans to designate the Egyptian writing-material.

The history of papyrus discoveries goes back to the middle of the eighteenth century, when some charred papyrus rolls in Greek were found during excavations at Herculaneum.⁵ At the time, little importance was attached to this discovery. In 1778, forty or fifty rolls were found by some Egyptian Arabs, and one was taken to Europe. Little concern was evinced by European scholars when, about this time, it was learned that papyrus rolls were so plentiful along the Nile that they were being used for fuel by the natives. Private correspondence and petty business records written in barbarous Greek by Egyptians of the Ptolomaic period failed to rouse the interest of eighteenth-century scholars.

In 1820, a number of documents dating from the second century B. C. were found on the site of the famous Serapeum at Memphis. A year later near Elaphantine, a book of the Iliad many centuries older than any previously known was found. From 1850, discoveries of important documents continued to be made along the Nile. But the crowning success in papyrus discovery came when, in 1897, two young Englishmen, Dr. B. P. Grenfell and Dr. Arthur S. Hunt, working in the interest of the Egyptian Exploration Fund, began to unearth tons of Greek papyri at the village of Behnesa, 120 miles south of Cairo, on the site of the ancient city of Oxyrhynchus. The discoveries made by Grenfell and Hunt in 1897 are unequaled by any archeological event in a thousand years. Before their discoveries no modern scholar had ever read an autograph letter in the Greek of the common people of the first century A. D.⁶

Grenfell and Hunt have achieved the greatest success in searching for papyri. But other European scholars are also entitled to great credit for discoveries which are of vast importance if not of such sensational interest as the discoveries

⁴ Camden M. Cobern, *The New Archeological Discoveries and Their Bearing upon the New Testament and upon the Life and Times of the Primitive Church*, p. 5.

⁵ Ibidem, p. 7.

⁶ Ibidem, p. 6.

of these two Englishmen. A few of the most notable discoveries of papyri are Dr. W. M. Flinders Petrie, Dr. Edouard Naville, Wilcken, Jouquet, Rubensohn, and members of the Società Italiana.

The place where the richest papyrus mines were discovered by Grenfell and Hunt in 1897 is the Egyptian Fayum. "The Fayum is a sunken oasis in the Libyan desert west of the Nile, beginning about forty miles S. S. W. of Cairo and extending southward some thirty miles."⁷ The greater part of the district was once occupied by the vast Egyptian reservoir, Lake Moeris. Most of the papyri have been discovered in the rubbish heaps (*afsch*) of three ancient towns. Two of the towns are situated on what was once the bank of Lake Moeris, Socnopaei Nesus, to the northwest, and Crocodilopolis (Arsinoë), the capital city, farther south. The third town, Oxyrhynchus, lies somewhat to the south of the oasis, but is considered as a Fayum town. Situated about ten miles from the Nile, it carried on important traffic with neighboring towns on the river and with the towns of the oasis. It is in the rubbish heaps of Oxyrhynchus that the greatest number of Christian papyri from the first centuries have been found. The question here presents itself why so many papyri have been preserved in the Fayum district rather than elsewhere in Egypt. The answer is the desert. During the last three centuries B. C. and the first three A. D. the Fayum was a very prosperous district. But in the fourth century A. D. the desert began to encroach upon the sunken oasis; and, as the desert sands moved in to take possession of the land, the inhabitants of the Fayum moved away. The dry climate of Egypt and the all-enveloping sand of the desert have preserved fresh and whole for centuries the records unintentionally left behind by the ancient inhabitants of the Fayum.

As mentioned previously, it is necessary to distinguish between literary and non-literary papyri. In considering the contents of the papyri, the more important ones will be taken up in the present paper, regardless of when, by whom, or where they were discovered. The literary papyri will be considered first, as being really the less important.

⁷ Ibidem, p. 65.

The most important single papyrus that has been discovered is Aristotle's *Constitution of Athens*, which was found in 1890 after having been lost for twelve hundred years. Sir Frederick G. Kenyon characterizes the finding of this work as "the most striking event in the history of classical literature for perhaps three centuries". Quotations from the great work existed in different ancient writers, but classical scholars had practically given up hope of ever finding the complete text, when it came to light in 1890. The text is on four papyrus rolls nearly a foot in width and nineteen feet in length. On the reverse side of the papyrus appear the records and daily accounts of the manager of a small Egyptian farm, A. D. 78, 79. It is worthy of note that this document gives a view of Greek history, especially the legislation of Draco and Solon, quite different from that which had prevailed among modern historians prior to the discovery.

Another important literary discovery are the poems of Herodas, a poet unknown to fame until papyrus copies of his poems were dug up a few years ago. Still other important literary papyri are the long-lost oration of Hypereides against Athenogones; the Odes of Bacchylides, a contemporary of Pindar; The Persae, a poem by Timotheus of Miletus (446 B. C.); large fragments of the Phaedo and Laches of Plato; the lost Antiope of Euripides; a Greek history by Cratippus "worthy to be compared to that of Herodotus"; four comedies of Menander; the Idyls of Theocritus, the originator of the idyl; a new ode of Pindar; two poems by Sappho; and many copies of less important classical works, together with new readings of Homer, Herodotus, Xenophon, Sophocles, etc.⁸ As an example of some of the classical Greek poetry that has been preserved on papyrus, a part of a recently discovered love-song by Sappho, the great woman poet of Greece, is quoted:⁹

Unto some a troop of triumphant horsemen,
Or a radiant fleet, or a marching legion,
Is the fairest sight—but to me the fairest
Is my beloved.

⁸ Ibidem, passim.

⁹ Ibidem, p. 21.

Every lover must understand my wisdom,
 For when Helen looked on the whole world's beauty
 What she chose as best was a man, her loved one,
 Who shamed Troy's honor.

Then her little child was to her as nothing,
 Not her mother's tears nor her father's pleading
 Moved her. At Love's word, meekly she surrendered
 Unto this stranger.¹⁰

Of non-literary papyri there is no end. They prove conclusively that the Egyptian priests had the itch for writing as acutely as some modern scholars, and, what is more surprising, that the common people who lived in Egypt 2,000 years ago wrote to their friends and relatives as freely and as frequently as the people of the present day, in spite of the high cost of papyrus (twenty-five cents a sheet). Referring to volume one of the Oxford edition of Greek papyri, Dr. Cobern says: "An official document (A. D. 173) is 'from a public physician' named Dionysus, who hands in his coroner's report that Heraclides came to his death by hanging. There are orders for arrests, denials of money claims, complaints of robbers made to the police court, property returns, emancipation papers, official tax lists, meat bills, nurses' receipts, invitations to dinner, and everything else connected with the life of the ordinary citizen of that town in the first, second, third, and fourth centuries of our era. The invitation to dinner has not been much improved by modern society." It reads:

Chaeremon requests your company at dinner
 At the table of the Lord Serapis in the Serapeum
 To-morrow, the fifteenth, at nine o'clock.¹¹

All of these human documents coming down to us through the centuries are interesting and some are very amusing. They illustrate the old truth that human nature is always the same. Here is what a man wrote to his brother in the year 22 A. D.:

I am not so much as anointing myself until I hear from you. . . .
 Let me hear about our bald-headed friend, how his hair is growing again on the top. Be sure not to forget.¹²

¹⁰ Translation by Joyce Kilmer.

¹¹ *The New Archaeological Discoveries*, p. 22.

¹² *Ibidem*, p. 29.

Schoolboys' note-books, always interesting documents, have been found. In one copy-book the first line of Demosthenes's oration *On the Crown* is written over and over again. On another class-paper a facetious youngster makes the following addendum to the day's assignment: "Good luck to the writer and to the reader."¹³

Here is a letter (third century A. D.) from Aurelius, Jr. to Aurelius, Sr.:

My sweetest father, many greetings: I perform the act of veneration for you every day before the gods of this place. Do not be anxious, father, about my studies. I am industrious and take relaxation. All will be well with me.¹⁴

Deissmann quotes a papyrus referring to an enrolment somewhat similar to that which took the Blessed Virgin and St. Joseph to Bethlehem just before the birth of our Lord:

Caius Vibius Maximus, Prefect of Egypt, saith: The enrolment by household being at hand, it is necessary to notify all who for any cause soever are outside their homes to return to their domestic hearths, that they may also accomplish the customary dispensation of enrolment and continue steadfastly in the husbandry that belongeth to them.¹⁵

Of considerable interest are the two small collections of alleged "Sayings of Jesus" discovered by Grenfell and Hunt at Oxyrhynchus, the first in 1896 and the second in 1903. Both collections have been translated and edited by the discoverers of the first collection, ΛΟΓΙΑ ΙΗΣΟΥ, in 1897 and the second, "New Sayings of Jesus" in 1903. Grenfell and Hunt think that these "Sayings" are probably not later than the year 300. The first "Saying" of the second collection runs thus:

Jesus saith, Let not him who seeks . . . cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom, he shall rest.

An important Christian papyrus found at Oxyrhynchus is a calendar of the meetings to be held in the churches of the town

¹³ Ibidem, p. 51.

¹⁴ Ibidem, p. 673.

¹⁵ *Light from the Ancient East*, pp. 268, 269.

on Sundays and festivals during a period of five months. The first of these meetings was to be held 21 October, 535.¹⁶ In this connexion it should be remarked that, while Oxyrhynchus had lost its material prosperity in the fourth century A. D., it became in the fifth and sixth centuries an important stronghold of Christianity.

After treating of the contents of a few of the non-literary papyri, which are so interesting that a writer feels tempted to keep on quoting them indefinitely, the question arises, What new light do these documents shed on the centuries from which they come? The contents of the non-literary papyri furnish new and valuable information concerning the economic, political, social, and religious conditions prevailing in Egypt after the time of Alexander and during the first few Christian centuries. It is not, however, the contents so much as the language of the non-literary papyri that is important, by reason of the light it sheds on the Greek of the New Testament.

For centuries it had been noticed that the Greek of the New Testament was in a class by itself. It was obviously different from the classical Attic Greek of the fifth century B. C. It was different, again, from the language of the neo-Atticists and stylists like Plutarch and Arrian who lived in the first and second centuries A. D. and imitated the Greek of the classical period. Finally, it was unlike the language of such Jewish writers of the first century A. D. as Josephus Flavius and Philo. There were two traditional schools of interpretation of the language of the New Testament, the Purists and the Hebraists.¹⁷ The Purists maintained that revelation could be made only in the "best" Greek. Hence the language of the New Testament must be Attic. But the fact remained that many peculiarities of the New Testament language were irreconcilable with the Attic idiom. The Hebraist, on the other hand, staunchly supported the theory that all peculiarities of New Testament Greek were due to Semitic influence. The term "Hebraism" was invoked to explain away a multitude of difficulties. In 1895 the language of the New Testament began to be properly accounted for in the light of the information afforded by the Egyptian papyri.

¹⁶ *The New Archaeological Discoveries*, p. 61.

¹⁷ J. H. Moulton, *Grammar of N. T. Greek*, vol. I, p. 3.

In 1895 a young and practically unknown German scholar, by the name of Adolph Deissmann, published a work entitled *Bibelstudien*. In 1897 he published his *Neue Bibelstudien*. Grieve's English translation of these lexical researches by Deissmann appeared as *Bible Studies* in 1901. In these two works, Deissmann announced his discovery that the language of the papyri corresponds substantially to the language of the New Testament. The New Testament, as might have been expected, was written in the vernacular of the time, the *Koine*, common, or Hellenistic Greek. Dr. Edouard Naville defines the *Koine* as "that popular form of the Greek language which after the conquest of Alexander had spread over the whole of Western Asia, and particularly in Egypt, where, owing to the fact of the kings being Greeks, it had become the idiom of the great part of the population, the language of trade and of transactions in everyday life".¹⁸

Deissmann's discovery has marked an epoch. At the present day all authorities on the language of the New Testament are agreed as to the importance of the *Koine* in the study of New Testament Greek. As Deissmann wrote in 1910,¹⁹ "probably all the workers concerned, both on the continent and in the English-speaking countries are by this time agreed that the starting-point for the philological investigations must be the language of the non-literary papyri, ostraca, and inscriptions". The result of Deissmann's discovery is that the Greek of the New Testament has been found not to occupy an isolated position, not "to lie in a backwater," but to be in "the full stream of progress" from the language of Plato and Demosthenes to modern Greek.²⁰ The proof of the identity of New Testament as *Koine* or "common" Greek is partly lexical and partly grammatical; although, by reason of the increasing simplicity of late Greek, it is, of course, principally lexical. Some idea of what is being done in the study of New Testament Greek by means of the papyri can be gathered from the fact that, since the time of Deissmann's *Bible Studies*, some six or seven new lexicons and about ten New Testament grammars have appeared. Of these works, the most exhaus-

¹⁸ Cobern, loco cit., pp. xvii-xviii.

¹⁹ *Light from the Ancient East*, p. 55.

²⁰ Moulton, loco cit., p. 2.

tive and important are *The Vocabulary of the New Testament, "Illustrated from the Papyri and Other Non-Literary Sources"* (Parts I and II, Alpha to Delta, 1914, ff.) by Moulton and Milligan, and *A Grammar of the Greek New Testament "in the Light of Historical Research"* (2d ed. 1915) by A. T. Robertson.

If the importance of the *Koine* Greek in the study of New Testament language is now admitted on all hands, the question of the degree of Semitic coloring in the New Testament is still under debate. Obviously, it is beyond the scope of this paper to enter into a discussion of this question. It is sufficient here to remark that Deissmann and Moulton are inclined to limit Hebrew and Aramaic expressions almost entirely to "translation Greek", while Robertson, Milligan, and Swete are more ready to admit Semitisms. Robertson's opinion seems to be "that the Semiticisms of the Greek Bible do not place the New Testament outside of the scope of Greek philology, but are merely its birth-marks".²¹

Besides the classes of literary and non-literary papyri, there is an increasing number of papyrus fragments from early Greek bibles. These fragments are not important on account of their number or on account of any notable new readings of the Greek text, but they are important for other reasons. Some of the newly-discovered papyrus fragments of the New Testament are one hundred years older than the great uncial codices of the fourth century. For example, Grenfell and Hunt in volume eleven of *Oxyrhynchus Papyri* (1915), number 1356, publish a fragment containing Romans, 8: 12-27, 33-39; 9: 1-3, 5-9. This leaf from a third-century papyrus book is thought to be the "oldest of all Bible texts". Another third-century papyrus leaf contains some sixteen verses of the first chapter of St. Matthew, giving the genealogy and birth of Christ. The several hundred verses from New Testament books which have been found on scraps of papyrus, instead of discrediting in any way the great fourth-century codices, confirm and support their authenticity. There is no telling what surprises may not await us in the great number of papyri which are as yet unexamined and unpublished.

²¹ A. T. Robertson, *A Grammar of the Greek New Testament*, p. 93.

The Egyptian papyri are precious on account of the Greek literary works they have preserved; they are valuable for the information they afford concerning life in Egypt during the last three centuries B. C. and the first few Christian centuries; but they are especially important by reason of the wonderful light they shed on the language of the New Testament. And the last chapter in the story of the papyri has not yet been written.

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THE IDEA OF A CLERICAL SEMINARY.

I. HISTORICAL SKETCH.

THE Pian-Benedictine Code of Canon Law, which became obligatory in 1918, has a chapter (Titulus XXI) which lays down definite regulations for the establishment, government, and support of clerical seminaries.

In twenty canons (1352-1371) is comprised the substance of the various measures for the training of clerics that had been originally proposed at the Council of Trent. St. Charles Borromeo was the first to test their practical worth in the establishment of the Milan diocesan seminary. Subsequently they were enlarged and commented upon in the *Institutiones ad Universum Seminarii Regimen Pertinentes*, which became in the next three centuries the norm and model for the seminaries thereafter established in nearly every diocese.

The bishops who had met to legislate at Trent were agreed that the success of the reforms inaugurated by the Council depended almost wholly upon the organization and manning of these training schools for the future clerical body. The seminary was to furnish the soil, carefully chosen and well watered, in which the pastoral tree was to find the nourishment for its roots. It was to be cared for by husbandmen who would cultivate the ground in which the seed was planted, shelter the young growth from storms and noxious influences, and see that the light and warmth of the heavenly sun, tempered by seasonable dews and rains, would reach it, so that it might unfold its inherent wealth of beneficence and bring forth fruit that would remain and sustain eternal life.

Soon the revival of faith and popular virtue, as the result of saintly pastors, made it apparent that those bishops had organized wisely who had devoted their best care to the up-building and management of the seminary. Cardinals Reginald Pole, Stanislaus Hosius, Guise of Lorraine and the Barberigos had soon followed the example of St. Charles. Those bishops who were impeded by political and missionary conditions from building their own training schools found prompt assistance from Rome through the foundation of Pontifical seminaries. These covered the needs of clerical education for both the Western and the Eastern Church. Gregory XIII himself opened six seminaries for the different Oriental nationalities in the Holy City. Soon we find Pontifical seminaries in other cities such as Paris, Seville, Valladolid, Lisbon, where students from England, Ireland, and Scotland were offered a welcome home in which to prepare for the exercise of the sacred ministry in their own country. Royal munificence in Spain, the Netherlands, France, and Germany seconded the efforts of holy and zealous bishops in the erection of permanently endowed clerical training schools. Refugees like Cardinal Allen found means to plant shoots of the sacred tree in Douay and Reims; others were set in Salamanca, Madrid, or under the monastic care of religious who had brought the faith of St. Patrick to the Continent of Europe, and later carried it to the Colonies. If at times and in places the rules of the Tridentine Seminary were modified or suspended under the violence of concordats and civil legislation, it was only because these schools had proved themselves so fruitful in beneficent results for the Church as to alarm the secular authorities, jealous of absolute jurisdiction.

In the United States, as in the English Colonies, the first bishops were forced to adopt primitive and modest measures for the organization of local seminaries. For a long time the main body of the clergy had to be recruited from Ireland and the Continent of Europe. Soon, however, English-speaking students were being sent to the seminaries of Italy, France, Belgium, Germany, whence they returned to become organizers and professors in the newly established seminaries of their native country. Others were adopted and made their courses in missionary colleges abroad, such as All Hallows and Mount

Melleray in Ireland, Louvain in Belgium, and Innsbruck in the Tyrol. When our Bishops eventually got a foothold, a hundred diocesan seminaries sprang up throughout the United States. To-day the more important dioceses have their own clerical training schools, and in point of material equipment the leading seminaries in America leave European institutions of a similar nature far behind, inasmuch as they supply every convenience by which to secure physical health, furnish facilities for study, and provide the devotional service which promotes piety in the young candidates for the priesthood.

The management of these seminaries is for the most part in the hands of the secular clergy. This is true of all English-speaking countries. England and Scotland train their seminarists almost exclusively under the care of the diocesan clergy. Ware, Womersley, Oscott, Ushaw, Leeds, Liverpool, Aberdeen, Glasgow, even Mill Hill which sends its priests abroad, are under the direction of the secular clergy. The same is true of the Canadian seminaries at Quebec and the Montreal Preparatory Seminary. The Bishops of Australasia send their students to Manly and Springwood, which are managed by secular priests. Ireland has among its now numerous diocesan seminaries only two, that at Drumcondra in care of the Vincentian Fathers, and that at Mount Melleray under the Cistercians, which are not directed by the secular clergy. The Sulpician Fathers may be said to have laid the foundation for seminary organization in the United States, and there are several institutions under the direction of the Benedictines, Vincentians, Franciscans, and the Oblates of Mary. By far the greater number of diocesan and regional seminaries for clerical students are, however, managed by the bishops, who select the directors and teaching staff from the diocesan clergy. Such are the seminaries of Boston, Chicago, Cincinnati, Milwaukee, New York, Philadelphia, St. Paul, and most of the suffragan dioceses. Mt. Saint Mary's College at Baltimore, and St. Bernard's Seminary at Rochester, admit students from different dioceses throughout the United States, as is the case with some of the seminaries conducted by religious in America.

II. THE WORK TO BE DONE IN THE MODERN SEMINARY.

The purpose of a clerical seminary is to serve as a training school in which students are fitted for the exercise of the priestly ministry.

The functions of a priest are those of leadership toward the conquest of a spiritual reign, by material means. Not every man has the gifts demanded for leadership. They are clear vision, courage, readiness, and power of adaptation.

A first requisite ordinarily in the establishment of a seminary is the selection of proper material. No housing, no teaching, no discipline will make up for the want of stuff, mettle, disposition. Damascene blades can be made only of steel. Neither lead nor gold will serve the purpose of a sword. Not every good means serves every good end. As God selects, so must we select. The blessed Curé of Ars believed that he could nourish his frail body by eating grass. It was cheaper than the food his housekeeper provided. If cows could do it and give milk, butter, cheese, and good beef from the green blades, why not he? He chewed it and got the colic. That cured his delusion, built up on good logic as he thought.

The apostolic priesthood is a delicate plant, though strong in its preservative and curative virtue. It is rare as well. Naturalists tell us that out of twenty thousand seeds produced in the fall season from a single flower capsule there is just about an average of one, even though sown in proper soil, that lives to maturity.

Cleverness, willingness, pliability are no indications of a call to the priesthood; not any more than the ability to say Mass, read the breviary, solve cases of conscience, or administer the sacraments is the realization of a priestly life. The power therefore of discernment and selection is one of the first functions that those who have charge of the clerical seminary are to exercise. In this they need to be aided by the pastoral clergy, by the teachers in the primary school, by the parents and guardians of the young aspirants. The parish priest may sum up in his own observations all these demands; and it is herein that the bishop finds it an advantage to be able to command the services of the secular clergy.

With the best of facilities and the most scrupulous care the determination of a true vocation to the priesthood is at times

difficult. It is for this reason that the canons of the Church provide for a period of testing during which the candidate is tried. And this constitutes the second stage of the seminary's work. Before any attempt at positive training is made, the student is to be left free to act out his natural impulses, to show his habits of action, the bent of his endeavors, the quality of his heart and mind. Faults and defects have nothing to do with the essential requisite of a vocation to the priestly life. But false standards of right and wrong; unwillingness to accept correction, except through fear; lack of generosity, and constitutional indolence—these are evidence of the wrong material in a candidate for the priesthood. It may seem that they can be compensated for by admirable gifts in other directions which would make a thoroughly successful man in the ways of the world. Not so. In the priesthood no amount of talent, amiability, genius, or strength of character will supply the essential apostolic qualities of readiness, docility, altruism.

The rose tree or boxwood that makes a fine musical instrument, will not serve for a good golf club or a canoe, although the oak which furnishes material for the latter may be knotted and gnarled before it is fashioned to its proper use. To draw out the inborn strength or weakness of the young student is the first step in his preliminary education. It must lead him to the recognition of whether he is fit for the apostolate or not. With this realization under prudent guidance he will think it no disgrace, but a gain, to be dismissed from the preparatory seminary where he would but misuse his faculties and lose precious time. The body of priests who preside over this stage of the applicant's life need to be men of keen discernment, of wise toleration, of the power to attract and to lead; and so actuated by supernatural motives that no human respect may be able to draw their heart strings in the wrong direction.

Then follows the period of positive training, of education in the wider and higher sense of the word. When the plant has been selected, the ground prepared, the cultivation is to begin. Here are the two spheres in which henceforth the interaction between teacher and pupil must be carried on with wise selection of means, with careful handling of the material. Definite

and continuous application of the principles and laws of clerical education, approved by time-honored traditions, yet with due recognition of the helps afforded by the present, will secure an influential priesthood. The gardener digs his ground, selects his seedling, and places it in the soil at the right time and with thoughtful attention to the signs of the heavens, the weather or temperature. But the chief work, and the most difficult is called for when the new life of the plant shows its first activity and the process of development starts. The husbandman's care is to keep it from the rigors of frost, from the too great heat of the noon day, from noxious insects, from the marauders of the ground below and the air above.

If for a time the young plants are kept in a hothouse, it is only that a proper selection may be made, that their tendencies may be observed, that they may go through a certain process of gradual acclimatization, that they may be sprayed and cleansed of adherent parasites. That is the function of the preparatory seminary.

Then comes the transplanting. The life in the superior seminary is a process of training of selected and approved material. Some plants may still be doomed to die under the insistence of a discipline that means correction, bending, pruning, inoculation. But that should be the exception, as it is in a nursery of young trees which have been transplanted from the sheltered plot for seedling or layered shoots. The higher seminary is not a place for merely observing, for accommodation to humors by rule. It is a school where the heart, mind, body of the student, are to be the continuous subjects for training, so as to beget habits of priestly living.

This training aims at begetting convictions in the young student through reflection and meditation. The central object of this work of meditation is the Life of Christ, both in its general aspect as inculcating the principles of the Gospel by which the Christian must live, and in its special application to the individual so as to form in him the apostolic character.

III. THE MODEL SEMINARY.

Christ laid the foundation of the first seminary on which was reared the edifice of the Church whose avenues lead to heaven. In laying that foundation for future imitation, the

great High Priest, who came on earth not only to offer Himself in sacrifice for our redemption, but to teach us to reap the fruits of that redemption, began by a selection of candidates. The qualities that seem to have distinguished the first members of Christ's apostolic college were not any special gifts of intellect or social fitness, but a simple readiness to follow One who pointed the way to justice, to the future kingdom, to the things of the spirit. They had been disposed to labor on the high sea, at night, helping each other, mending nets. They were willing, at the sight of virtue and goodness in One who said, "Come and see," to leave all else, to separate themselves as true *clerici* (chosen by lot for service), in order to join the company of Jesus, and to adopt the profession of Him who appeared to have no particular home; who might not even find a place where to rest after preaching to the people who loved to hear His voice.

Among the candidates He had gathered from the first was Judas. Whether the latter had offered himself, like Philip; or whether he had been called, we know not. But we know that he remained in the seminary up to the very time for ordination. The simple fact that Christ tolerated him; that the Apostles never protested against him, or expressed any suspicion of his unworthiness, constitutes one of the elements that must go into the training of the seminarist for the apostolic work. It shows that Christ would not ordain a student who had belonged to the clerical family of the seminary, because his motives were mixed and tended toward temporal gain or aggrandizement. Incidentally it indicates a singular and beautiful spirit of simplicity and tolerance, and an entire freedom from the habit of judging or criticizing. Christ's presence prevented the suspicions which men of the world might readily have harbored against Judas. Even at the last, when He Himself gave the indication of the approaching betrayal, it develops that the Apostles do not think of Judas's unworthiness so much as they think of their own. It is one evidence of the self-effacement in which Christ had sought to train them for three years, and of which now He gives a striking example, with a final exhortation at the washing of the feet.

For the rest, our Lord's teaching and training consisted in instructing them by word and example in—

- (a) the work of the Beatitudes;
- (b) method of praying;
- (c) sustained doctrine of the *Via Crucis* during three years; definitely formulated on the last journey from Jericho to Jerusalem during Holy Week;
- (d) correction of faults that were likely to hinder their apostolate.

Three of them, Peter, James, and John, received special training, and apart, in the prayer of contemplation on Mount Tabor; and in the higher practice of self-denial, to which they were finally consecrated by a special election in the Garden of Gethsemane on Holy Thursday.

All these gifts were confirmed at Pentecost, after one of the fatal temptations had been definitely removed by the suspension of Judas, who in the absence of the Master might have corrupted the simplicity of the others.

Such was in the main the discipline and teaching of the first seminary. Its training was quite distinct from that of the seventy-two disciples; although the latter, as members of the preparatory school or seminary were to furnish later on candidates, to assume with the other apostles leadership for the conquest of the kingdom of heaven.

The constant and intimate companionship of our Lord with His Apostles suggests the necessity of continuous example on the part of the superiors charged with the training of the candidates for the priesthood.

Consistency of conduct or example in the directors of the seminary is, however, only a force of attraction—"exempla trahunt". That power needs the steadying element of the rule and discipline itself whereby is developed a sensitive consciousness of duty and responsibility, which in its turn preserves the student from following merely what he admires under the influence of enthusiasm or sentiment or personal attachment. The conviction that certain things constitute a permanent duty in life must be made part of the student's experience. It must engender a steadfast and continuous habit which springs from constantly following a definite line of conduct, proof against those spells of intermittence which come when the example and the personal influence of superiors cease to act upon

the student. "Via vitae custodienti disciplinam"¹ and "Noli subtrahere a puero disciplinam"² are permanent laws of pedagogy.

Now the discipline that strengthens the youth against the weakness which comes with loneliness and with popularity alike in the priesthood, is threefold. It concerns the mind and consists in study. It concerns the heart and consists in the cultivation of piety by the exercise of devotion. It concerns outward deportment and the body, and consists in the self-control which comes with the discipline of silence, order, punctuality, service.

Recreation is as essential for the maintenance of this discipline of mind, heart, and body, as are study, piety, and the habit of work. But it must not be weakened by interfering with any of them. It must help, not hinder, the development of learning, virtue, and practical attention to duty. The notion that the modern seminarist, like the youth of our day generally, needs more recreation than did our elders, may be correct. If it be, let the youth have it. But recreation taken when the rule commands silence; or distraction sanctioned when the rule calls for study; or ignoring the signal that tests a youth's sense of punctuality, is not recreation. It is corruption, because it engenders a disease of the mind and heart, and frequently of the bodily organism as well, which is sure to destroy efficiency. Far from begetting a spirit of broadminded freedom it begets a superficial sense of obligation and responsibility. The effect of such training is slavishness to authority in power, and of loud-mouthed discontent in its absence. It begets shirkers of duty and the parasites in the ecclesiastical body that cause the Church to blush for the scandals committed in her name.

To sum up. The function of the seminary is to form leaders in the army of God, by a training thorough and long enough to produce habits of piety, study, and right ruling in the pastoral office.

Toward the accomplishment of this purpose is directed the legislation of the recent Canon Law which comprises three

¹ Prov. 10: 17.

² Prov. 23: 13.

channels of subordinated control; namely, the S. Congregation *De Seminariis et Universitatibus Studiorum*; the Ordinary of the diocese; the Rector and Faculty of administration and teaching. A permanent system of studies and discipline serves for the general direction, with due recognition of adaptation to temporary and local circumstances.

[TO BE CONTINUED.]

FUNDAMENTAL CAUSE OF DEFECTIVE PREACHING.

THERE is much truth in the old saying, "Poeta nascitur: orator fit." It is impossible, as a rule, to make a poet of one who was not born with the poetic spirit and genius: orators, or good speakers, can be made. Any man who can talk can learn to speak well, provided he have brains enough to understand the subjects which he is to discuss, and to learn the language which he is to use. "In boyhood", writes Cardinal Manning, "we ought to learn our mother tongue—no hard task, if those who teach us know it themselves. We ought also to learn how to use our reason. . . . As a law of our mind we may lay it down what whatever is really known can be surely said. *Verbaque praevisam rem non invita sequuntur.*"¹ From these statements, which cannot be controverted, it follows that, to provide the Church in our country or in any other country with competent preachers of the word of God, two things, and two things only, are necessary. Teach candidates for the priesthood to know and appreciate "the ministry of the word", and teach them to use the language in which they are to preach. No reference is made to the production of "orators". Often we hear the remark: He is a good speaker, but he is not an orator. Cardinal Manning sets a low value on those who are merely pulpit orators. "The Bishops of the early Church", he writes, "were preachers, messengers, evangelists: they were not pulpit orators. . . . Pulpit oratory came in with the revival of paganism, impiously called the *Renascimento*. Men's heads were turned with literary vanity. The ambition to copy the Roman orators in style and diction and gesture destroyed the simplicity of Christian preachers and bred up a race of pompous rhetoricians, frigid, pretentious

¹ *Eternal Priesthood*, Ch. XIV, The Priest as Preacher.

and grandiloquent." Allowing for the prejudices of one who was a great Englishman as well as a great churchman; considering that the English, as a rule, are very dignified and tame in speaking, differing almost radically from the vigorous oratory of a whole-souled and perfectly natural Irishman or American, it must be admitted, against the popular and prevailing opinion, that the Cardinal expressed a very important and pertinent truth. The Church needs good, earnest, zealous preachers of the word of God; she does not need pulpit orators in the sense in which that expression is generally accepted.

"Broadly speaking," writes the Rev. Joseph V. O'Connor, in his excellent booklet, *Hints on Preaching*, "he is an orator who carries his point, the interesting or the convincing of his hearers. He may shriek or splutter his thoughts; but if he succeeds in persuading his hearers, he has attained the end of preaching." That mischievous thing known as general opinion says that a pulpit orator must use well-rounded sentences, pronounced in a grand, mellifluous, rolling voice, the same being accompanied by gesticular movements, principally curved, often studied and prearranged. No harm done if these movements and the tone of voice savor somewhat of the profane stage; in fact some think them all the more commendable if the speaker become intensely dramatic. Serious-minded men consider these studied performances pathetic, dramatic only in the worst sense of that word, i. e. foolishly theatrical. Let all this pass, for we are not engaged in a controversy about words. Hold, against Father O'Connor and common sense, that a good speaker is not an orator unless he have all the paraphernalia required by general opinion. The practical question to be discussed resolves itself into this: What should be done to prepare priests to preach the word of God *decenter et competenter*. It is taken for granted that they should be prepared, and the method of preparation has been discussed quite recently in the pages of the REVIEW. One asks: "What's the matter with diocesan retreats?" Another declares that nothing is wrong with the retreat masters. A third tells what is done in this or that seminary in the training of candidates for the priesthood. In some communications there was a despairing lament over the lost art of expression; whilst others claimed that there is still a large number of good

speakers amongst the priests in the United States. The Catholics of our country, as a body of believers, are good. They attend Mass well, they receive the Sacraments regularly, many of them frequently: they are active and generous in all forms of Catholic endeavor: our soldiers and sailors gave much comfort to their chaplains, gave edification and—be it said with due modesty—"a good stiff lesson" to the fighting heroes of other countries. Judged by its fruits, Catholic preaching in the United States has not been altogether bad.

Perhaps the practical Catholicity of our people is to be attributed, in a large measure, to anterior causes—the self-abnegation and the devoted labors of our predecessors in the ministry here or abroad, especially in Ireland: the learning, earnestness, and silver-tongued eloquence of our pioneer priests and bishops, who really were great men. Nevertheless it must be true that the priests of our times have been effective in their preaching, since we can rejoice in being the leaders of practical, generous and devout Catholics whose lives and achievements will not suffer in comparison with the lives and achievements of their brethren in other parts of the world. We must not yield to pessimism: we must give credit for the good work that has been done, admit the defects which are to be remedied, and try to find the best answer to the question: What should be done to improve our preaching?

Pope Benedict XV, writing for the whole world, without special reference to America, says there are three causes of deviation from the right path in this matter. "For either the one chosen to preach is not the right person, or his office is not performed with the right intention, or in the right way." From the chapter on "The Priest as Preacher" in Cardinal Manning's golden book, *The Eternal Priesthood*, one might conclude that the pious Archbishop of Westminster would sum up all to be said on this subject in one short sentence: Prepare the man and the matter, and the manner will take care of itself. The Cardinal, of course, would require distinctness of utterance. He would have condemned, as vigorously as Benedict XV, the preachers who "seem to have only one aim, to please their hearers and curry favor with those whom St. Paul describes as having itching ears,"² whence comes

² II Tim. 4.

that unrestrained and undignified gesture, such as may be seen on the stage or on the hustings; that effeminate lowering of the voice or those tragic outbursts; that diction peculiar to journalism; those frequent allusions to profane and non-Catholic literature, but not to the Sacred Scriptures or the Holy Fathers; finally, that volubility of speech often affected by them, wherewith they strike the ears and gain their hearers' admiration, but give them no lesson to carry home."³ We must always have in mind the truth which Pope Benedict chose to express in the words of St. Peter Damian: "For the preacher two things are especially necessary: namely, that his words should be rich in ghostly wisdom, and that his life should be conspicuous for the lustre of his piety. But if a priest is unequal to being both holy in life and rich in learning, holiness of life, without question, is to be preferred to mere learning. For the example of a holy life is more powerful than eloquence and a studied delivery."⁴ From these documents and from the regulations on Preaching the Word of God, issued by the Sacred Consistorial Congregation, 28 June, 1917, it is easy to conclude that in preparing priests for the ministry of the word attention must be given to three things, *the man, the matter and the manner* of preaching. Mr. Basselin, of Crogan, New York, thought that there was a crying need for more attention to the manner of preaching in our country, and he left a fortune to establish a college for the training in elocution of candidates for the priesthood. In this noble and generous act Mr. Basselin acted entirely in conformity with the mind of the Church. The Council of Trent admonishes Bishops to select for preaching the word of God those who are "fit", that is, "who can exercise the ministry of preaching with profit to souls". Benedict XV adds: "If you would have us define more accurately the qualifications of those who are really to be considered fit, we answer: those in whom you find the signs of a divine vocation. Whatever is required for admission to the priesthood, is likewise needed if one is to be considered eligible and fit for the office of preaching. . . . If a priest has the required knowledge and

³ Letter on Preaching, in *The Catholic Mind*, p. 401.

⁴ *Loc. cit.*

virtue, *together with those natural qualifications necessary, without which he would be tempting God*,⁵ he may be considered as having a true vocation for the office of preaching. . . . It is the duty of the bishop long and thoroughly to examine those who are to be entrusted by him with the function of preaching, that he may find out the nature and extent of their learning."⁶ The Sacred Consistorial Congregation prescribes that those who are to be approved for preaching should be instructed and examined, not only in regard to knowledge ("quoad scientiam"), but also in regard to the power of expression and the manner of preaching ("quoad actionem").⁷

Concerning the manner of preaching in our country it may not be amiss to offer a few fundamental suggestions. Fundamental, or radical, they are called because the best way to cure an evil is to get at its roots, to go to the bottom of the trouble. The greatest obstacle encountered in our seminaries, secular or religious, by those who try to train candidates for the priesthood in elocution, is undoubtedly the defective manner of reading and speaking which is painfully noticeable in the young men received into the seminary from the schools and colleges. Defective is a very mild term to use in this statement: the woeful absence of any evidences of training in enunciation, pronunciation, and emphasis, would justify stronger language. There may be some honorable exceptions, but the defects are so striking and so universal that they justify a general indictment of the schools and colleges, Catholic and non-Catholic. If they have been trying to do what could and should be done in this line of education, they have not been successful, and a "bill of particulars", compiled from experience, is at hand to justify this assertion. Those who have not given special attention to this matter can form no adequate conception of the difficulties to be overcome by teachers of elocution in our seminaries. They meet with almost every imaginable defect in enunciation and mistake in pronunciation; and when young men reach the seminaries their defects and mistakes have become deeply-rooted habits, which it will take years and years to eradicate. These defects are

⁵ Italics ours.

⁶ *L. c.*

⁷ II, iv: V, 36, 40.

not all found in every student: they are found, however, in all the classes, and in students who left their colleges "with good marks": the defects are general, the criticism is general.

In a letter sent out toward the end of August, 1917, from the Adjutant General's Office of the War Department, Washington, we find the following pertinent and suggestive remarks.

Because it might be interesting and helpful to schools and colleges in the present emergency your attention is invited to the following observations of a candidate at one of the Reserve Officers' Training Camps as to the probable cause of the considerable number of rejections of candidates for reserve officerships at the training camps. Perhaps the most glaring fault noted in aspirants to the Officers' Reserve Corps and one that might be corrected by proper attention in our high schools, preparatory schools and colleges, might be characterized by the general word Slouchiness. I refer to what might be termed a mental and physical indifference. . . . A great number of men have failed at camp because of inability to articulate clearly. A man who cannot impart his ideas to his command in clear, distinct language, and with sufficient volume to be heard reasonably far, is not qualified to give commands upon which human life will depend. Many men disqualified by this handicap might have become officers under their country's flag had they been properly trained in school and college. It is to be hoped, therefore, that more emphasis will be placed upon the basic principles of elocution in the training of our youth. Even without prescribed training in elocution a great improvement could be wrought by the instructors in our schools and colleges, regardless of the subject, insisting that all answers be given in a loud, clear, well-rounded voice; which, of course, necessitates the opening of the mouth and free movement of the lips. *It is remarkable how many men suffer from this handicap, and how almost impossible it is to correct this after the formative years of life.*⁸

Why do we find such lamentable conditions in our schools and colleges? Teachers in the grammar schools say they cannot cure the children of bad habits formed at home or on the streets. The high school teachers say they cannot correct the defects which come from the grammar grades. The colleges, no doubt, would say they cannot work miracles in two or four years. The seminaries and universities do not effect a general miraculous transformation. Hence for Catholics the query: "Why is it that many of our priests are poor preachers?"

⁸ Italics ours.

The answer is very simple. The evils complained of spring radically from the lack of patient and systematic attention to reading and speaking, to enunciation and pronunciation in our schools and colleges. There has been so much multiplication, systematization, and coördination of studies that there is no room and no time for lessons in the dictionary and practice in reading as they were given in the good old days of the unpretentious parish or district schools. Graduates from those schools, although they were not called graduates, had something to say, and they could say it in a natural, forceful manner. Nearly all could read well in public and could "make a good speech". Many of them were rated as orators, and they were in fact effective speakers until they had the misfortune to fall into the hands of some super-systematized and hypercritical professor of elocution, who often frightened out of them all the ability they had and substituted nothing of permanent helpfulness and value. Nowadays we hear that there is no practice in reading after the fourth, fifth, or sixth grade of school work. Judging from results one would conclude that very little use is made of the dictionary for spelling, definitions, or pronunciation; some graduates do not know how to use a dictionary. Debating societies are organized in the colleges, and they do some good, especially for the students who are laudably ambitious. But, with all the organization, super-organization, or whatever it is to be called, the ordinary graduate leaving college is not a good reader or a good speaker.

Young men from the East, West, North, and South retain the peculiarities of faulty diction prevalent in the section in which they spent their boyhood days, whilst all have, in varying degrees, the indistinctness of utterance, together with a nasal, slurring, and slovenly manner of speaking for which Americans are justly criticized in Europe. It does not help matters to say that the English, the Irish, and the Scotch have their own peculiarities of speech, condemned by all educated people. Let them attend to their own household: we are not concerned with their faults except in so far as we must guard against them. The important fact to be considered is that our students are allowed to grow up thinking themselves fairly well educated, whereas the vast majority cannot read in a creditable

manner a page of an ordinary English book. The mistakes made are principally in enunciation, pronunciation, and emphasis. The most saddening consideration of all is that these imperfectly educated young men, entirely unconscious of their defects, have not been trained either to help themselves or to profit readily by the help of others. Words of advice, direction, and correction, whether spoken in kindness or with severity, do not penetrate to the depths of souls, even the souls of those who really are anxious to learn. Much time must be given to patient, practical exercises before any noticeable change is wrought: the graduates are victims of a defective system of training: bad habits have become a second nature, and something extraordinary must occur before the desired results can be obtained.

These are facts, well known to all who have had experience in this line, attested by the criticisms that have been directed against the speakers of the present day. It is not contended that attention given to enunciation, pronunciation, and natural emphasis will be a cure-all for the evils lamented. Much might be written about the courses in rhetoric, literature, logic, Sacred Scripture, and other branches that are a necessary part of the curriculum in colleges and seminaries. *Oportet haec facere et illa non omittere*. What is to be gained by having men filled with knowledge if they cannot speak in such a way that they will be understood by all in the audience: if they cannot speak intelligently and intelligibly: if they cannot speak in a pleasing manner, not demanding great effort on the part of the listeners; if they cannot speak without distracting their hearers, evoking criticism and causing people to wonder why a priest was not prepared to speak with ability and a becoming dignity? Let it not be said that, if the priest be a good man, he will succeed in spite of defects in speaking. It is true that purity and holiness of life are more important than mere learning and perfect elocution: the truly good and holy priest will always do more good than the scholar and elocutionist whose life is not exemplary. But not all are strikingly holy, and the best priest in the world is not justified, by reason of his goodness, in neglecting opportunities to acquire "those natural qualifications necessary, without which", as Pope Benedict says, "he would be tempting God". The Pope's

instructions were not issued exclusively for those who cannot claim exceptional holiness. The priest preaches by word and by example: the exemplary priest is not dispensed from the obligation of preaching the word of God *decenter et competenter*. If he had no opportunity to learn the rules of correct and dignified speaking, holiness of life may compensate for the deficiency, but neither he nor the priest of ordinary piety can expect that the "dabitur vobis" will come to the rescue of those who neglect opportunities to prepare themselves for the duty of preaching.

Congregations in North America do not object to a foreign accent: for especial reasons they are pleased with "a touch of the brogue". They will overlook mistakes in grammar or pronunciation made by zealous foreigners. But who will say that they will tolerate glaring mistakes made by native priests, educated in our own schools and colleges? And there is a limit to their forgiveness in regard to priests born or educated in Europe. Who will attempt to analyze the thoughts and feelings of a congregation who heard a perfectly healthy and robust priest from the Emerald Isle, admitted into a diocese of this country, announcing very vigorously, with equal emphasis on all the words, that our Lord "heelt the tin leepers"! Perhaps they would say, "he is a good man". Perhaps they would wonder "what part of the old country he came from". Probably they would be deeply moved by his explanations of our Saviour's power and charity. The example here presented is not imagined; it is taken from life, and it raises the question: How did such a man get into the pulpit of a church in America? Poverty of a diocese, the man's goodness, and other extenuating circumstances may be alleged; there can be no excuse to-day for inflicting such a thing on any congregation in the world. 'Tis true the case is extraordinary and exceptional, for nothing much worse could be imagined. But, what is to be said about dozens of others, more culpable perhaps before God than that Irish priest, who continually distract congregations and excite criticisms by the manifestation of defects which should have been remedied in the grammar schools? Assuredly there is somewhere a grave responsibility; call it by that name and we avoid the question of culpability, which the writer does not wish to discuss.

Passing to something more agreeable and more constructive, we ask: What remedy can be applied to cure the evils which cannot be denied or hidden? The answer to this question might be very long, but there can be no doubt as to what should be done first. In schools and colleges more attention and more time should be given to reading and speaking, enunciation, pronunciation, and natural emphasis. If this be done, it ought to be possible, yes easy, for the seminaries and universities to provide for instruction and practice in elocution and oratory. In other words, let us begin at the foundation and build up. In the instructions issued last autumn by the War Department of Washington to colleges and universities having a Students' Army Training Corps, we find the following: "Instructors are urged to require that members of the S. A. T. C., when reciting in the class room, shall stand at attention and shall speak with clearness and decision. Instructors should require that enunciation be distinct and the pronunciation of words correct. The possession of these qualities of speech is regarded as of military importance." We must not forget the remark, quoted above, relating to the inability to articulate clearly, viz., "It is remarkable how many excellent men suffer from this handicap and how almost impossible it is to correct this after the formative years of life." If the fundamental training in correct speaking be given in the schools and colleges, whilst young men are in the formative years of life, the seminaries and universities will find it possible to complete the good work. Under present conditions we are practically expecting the impossible.

D. J. KENNEDY, O.P.

Brookland, D. C.



Analecta.

ACTA BENEDIOTI PP. XV.

MOTU PROPRIO DE MISSIONIBUS CATHOLICIS TERRAE SANCTAE IUVANDIS.

BENEDICTUS PP. XV.

Nuper ex Venerabilis Fratris Patriarchae Hierosolymitani litteris cognovimus Palaestinenses Missiones ex direptione quam passae sunt, adeo debilitatas iacere, ut iam nequeant quaesitos diutinis laboribus retinere fructus, nedum proficere posse videantur. Ad haec aliud accédere idemque praecipuum incommodum deploramus: advenas acatholicos ea misera conditione rerum abuti ad suas inibi doctrinas disseminandas; idque, utpote opibus copiisque affluentes, efficere vel incolarum egestati subveniendo, vel, et maxime, scholas instituendo in iis quoque locis ubi nostri sua damna sarcire non possint.

Intelligitis, Venerabiles Fratres, quid in hac re ab hominibus catholicis animarum salus, quid ipsa Terrae Sanctae ratio postulet. Ut enim in Allocutione, quam hesternae die in Consistorio habuimus, dicebamus, omnino non ferendum est ibi tot animas, a catholica fide deficiendo, ruere in interitum, ubi Iesus Christus Dominus Noster vitam aeternam eis profuso sanguine acquisivit. Omnes igitur boni, quacumque ope possunt, his Missionibus auxilientur oportet ut elidendis acatholicorum conatis evadant pares. Nos certam summam huic rei desti-

navimus, amplius libenter daturi, nisi Apostolicae Sedis angustiis prohiberemur. Quod autem ad vos attinet, hortatione Nostra profecto non indigetis, ut earumdem Missionum causam agere apud vestros populos omni studio nitamini. Vobis vero instantibus plurimos confidimus esse responsuros, salva tamen stipe quae, secundum Decessoris Nostri fel. rec. Leonis XIII litteras *Salvatoris ac Domini*, pro Locis Sanctis est corroganda et ad Custodem Terrae Sanctae transmittenda.

Auspiciem caelestium munerum benevolentiaeque Nostrae testem, vobis, Venerabiles Fratres, et Clero populoque vestro apostolicam benedictionem peramanter impertimus.

Datum Romae apud sanctum Petrum, die XI martii, anno MCMXIX, Pontificatus Nostri quinto.

BENEDICTUS PP. XV.

S. CONGREGATIO CONSISTORIALIS.

I.

DECRETUM DE CESSATIONE QUARUMDAM FACULTATUM QUAE SACERDOTIBUS DURANTE BELLO CONCESSAE SUNT.

Quum atrox bellum, quod plures annos Europam cruentabat, Dei miserentis gratia, finem tandem habuerit, oportet ut, cessante causa, facultates quoque extraordinariae circumscribantur quae sacerdotibus, militaribus copiis addictis, in suum ac militum bonum fuerunt tributae.

Ne autem, in re tam gravi, angustiis et ambiguitatibus pateat locus, SSmus D. N. Benedictus PP. XV censuit expedire ut pressius determinetur quatenus ex praedictis facultatibus cessasse dicendae sint.

Itaque, de mandato SSmi, declaratur natura sua finem habuisse facultates ut supra sacerdotibus factas, quae sequuntur:

(1) absolvendi in quibusdam casibus milites generali formula, seu communi absolutione sine praecedenti confessione;

(2) absolvendi ab omnibus censuris et casibus reservatis;

(3) Missam celebrandi in quocumque loco, etiam sub dio, remoto quidem irreverentiae periculo;

(4) bis in die, etiam una hora post meridiem, et in casibus extraordinariis vel non servato ieiunio, Sacrum peragendi;

(5) Missas votivas loco propriae a rubricis praescriptae legendi;

(6) asservandi SS^mum Sacramentum in bellicis navibus et in stativis castrorum valetudinariis;

(7) benedicendi unico crucis signo coronas, cruces, numismata cum applicatione indulgentiarum;

(8) sese eximendi a recitatione divini officii, ac pariter idem officium in alias pias preces commutandi.

Hisce demptis, reliqua quae attinent ad iurisdictionem Ordinariorum Castrensi^m, usque dum eorum ministerium subsistat et servetur, sarta tectaque sunt.

Curae tamen ipsorum Ordinariorum Castrensi^m erit vigilare ut omnia quae pertinent ad sacrae liturgiae observantiam, praesertim in Missae celebratione, a sacerdotibus sibi adhuc subditis adamussim et ex integro servantur.

Officii pariter omnium Ordinariorum locorum erit curare ut sacerdotes in dioecesim e militia reversi ad pristinam perfectamque sacrorum rituum observantiam redeant.

Datum Romae, ex Secretaria S. Congregationis Consistorialis, die 22 februarii 1919.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adessor*.

II.

DE NOMINANDIS ADMINISTRATORIBUS DIOECESANIS.

Quum Delegatus Apostolicus in Foederatis Americae Statibus haec dubia definienda proposuisset, scilicet:

(1) utrum dispositiones particulares Concilii plenarii Baltimorensis, quoad ius nominandi administratorem dioecesis, sede vacante, adhuc vigeant; an per novum Codicem abrogatae sint;

Et quatenus negative ad primam partem:

(2) an servandum sit praescriptum canonis 427;

Emi Patres Codici interpretando praepositi, die 24 novembris 1918 responderunt:

Ad I^m, negative ad primam partem; affirmative ad secundam.

Ad II^m, affirmative, et ad mentem.

Mens autem haec est: "Quatenus speciales circumstantiae *hic et nunc* impediunt quominus in illa regione applicetur canon 427, S. C. Consistorialis instructiones opportunas, *ad tempus*."

servandas, praebeat, dempto omnino Episcopis iure nominandi Administratorem dioecesis, mortis causa ”.

SSmus autem Dominus Noster resolutiones Commissionis Codicis ratas habuit et confirmavit.

De relato tamen Cardinalis Secretarii S. C. Consistorialis, attentis peculiaribus adiunctis in quibus Ecclesiae Foederatorum Statuum Americae versantur, eadem Sanctitas Sua statuit et decrevit, ut in omnibus dioecesibus in quibus quinque saltem vel sex Consultores dioecesani non adsint—firma prohibitione a Commissione Codicis facta—Archiepiscopus aut Episcopus senior provinciae ecclesiasticae providere possit, cum ratihabitione Delegati Apostolici, pro nominatione Administratoris dioecesani durante sedis vacatione.

Idque per triennium, dummodo interim coetus Consultorum non fuerit auctus ad numerum superius indicatum.

Datum Romae, ex Secretaria S. Congregationis Consistorialis, die 22 februarii 1919.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adsector*.

III.

DECRETUM CIRCA QUASDAM ORDINARIORUM FACULTATES.

Quamvis, Dei miserentis gratia, conflictatione sublata, pax proxima videatur, quum tamen eam assequuti nondum simus et causae ob quas indulta de dispensandis impedimentis et sanandis matrimoniis Ordinariis locorum concessa adhuc, saltem ex parte, perseverent, SSmus D. N. Benedictus PP. XV, ad praecavenda dubia et tollendas in re tanti momenti anxietates, statuendum et declarandum iussit, sicut hoc Sacrae Congr. Consistorialis decreto declarat et statuit, facultates Ordinariis concessas decretis eiusdem S. Congregationis die 25 aprilis et 2 augusti 1918 adhuc in suo robore perseverare eisque Ordinarios uti posse usque ad sex menses integros post singnatam inter nationes, quae bello contenderunt, pacem.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 4 martii 1919.

✠ C. CARD. DE LAI, Episc. Sabinen., *Secretarius*.

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adsector*.

IV.

DECRETUM DE CLERICIS IN CERTAS QUASDAM REGIONES
DEMIGRANTIBUS.

Magni semper negotii fuit clericorum receptio ex dissitis vel transmarinis locis provenientium: talibus in adiunctis deceptiones et fraudes facile occurrunt, easque detegere in tanta locorum distantia ac sermonum diversitate diutini laboris est ac difficile. Unde Alexander III in consultatione ad Episcopum Cenomanensem, *statuta Patrum veterum*¹ renovans, de clericis in remotis regionibus ordinatis, itemque de transmarinis statuit "ut ad minus quinque Episcoporum super ordinatione sua testimonio muniantur". Quae lex, relata in Decretalibus, tit. 22, lib. I, ius commune per plura saecula constituit.

Nostra autem aetate, itineribus trans Oceanum communiore et frequentioribus factis, novae leges pro clericorum ex Europa ad ea loca migrantium latae sunt, et ultima vice per decretum *Ethnographica studia*, quibus plura iuxta temporis adiuncta fuerunt disposita; quae ubi accurate observata fuere, valde in animarum bonum profuisse exploratum est.

Attamen, interea temporis, experientia docuit aliquid in hac re ulterius addi oportere aliaque temperari, ut salutarium priorum decretorum finis plenius ac facilius attingi queat.

Accessit publicatio Codicis canonici iuris, cui, quantum fas erat, coordinari oportebat peculiaris haec lex de clericis trans Oceanum migrantibus.

Habita idcirco ratione votorum plurium Americae Antistitum, perpensisque quae a Nuntiis et Apostolicis Delegatis relata fuerunt, Emi S. huius Congregationis Patres, postquam de mandato SSmi D. N. Benedicti XV omnia diligenti examini subiecere, haec statuenda censuerunt.

CAPUT I.

Integra lege Sacrarum Congregationum de Propaganda Fide et pro negotiis Orientalis Ritus circa sacerdotum huius ritus migrationem, quoad alios haec in posterum observanda erunt:

1. Pro sacerdotibus ad longum vel indefinitum tempus aut in perpetuum ex Europa vel ex Mediterranei oris ad Americam

¹ Conciliorum scilicet Carthaginensis I, Chalcedonensis et Antiocheni, nec non et S. Augustini (cfr. *Decr. Gratiani*, dist. I, cap. V).

vel ad insulas Philippinas migraturis, fas esto Episcopis, non vero Vicariis Generalibus aut Capitularibus, litteras discessoriales concedere, hisce tamen servatis conditionibus:

(a) ut agatur de sacerdotibus cleri saecularis ex canonico titulo sibi propriis;

(b) ut hi post ordinationem suam saltem per aliquot annos dioecesi deservierint;

(c) et intra hoc tempus, sicut antea in Seminario, intemeratae vitae certum argumentum praestiterint, et sufficienti scientia sint instructi, adeo ut solidam spem praebeant aedificandi verbo et exemplo populos ad quos transire postulant, et sacerdotalem dignitatem numquam a se maculatum iri, prout iterato praecedentibus decretis Apostolica Sedes praescipit;

(d) dummodo ad migrandum iustam habeant causam, e. g. desiderium se addicendi spirituali adistentiae suorum concivium vel aliorum illic commorantium, necessitatem valetudinis curandae, vel aliud simile motivum, coherenter ad ea quae canon 116 Codicis in casu excardinationis requirit;

(e) sub lege, *quae sub gravi ab utroque Ordinario servanda erit*, ut Episcopus dimittens, antequam licentiam ac discessoriales litteras concedat, directe pertractet cum Episcopo *ad quem*, illumque de sacerdotis aetate, vita, moribus, studiis et migrandi motivis doceat, ab eoque requirat, an dispositus sit ad illum acceptandum et ad aliquod ecclesiasticum ministerium eidem tribuendum, quod in simplici missae celebratione consistere non debet, quoties migrans sacerdos aetate iuvenili et integris viribus polleat; neque licentiam et discessoriales litteras sacerdoti antea concedat quam responsionem ad utrumque affirmativam assecutus sit;

(f) Episcopus autem *ad quem* exhibitum sacerdotem non acceptet, nisi necessitas aut utilitas Ecclesiae id exigat vel suadeat, aut alia iusta et rationabilis causa intercedat.

2. Discessoriales litterae non communi sed specifica forma conficiendae erunt, hoc est, exprimere debebunt consensum sive temporaneum, sive perpetuum vel ad beneplacitum Episcopi dimittentis, acceptionem Episcopi *ad quem*, et notas sacerdotis individuas, aetatis scilicet, originis, aliasque, quibus persona describatur, adeo ut nemo circa eius *identitatem* decipi possit: aliter autem confectae litterae nihil valeant et nullae habeantur.

3. Firma manet praescriptio in decreto *Ethnografica studia* statuta, qua Italiae Ordinarii relevantur ab onere dimissoriales litteras, de quibus in superiori articulo sermo est, conficiendi; sed peractis iis quae sub n. I statuta sunt, rem deferent ad Sacram hanc Congregationem, quae licentiam scripto dabit cum utroque Ordinario communicandam.

4. Idem statuitur pro Episcopis Hispaniae et Lusitaniae, hac una differentia, quod onus licentiam concedendi attribuitur et reservatur Apostolicae Sedis apud eas nationes Legato.

5. Qui hisce litteris vel licentia carent, ad sacri ministerii exercitium admitti nequibunt: qui vero iis pollent, admittentur etiam in locis transitus, nisi peculiaris aliqua extraordinaria ratio obsistat, si ibidem infirmitatis aut alia iusta causa commorari parumper coacti fuerint.

6. Hisce servatis normis aliisque quae in tit. I, lib. II Codicis statutae sunt, sacerdotes ex Europae dioecibus dimissi, in Americae et insularum Philippinarum dioecibus, utroque Ordinario consentiente, incardinari etiam poterunt.

7. Sacerdotes ex Europae dioecibus dimissi ex una in aliam Americae et insularum Philippinarum dioecesim transire poterunt, Episcopo *a quo* discedere desiderant et Episcopo *ad quem* pergere optant consentientibus, servatis in substantialibus normis sub nn. I et II positis, et docto quamprimum Ordinario sacerdotis proprio, vel, si agatur de sacerdotibus Italis, Hispanis et Lusitanis, S. Sedis officio a quo prima demigrandi licentia promanavit. Obligatio autem docendi Ordinarium sacerdotis proprium vel S. Sedis officium spectabit ad Episcopum qui sacerdotem in sua nova demigratione recipit.

8. Curae et sollicitudina Ordinariorum Americae et insularum Philippinarum enixe commendatur ut provideant quo emigrati sacerdotes in domibus privatis vel in diversoriis, sive publicis hospitiiis, non commorentur, sed in aedibus ecclesiasticis ad rem instructis vel instruendis, aut penes aliquem parochum vel religiosos viros. Quod si absque legitima causa parere recusent, eos post factam monitionem peremptoriam a missae celebratione interdicant.

9. Religiosi, dum in sua religione perseverant, trans Oceanum ad alias suae religionis domus mitti a suis superioribus valebunt, hac una lege servata, super cuius observantia superiorum conscientia graviter oneratur, ut agatur de religiosis

qui sint intemeratae vitae, bonae explorataeque vocationis et studiis ecclesiasticis bene instructi; adeo ut retineri tuto possit, in bonum animarum et aedificationem fidelium eorum missionem esse cessuram.

10. Religiosi exclaustriati, pro tempore quo extra conventum morantur, et religiosi saecularizati eadem tenentur lege ac clerici saeculares.

CAPUT II.

11. Clerici saeculares, qui ex Europa vel ex Mediterraneis in Americam vel in insulas Philippinas ad breve tempus, *semestre* non excedens, pergere cupiunt, acceptatione non indigent Ordinarii illius loci, vel illorum locorum ad quae proficiscuntur, prout pro diuturna vel stabili commoratione requiritur.

12. Sed debent:

(a) iustam honestamve causam itineris suscipiendi habere, eamque Ordinario suo patefacere, ut discessorias litteras ab eo impetrare valeant;

(b) muniri discessorialibus litteris Ordinarii sui, non in forma communi, sed in forma specifica, cohaerenter ad ea quae superiori num. 2 praescripta sunt, causa temporanei itineris et spatio temporis in indulto indicatis;

(c) reportare S. Sedis beneplacitum, quod dandum erit vel ab hac S. Congregatione, vel ab Apostolicae Sedis Legatis, in locis ubi hi adsint; nisi urgens aliqua causa discessum absque mora exigat: quo in casu in litteris discessorialibus id erit exprimendum;

(d) in quolibet casu instrui sufficienti pecuniae summa nedum pro itinere decenter suscipiendo, sed etiam pro regressu: ad quem finem Ordinarius cavere debet, ut summa ad revertendum necessaria deponatur penes aliquam nummulariam mensam, aut alio modo tuta sit, ne ulla reversioni obstet pecuniae difficultas.

13. Religiosi exclaustriati, durante exclaustriationis tempore, et religiosi saecularizati hac ipsa lege tenentur.

14. Expirato spatio temporanei indulti, si quis ex infirmitate aut alia iusta vel necessaria causa redire non valeat, Ordinarius loci licentiam prorogare poterit, docto tamen statim Ordinario sacerdotis proprio et S. Sedis officio, a quo beneplacitum discessus datum fuit.

CAPUT III.

15. Leges de sacerdotibus migrantibus latae eos quoque attingant sacerdotes, qui, aut in itinere transmarino aut in exteris commorationis locis, Europa minime excepta, agricolis aliisque operariis demigrantibus suum praestant ministerium, sive curam hanc sponte sua suscipiant, sive ad hoc assumantur officium ab aliquo ex iis *Operibus*, quae in migrantium commodum providenter hac nostra aetate instituta sunt.

16. Sacerdotes qui, his legibus non servatis, temere arroganterque demigraverit, suspensi a divinis ipso facto maneant: qui nihilominus sacris (quod Deus avertat) operari audeant, in irregularitatem incidant; a quibus poenis absolvi non possint nisi a Sacra hac Congregatione.

SSmus autem D. N. Benedictus PP. XV resolutiones Emorum Patrum ratas habuit et confirmavit, easque publici iuris fieri iussit et ab omnibus ad quos spectat ad unguem ex conscientia servari, ceteris praescriptionibus quae in decreto *Ethnographica studia* continentur cessantibus, et contrariis quibuscumque minime obstantibus.

Datum Romae ex S. C. Consistoriali, die 30 decembris 1918.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adessor*.

SACRA CONGREGATIO CONCILII.

REVOCATUR DECRETUM DE PROVISIONE OFFICIORUM ET BENEFICIORUM DURANTE BELLO.

Cum ob belli cessationem e clericis servitio militari adstrictis plerique iam dimissi proprias dioeceses et sedes repetierint et reliqui brevi dimittendi in eas sint redituri, congruum est ut, mutatis rerum adiunctis, decretum huius S. Congregationis Concilii de provisione officiorum et beneficiorum diei 14 novembris 1916 suam vim et robur exerere desinat. Illud itaque revocatur, prout per praesentes litteras de mandato SSmi discernitur et declaratur esse revocatum et non amplius vigere: proindeque Ordinarii redintegrantur in suas facultates eadem officia et beneficia conferendi, servatis tamen de iure servandis, et praesertim canonibus 147-182 et 1431-1447 *Codicis Iuris*

Canonici, necnon prae oculis habita Instructione edita a S. Congregatione Consistoriali *De clericis e militia redeuntibus* diei 25 octobris 1918.

Datum Romae, ex Secretaria eiusdem S. Congregationis Concilii, die 26 februarii 1919.

F. CARD. CASSETTA, *Praefectus*.

L. * S.

I. Mori, *Secretarius*.

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

SS. EUCHARISTIAE.

Relatum est huic S. Congregationi de disciplina Sacramentorum in nonnullis Dioecesibus quosdam Vicarios Foraneos, aut Decanos, vel Parochos solere singulis duobus vel tribus mensibus hostias comparare easque distribuere in propriis et filialibus Ecclesiis pro Missae sacrificio peragendo ac pro fidelium eucharistica communione. Elapso hoc temporis spatio, nova fit acquisitio et distributio hostiarum, quae pariter duobus vel tribus mensibus sufficiant, ac ita deinceps. Et exquisitum est an probari possit huiusmodi praxis adhibendi, pro SSmo Eucharistiae sacramento, hostias a tribus vel duobus mensibus confectas.

Haec S. Congregatio, omnibus mature perpensis, proposito dubio respondit: *negative, et servetur praescriptum Ritualis Romani et Codicis Iuris Canonici*.

Rituale Romanum (tit. IV, cap. I, *De Sanctissimo Eucharistiae Sacramento*) haec praecipit: " Sanctissimae Eucharistiae particulas frequenter renovabit (parochus). Hostiae vero seu particulae consecrandae sint recentes; et ubi eas consecraverit, veteres primo distribuat velumat."

In Codice Iuris Canonici haec statuuntur: Can. 815: " panis (pro Missae sacrificio) debet esse mere triticeus et recenter confectus ita ut nullum sit periculum corruptionis. Vinum debet esse naturale de genimine vitis et non corruptum ". Can. 1272: " Hostiae consecratae sive propter fidelium communionem, sive propter expositionem Sanctissimi Sacramenti et recentes sint et frequenter renoventur, veteribus rite consumptis ita ut nullum sit periculum corruptionis, sedulo servatis instructionibus quas Ordinarius loci hac de re dederit ".

Propter maximam autem quae debetur reverentiam erga SS. Eucharistiae Sacramentum mandat haec S. Congregatio ut in cunctis ecclesiasticis Dioecesium ephemeridibus datum responsum edatur, quo facilius omnibus pateat et ab iis, ad quos spectat, fideliter ac religiose servetur.

Datum ex aedibus S. Congregationis de disciplina Sacramentorum, die 7 decembris 1918.

PH. CARD. GIUSTINI, *Praefectus*.

L. * S.

+ A. Capotosti, Ep. Thermen., *Secretarius*.

S. CONGREGATIO RITUUM.

DUBIA.

Sacrorum Rituum Congregationi sequentia dubia, pro opportuna solutione, proposita fuerunt; nimirum:

I. An occurrente Vigilia S. Thomae Ap. in Feria Quatuor Temporum, de qua fit Officium cum respondente Missa, legendum sit Evangelium Vigiliae in fine Missae?

II. Si in Festo de quo recitatur Officium cum Missae, etiam Feria et Vigilia vel duae Vigiliae simul occurrant, de quam legi debeat Evangelium in fine Missae?

Et Sacra Rituum Congregatio, audito specialis Commissionis suffragio, re mature perpensa, respondendum censuit:

Ad I. *Affirmative* iuxta Rubricas et Decreta.

Ad. II. De illa dicitur Evangelium in fine, de qua primo facta est Commemoratio. Quod si hoc Evangelium sit idem de Festo, tunc Evangelium in fine erit de altera quae secundo loco commemoratur, iuxta Decretum n. 3844 *Romana* 5 februarii ad IX.

Atque ita rescripsit et declaravit, die 10 ianuarii 1919.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. *Praefectus*.

L. * S.

Alexander Verde, *Secretarius*.

**S. CONGREGATIO DE SEMINARIIS ET DE STUDIORUM
UNIVERSITATIBUS.**

**DECRETUM DE EXPERIMENTIS AD GRADUS IN IURE CANONICO
ASSEQUENDOS.**

Legum canonicarum Codice promulgato, Sacra Congregatio de Seminariis et de Studiorum Universitatibus, litteris datis die VII augusti elapsi anni, viam et rationem praescripsit, quam in disciplina Iuris posthac Pontificia Athenaea sequerentur. Huic autem rationi, seu methodo, ut ipsa doctrinae pericula, quae fiunt ad gradus academicos assequendos, sint consentanea, eadem S. Congregatio experimentis in iure canonico moderandis has leges constituit.

I. Quoniam in praelectionibus Codex Iuris canonici est tamquam textus adhibendus, periculorum materia sint ipsi Codicis canones, vel omnes vel partim, pro diversitate gradus adipiscendi, remoto quolibet indice thesium, vel quae doctrinam exhibeant in ipsis canonibus contentam.

II. Candidati ad academicos gradus exegesim seu interpretationem exponant canonum, prout habentur in Codice, sive singillatim considerentur, sive coniuncte cum aliis.

III. Candidati non modo singulos canones interpretari et explicare, quantum gradus ratio exigit, probe noverint; sed etiam de uniuscuiusque instituti iuridici ortu, progressu et historia, doctrinae suae specimen dabunt.

Quas leges SSmus D. N. Benedictus PP. XV ratas habuit et confirmavit, atque in omnibus Athenaeis seu Universitatibus vel Facultatibus, quae e Codicis praescripto (can. 256, § 1) huic Sacrae Congregationi subsunt, servari iussit ab anno academico, qui propediem incipiet. Contrariis quibuslibet non obstantibus.

Datum Romae e Secretaria S. Congregationis de Seminariis et de Studiorum Universitatibus, die 31 octobris, anno 1918.

C. CARD. BISLETI, *Praefectus*.

L. * S.

+ I. Sinibaldi, Ep. Tiberien., *Secretarius*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

5 December, 1918: Mgr. Leo Manzetti of the archdiocese of Baltimore made Privy Chamberlain supernumerary of the Pope.

21 December: The Right Rev. Joseph McGrath, pastor of St. Patrick's Church, Tacoma, in the diocese of Seattle, named Bishop of Baker City.

21 December: The Right Rev. Edmund Heelan, pastor of the Church of the Sacred Heart, Fort Dodge, in the diocese of Sioux City, named Titular Bishop of Gerasa, and Auxiliary to the Bishop of Sioux City.

2 February, 1919: The Rev. Matthew Culley, of the Diocese of Hexham and Newcastle, appointed Domestic Prelate.

2 February: The Rev. John O'Dogherty, of the Diocese of Derry, appointed Domestic Prelate.

13 February: The Rev. Walter Cumming, of the Diocese of Clifton, appointed Domestic Prelate.

10 March: In Consistory the Holy Father Pope Benedict XV solemnly accorded the Sacred Pallium to the Archbishops of Philadelphia, Tuam, New York, St. Paul, and Santa Fe. At the same time His Holiness proclaimed the appointment of the Most Rev. Patrick Hayes, formerly Titular Bishop of Tagaste and Chief Military Chaplain of the United States, to the Archiepiscopal See of New York; the Most Rev. Austin Dowling, Bishop of Des Moines, to the Archiepiscopal See of St. Paul; the Most Rev. Albert Daeger of the Order of Friars Minor to the Archiepiscopal See of Santa Fe; the Right Rev. William Turner, professor at the Catholic University, Washington, to the Episcopal See of Buffalo; the Right Rev. Edmund Gibbons, Pastor of St. Teresa's Church, Buffalo, to the Episcopal See of Albany; and the Rev. William Hickey, Titular Bishop of Claudiapolis.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

MOTU PROPRIO of His Holiness Pope Benedict XV, concerning the Catholic Missions in Palestine.

S. CONSISTORIAL CONGREGATION: 1. announces the revocation of certain faculties that were granted to priests for the period of the war (see below, p. 575); 2. determines the method of nominating a diocesan administrator on the see's becoming vacant (see below, p. 543); 3. decrees that the faculties conceded to bishops by the S. Congregation on 25 April and 2 August, 1918, remain in force until six months after the peace treaty is signed; 4. gives new directions for European clerics settling in America or the Philippine Islands.

S. CONGREGATION OF THE COUNCIL revokes its decree of 24 November, 1916, providing for offices and benefices during the war.

S. CONGREGATION ON DISCIPLINE OF THE SACRAMENTS urges the frequent renewal of altar breads. (See below, p. 576.)

S. CONGREGATION OF RITES solves two liturgical difficulties.

S. CONGREGATION ON SEMINARIES AND UNIVERSITY STUDIES publishes instructions on examinations for degrees in Canon Law.

ROMAN CURIA publishes official list of recent pontifical appointments.

APPOINTMENT OF DIOCESAN ADMINISTRATOR DURING VACANCY OF BISHOPRIC.

The Sacred Congregation of the Council declares that the rules of the Plenary Council of Baltimore providing for the appointment of an administrator of a diocese made vacant through the death of the bishop, are abrogated by the new Code of Canon Law. In a diocese lacking the necessary number of Consultors (six or at least five) who could act as a cathedral chapter upon which the administration would de-

volve, the metropolitan or the senior bishop of the province, with the approbation of the Apostolic Delegate, is to provide for the appointment of an administrator. According to the Third Plenary Council of Baltimore the bishop designated in advance the person who was to administer the diocese in case of his death.

"THEY ARE PARISHES AND THEIR PASTORS ARE PARISH PRIESTS."

I. "THEY ARE PARISHES."

Section one of canon 216 of the Code says in substance that the territory of a diocese is to be divided into distinct territorial parts, and that to each of these parts is to be assigned a special church with a determined congregation and its own proper pastor in charge of the "cure of souls". Section three of the same canon goes on to say that the *parts* of a *diocese*, as described in section one, *are parishes* (i. e. canonical parishes); whereas like parts of an *apostolic prefecture* or *vicariate* are *quasi-parishes*.

The conclusion drawn from this canon by the majority of American canonists, to the effect that said canon places parishes in this country in the category of canonical parishes, has had objection made to it on the score that special decrees of erection are necessary to make our diocesan divisions real canonical parishes. This objection cannot be sustained. The Code names and allows for only one kind of diocesan division. It is required that dioceses be divided in a particular way. Our dioceses are divided in this particular way (excepting national parishes and certain anomalous conditions in sparsely settled districts). The division being made in the prescribed way, the Code says that these divisions *are parishes* (*paroeciae*). The conclusion is plain: the Code *recognizes* our parishes as actual parishes in the canonical acceptance. The Code allows no other name for them.

This interpretation is given authoritative confirmation by a decree of the Sacred Congregation of the Council, printed in the *Acta* of 1 February, 1919, in answer to certain questions asked by the Bishop of Breslau. One of these questions was in regard to the status of certain "removable stations" in the

diocese of Breslau. The "stations" were not considered parishes by the Bishop. He considered them mere "curacies" and paralleled them to the "curacies" of missionary countries. The Congregation, however, says that they *are parishes*, inasmuch as they fulfil the requirements of canon 216. To quote from the decree in translation: ". . . these 'stations' do not seem to be equivalent to quasi-parishes, but seem rather to be true and properly so-called parishes, as is clear from canon 216, § 3: for the 'stations' in question are not parts of any apostolic prefecture or vicariate, but are rather definitely parts of the diocese of Breslau, in which, according to the canon cited, the name and concept of quasi-parishes do not obtain: therefore it follows that these parts, *although they are called 'stations', are true parishes*, inasmuch as they represent 'a distinct territorial part' to which has been assigned 'its own particular church, with a determined congregation, and its own particular rector as proper pastor for the cure of souls'." ¹ The Congregation could hardly have been more explicit. There is no question of the need of new "canonical erection". The only "canonical erection" required is had by the Code's *recognizing a de facto* situation as parochial.

II. "THEIR PASTORS ARE PARISH-PRIESTS."

Canon 451 defines a canonical parish priest as a priest or moral person upon whom a parish has been conferred "in titulum cum cura animarum sub Ordinarii loci auctoritate exercenda". Our pastors fulfil these requirements. Diocesan divisions, "ad instar paroeciarum", were given to them, at least virtually "in titulum cum cura animarum", when they were made missionary rectors, "ad instar parochorum", in pre-Code times. Their territories, which were "ad instar paroeciarum", have become truly canonical parishes: *a pari*, they who were "ad instar parochorum", must have become true canonical parish priests, by virtue of the non-abrogation of their titles to their territories, which non-abrogation amounts to an implicit collation. "Removableness", the former obstacle to their canonical status as parish priests, is no longer an obstacle. Canonical pastors in the new legislation may be

¹ Italics mine.

either removable or irremovable. The new definition of parish priest *comprehends* them and thereby gives them that *de facto* canonical status.

The objection has been advanced, notwithstanding, that our pastors still lack the requisites for the canonical status, since their parishes have not been conferred upon them "in titulum", canonically and specifically. This technical demand cannot be allowed. It falls by its consequence. For where are our parishes to be categorized if not in the class of those that are ruled by canonical parish priests? They cannot be quasi-pastors or parochial vicars or "rectors of churches", for they do not meet the Code's definitions of any one of these three titles. The fact is that if our pastors are not canonical pastors, then the Church's law, in its most comprehensive expression through the ages, has failed to provide a name for them.

But the Church's law *has* provided a name for them: they are canonical parish priests (*parochi*). The decree of the Sacred Congregation of the Council already quoted substantiates this conclusion and shows clearly that no new titling of our pastors is necessary for their canonical status. To quote in translation, again: "If then these 'stations' [which were said to be true parishes in the excerpt from the decree previously presented] ought to be considered true and properly so-called parishes, *no doubt remains* but that their rectors or "curates" [the priests in charge of these stations were so termed by the Bishop of Breslau] *are bound by the obligation of applying the Missae (pro Populo)* . . . *ad normam can. 339 . . .*"² The conclusion is plain enough. If these priests are bound to say the "Missa pro Populo", even on suppressed feast days, (and the "Resolutio" of the decree does so bind them, although it provides for the possibility of dispensation in particular cases), then it can only be because these priests are *canonical parish priests*. They are canonical pastors, then, according to the decree, and for the stated reason that they are in charge, as rectors, of canonical parishes. No question of canonical retitling is involved. A *de facto* status of having pastoral charge of a canonical parish is *recognized*

² Italics mine.

as carrying with it the "Missa pro Populo" obligation of canonical parish priests; which is to say that rectors of canonical parishes are recognized as being, by that fact, true and properly so-called canonical parish priests. The Congregation holds that the rectors, even of removable "stations", in the diocese of Breslau are canonical parish-priests *because* they rule over canonical parishes. This assigned causal relation is not merely locally applicable. The decree's authoritative resolution of the difficulty proposed is merely local; but the causal relation, assigned by the decree, *between ruling over a canonical parish and being, by that fact, a canonical parish priest*, is logically applicable to the parallel situation in our own country. It is, then, in the nature of a final confirmation of the "common view of American canonists", namely, that our pastors are canonical pastors because they are in charge of diocesan divisions which are canonically in a parochial status. Our diocesan divisions *are* canonical parishes. As a consequence, their pastors *are* canonical parish priests.

L. M. M.

SCOPE OF THE DIOCESAN "CONSILIIUM VIGILANTIAE."

Qu. There is in this diocese a Vigilance Committee appointed by the bishop. What is the purpose and what are the distinct duties of the members of this committee, which, I understand, has the sanction of the Holy See?

Resp. By an Apostolic Letter (Motu Proprio) issued 1 September, 1910, the Sovereign Pontiff Pius X ordered the appointment of a number of censors, in every diocese, who were to keep guard over the channels of instruction, in order to check the spread of certain Modernistic principles propagated under the guise of religious and civic reform. The chief aims of this propaganda, which had its sources in some of the German universities, but the taint of which had affected certain educational centres in other countries, may be summed up as—

1. vindication of the unrestricted superiority of scientific methods, for ascertaining and testing the truths and facts of faith and revelation;
2. subordination of the disciplinary authority of Religion to that of the State;

3. placing the freedom of personal conscience above the recognized sanction of the moral order.

As these claims were put forward not through openly professed and well-defined tenets, but by means of a concerted tendency of the advocates, they could be combated only by vigilance in preventing them from entering the avenues of education through the schools and the press, or in certain cases even the pulpit. It was necessary therefore to select men of superior knowledge, integrity, and prudence, to point out, make known, and check the intellectual and moral poison from flowing into the general body of the faithful.

A *Consilium a Vigilantia* was to serve this purpose. It might consist of two or more members, according to the circumstances of place and personnel.

The duty of the members was, in the first place, to watch the press and the teaching in the schools of higher education, so as to discern the errors and the methods used for their dissemination. "Pervigilare an et quibus artibus novi errores serpant et disseminentur." Secondly, to bring this information to the knowledge of the Bishop, in order that combined counsel might devise prudent measures for counteracting the evil *authoritatively*.

To this end the *Consilium a Vigilantia* was to meet at stated times (twice a month) to confer with the Bishop. The transactions at these meetings were to be considered confidential. "Quae tractaverint, decreverint, ea arcani lege custodiuntur."

The attention of the committee was to be directed in particular toward preventing the introduction into new textbooks of such terms as were intended to cover the errors in question; and of phrases suggesting that the traditional doctrines of the Church were antiquated, and that there was need of modern terminology and new concepts of truth.

As it was a special feature of the Modernist campaign to introduce into Catholic periodicals questions intended to rouse controversy about devotional practices ("de piis traditionibus"), thereby bringing into the minds of Catholics doubts calculated to weaken their faith, the members of the Committee of Vigilance were to keep watch especially over the various journals published under nominally Catholic auspices

and under the pretence of promoting religious knowledge and devotion.

In general all publications issued for the instruction or edification of the Catholic faithful were to be carefully scrutinized in order to prevent their becoming mediums of the new errors.

There is no doubt that the office of the *Consilium a Vigilantia*, as defined in the Constitution *Pascendi Dominici Gregis* and in the Apostolic Letter *Sacrorum Antistitum*, still obtains. So it was decided by a decree of the Holy Office (22 March, 1918) in answer to the question whether, since the new Code of Canon Law made no mention of the committee or its functions, it was to be considered obsolete. The decree made it plain that, while the Diocesan Committee of Vigilance had been instituted to meet a transitory condition, and as such did not find place in the Code of Canon Law, it was still in force, inasmuch as the errors of Modernism, which it was intended to combat, had not ceased to exist.

The duties, broadly stated, of the Diocesan Committee of Vigilance are those of press censors in the meaning in which the term has been freely used during the war. The office differs from that of the regular Diocesan *Censor Librorum* in this that its services are not confined to the scrutiny (for the purpose of securing the "Nihil obstat") of publications to be issued by subjects of or within the jurisdiction of the bishop, but it refers to the reading of and reporting on all classes of literature and teaching methods that reach the faithful and are a danger to religion within the diocese.

It is evident that such a task, especially in the United States, with its widely disseminated and unrestricted press, so far as faith and morals are concerned, is beset with many grave difficulties that are apt to check the conscientious effort to carry out the original intentions of the Sovereign Pontiff. The Modernist doctrines against which the institution of the Committee of Vigilance is directed have shown their fruits in what is now commonly known as Bolshevism. The Russian professors who got their instruction in the universities of Switzerland and Munich and Berlin, have been the first to give expression to it in practice, because the conditions of their countries offered a suitable field. But Bolshevism, as the fruit of Modernism

in the sense of the *Motu Proprio*, is not confined to the two countries that have suddenly proclaimed it as the new democracy. It lies dormant elsewhere, waiting its opportunity, and the Committee of Vigilance has ample material in America for its conscientious supervision, where the name of Catholic is freely used to cover much that is not in harmony with Catholic religious teaching and piety.

The Vigilance Committee could become a great aid to a unified and healthy Catholic Press as well as to the Bishops, if it were galvanized into life where it is dead. But the members need to be wise, and generous, and not overburdened with responsibility in other directions.

THE SERVER AT MASS.

Qu. Would you kindly inform me in your Studies whether it is permissible for a priest to celebrate Mass when there is no one to assist at or serve it? I suppose the case in which a priest is obliged to take an early train to another place where he would have no opportunity to say Mass?

Resp. The law on the subject is explicit: "*Sacerdos Missam ne celebret sine ministro qui eidem inserviat et respondeat*" (Can. 813). Among the ordinary faculties formerly granted to missionary bishops was that of celebrating "*sine ministro, si aliter celebrari non potest.*" Although these faculties have been withdrawn simultaneously with the promulgation of the new Code of Canon Law, the interpretation of theologians mitigates the rigor of the prescription found in the Missal (De Def. Tit. I, 10.) as required by the liturgy. "*Communiter dicunt Doctores licitum esse celebrare sine ministro urgente necessitate.*" Among the cases which constitute a necessity is that which would oblige a priest otherwise to omit the celebration of Mass. The same reasons of necessity which allow a priest to dispense with a server also permit the celebration of Mass without any other person present in the church. (See ECCL. REVIEW, Vol. VII, 381; XIX, 190; XXIII, 641, where the subject is treated at length.)

THE STUDY OF SACRED ELOQUENCE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In view of the recent discussion in the REVIEW as to what the seminaries ought to do and are not doing, or are doing, for the training of young men as successful preachers, it may seem desirable to direct attention to Potter's celebrated book on *Pulpit Oratory*. As the volume is, I believe, out of print, it will serve a good purpose to publish in the REVIEW the enclosed synopsis. The work is unquestionably one of the best on the subject; and the student could not do better in self-preparation than to follow the advice given by the author.

Z. J. M.

A SYNOPSIS OF DOCTOR POTTER'S "SACRED ELOQUENCE".

The student is supposed to have gone through a fair preparatory English education, to have a fair knowledge of composition and a reasonable facility in the use of principles. Then the remote preparation will consist in

1. A Judicious Course of Reading;
2. A Collection of Good and Striking Matter;
3. The Practice of Composition.

A JUDICIOUS COURSE OF READING.

Seneca: "Longum iter per praecepta, breve et efficax per exempla." It is almost impossible to read good models without acquiring something of their way of expression.

Read: "Non multa sed multum." Read a little at a time; think well on it. If you read a sermon, think out its plan, strip it to the bone; strip proofs of all ornament and weigh them well; see if they be solid, well ordered and to the point. Then dress this skeleton in your own way. You will soon realize the author's mode of expression.

Models.

1. Holy Scripture: For boldness of thought, grandeur of conception and sublimity of style the Scriptures are unsurpassed.

The reading of the Scriptures will store the student's mind with the grandest thoughts which have ever been expressed in words. We know not where he will find such magnificent ideas of the majesty of God as those given by Isaiah, Job, Baruch; where he will find any-

thing so tender and sweet as the exhortations of Moses to the Israelites; where he will discover such perfect blending of simplicity of style with grandeur of thought as in the discourses of our Lord as narrated by St. John.

It is impossible to read Scripture with reverent and studious attention without having the mind elevated and enlarged, the imagination developed and cultivated, and above all the heart moved with the deepest and holiest emotions. If we read the Scriptures carefully and constantly we begin by degrees to acquire the Scriptural tone of thought, to find a facility in the Scriptural use of language. We begin to clothe our poor ideas in the language of Scripture and they become sublime at once. The style which has been formed upon and, so to speak, consecrated by the study of the Scriptures gives an unction to our discourse which renders it efficacious beyond our fondest hopes.

Witness St. Bernard.

2. Holy Fathers: Their reading most advantageous, but will probably be taken up by very few.

Anyone possessed of the homilies of St. Augustine and of St. John Chrysostom has ample models for every kind of sermon work.

Striking extracts may be found in the Thesaurus. Better go to the originals.

3. Profane Literature: Translate Demosthenes and Cicero into good English for practice. Shakespeare is *facile princeps* in English. A man who desires to acquire a nervous style, and an idiom pure and powerful, should study the Bible and Shakespeare. Newman best among latter-day writers.

A COLLECTION OF USEFUL AND STRIKING MATTER.

"Locos sibi comparabit," says the great St. Charles, "quibus auditorum animi commoveri solent ad amorem Dei."

Turn all lectures, study, and reading to account.

The taking of notes will entail a lot of labor, but excellence in no branch can be acquired without it.

"Lectionem sine stylo somnium puto," Pope St. Damasus.

The Jesuits prescribe it to preachers in their rules. Says St. Francis Xavier: "Be assured that what we commit to paper is more imprinted on the mind; the very trouble of writing and the time spent in so doing engrave the matter on the memory. . . . The fruit which we derive from the perusal of our note-book is like that of a miner who comes upon a vein of precious metal which had been lost."

Systems of note-taking:

1. A heading at the top of each page, pages arranged alphabetically.

2. A special book for sermon notes only.
3. Passages from Scripture and Fathers to be noted by number, verse, etc. Not to be copied.
4. Take notes on matter worth remembering. If you doubt the value, delay note-taking.
5. Write down the sentiments aroused in moments of inspiration. Then we are penetrated with our subject and never so eloquent. We speak the language of the heart capable of moving others even as we are moved.

THE PRACTICE OF COMPOSITION.

By judicious reading and note-taking we do much to form our style and to collect the needed treasure of knowledge. Nevertheless, "Caput est quamplurimum scribere." It is a necessary prelude to good speaking. It will enable us to discover our good and our bad qualities, which would otherwise be unknown to us.

Hints.

1. Read, study, and analyze a selection from a standard author. Re-write while the matter is fresh in the mind. Compare with the original. This will expand the mind, develop and cultivate the taste.
2. Read a page or two attentively; re-write and compare expressions, grace, strength, precision, figures, turn of thought. Cicero's style was formed by translating the best Greek authors. Quintilian says a great part of art consists in copying or imitating good models.
3. Imitation is full of danger if it become mere copying. Slavish imitation to be avoided. Develop your own characteristics. The preacher who is not natural will hardly escape being ridiculous.

All this constitutes the remote preparation. It is absolutely necessary as the foundation of any real excellence. There follows the

PROXIMATE PREPARATION.

Part I. Choice of Subject.

This is the foundation of the discourse. Subject, generally the Gospel of the day, of the feast, a special celebration, etc.

1. Let not self-love choose a subject which will flatter one's vanity.

Let it be chosen for its own sake—to instruct, move, correct. Adapt the subject to the peculiar circumstances of the flock, to their wants, disposition, capacity, prejudice, time, and place.

2. Choose subjects most useful to the majority. No subject is too old. Clothe it in new dress. Distracted people of the world easily forget the eternal truths.

3. Choose a subject best adapted to your own peculiar style and talent; some preach best on mercy, worst on hell. Few, in fact, succeed in heavy sermons, which, unless they are masterfully handled, had best be left alone. Avoid matters which demand too much explanation. Do not glance lightly over many topics in one sermon.

4. Having fixed on the subject, next determine the point of view:

- a. What am I going to ask of my hearers?
- b. How do I expect to accomplish my aim?

Part II. Meditation and Conception of Subject.

Master the subject; be saturated with it; see how it may conduce to instruct, convince, persuade, and better the hearers.

A. Instruction. Explain what theology says on the question, clearly, precisely, pleasingly.

B. Conviction. Study the most suitable proofs and the most telling line of argument. Be so convinced yourself that you wonder why others are not convinced.

C. Persuasion. Next study how to move the will, soften the hard-hearted, gain the unwilling. How apply Scripture, the examples of saints.

D. Amendment. Descend to particulars. What shall I propose; what acts of virtue; what salutary practices; how correct faults; how lead to perfection? This is a meditation of our subject. Without it we will speak superficially and inexactly. Without it our discourse will be nothing but a mass of pointless ideas. Without it we shall be obscure, with no clear or well-defined ideas, with neither heart nor imagination. Meditation makes us master of the subject. Our intellect supplies us with truth, with proofs; our heart with the deepest emotion; our imagination with varied figures.

Two Methods of Meditation.

1. Direct: To place ourselves face to face with our subject, and study it without other aid than our own intellect. This is to be undertaken only by one of superior intellect or by one who has no other means at his disposal.

2. Indirect: This is laborious. Few men are so well up in sacred subjects as to enable them to compose a sermon without previous reading. Read an approved author on the subject, pencil in hand. This will refresh the memory, give new ideas, awaken the imagination, inspire with zeal, and set the spirit of invention to work. This course of reading is very different from that previously described; then we read to form our style, but now we read to acquire matter with a view to actual composition. Hence in the present reading we propose to sift the subject to the bottom in order to be able to instruct

others. We not only seek out ideas and note them, but note as well the way the various ideas are presented; we study figures, comparisons, and strong expressions, everything which adds force and beauty to the discourse. Catch the author's spirit. You must know where to look for appropriate matter. Take notes as you advance. Read thus till you are *full* of the subject. Lay the book aside. Reread the notes. Meditate on them, thus making the subject your own. Gradually seize on what is the leading subject of the speech.

Practice will render all this easy and interesting. It is always useful and instructive.

The next step in the arrangement of matter is

The Plan.

"The order of things to be unfolded." Most important. Sermon useless without it. People hear nothing and remember it.

Unity: Everything must tend to one precise and determined point. It implies unity of view and unity of means.

Unity of View: This is had when the whole sermon is seen from a definite angle. As a result there will be *one* proposition brought out in various ways. The discourse is the development of the proposition and the proposition is the epitome of the discourse.

Unity of Means: This is had when all the ideas are closely interlaced. Each truth prepares the way for the next, sustains it, and in turn is supported.

Summary: Select subject: Meditate on it: Write down proposition: Arrange proofs to best advantage: Select most appropriate text to head sermon: From viewpoint determine how best to introduce the subject: From same angle determine emotions and resolutions with which to conclude.

The Necessity of Diligent Preparation.

"A sermon which costs the preacher little to compose costs the audience a great deal to listen to." "That which costs little is worth precisely that which it costs."

"Maledictus qui fecit opus Dei negligenter."

Preparation affords

- a. treasury of matter;
- b. continual progress in composition;
- c. correctness; ease;
- d. justifies you in saying: "Mundus sum a sanguine omnium, non enim subterfugi quominus annuntiarem omne consilium Dei vobis."

The Time to Write.

Write only when the heart is warm and the mind full of the subject, *fervente calamo*.

Write down on the instant whatever strikes you and develop according to the inspiration of the moment, not troubling about style.

Write after prayerful consideration; this gives warmth of heart.

Write till the spirit passes away and then await a more favorable opportunity.

SIX PRINCIPAL METHODS OF PREPARING A DISCOURSE.

1. To write the whole sermon and to commit it to memory word for word.

2. To write the whole sermon, but not to commit it so exactly to memory.

3. To write briefly the substance of the discourse, indicating the principal ideas, their order and transition, the affections for each part, principal oratorical movements, most striking figures, without developing anything.

4. To trace most lightly the skeleton, divisions, and leading arguments.

5. Same as 4, but more meager still in the supposition that you have only a few moments in which to prepare.

6. To commit to memory and deliver the sermons of others.

6 is due to sloth and vanity, and even though the motive might be pure, . . . the fruit will be meager. A simple original exhortation would be much better.

5 is not to be advised. It produces sterility, carelessness, dryness, absence of plan.

4 is the least we can do. Determine on some order; fix plan; determine the limits of the speech. Impromptu speakers are often too prolix.

3 is for those who through years of practice in writing have acquired oratorical skill; the written sermon may be stiff and formal; the speaker qualified to follow 3 can avoid this and preach with more naturalness. It is exposed to the danger of want of correctness in doctrine or composition and want of order. These are counteracted by experience and talent; but as both these cannot be expected in a young preacher, he had best look to—

2. All we have said up to the present shows the necessity of writing at least the greater number of our sermons till we become proficient and practised speakers.

The disadvantages of not writing are: inexactness, disorder, talking but not preaching, prolixity, want of expression, lack of solidity and grace.

Remember that the apparent labor of composition, stiffness, etc., will disappear with time. Only thus will all the qualities of a good sermon be realized.

(Dr. Potter here has many good points on the use and selection of words. This is passed over for the sake of brevity.)

MANNER OF PROVING DOCTRINE.

There are two methods, analytic and synthetic. The former conceals the purpose, passes from truth to truth till the conclusion is forced on the hearers. The latter states the conclusion at once and then proceeds to prove it.

In selection of arguments choose solid ones and not too many.

Select proofs not merely best in themselves, but best relatively to the audience.

In arranging them proceed from the more to the less general. Group arguments from similar *loci*.

Transitions should have a real nexus.

In amplifying do not smother an already clear idea with a deluge of words; do not heap up meaningless phrases. Let every word be worth its place.

Sources of amplification are—SS. PP., *loci communes* of rhetoric; genus and species; definition, enumeration; contraries; circumstance; cause and effect; comparison; example.

In refutation do not take up objections to answer them unless it be necessary.

State the objection clearly; then—

- a. show the falseness of the principle on which it rests, or
- b. the false meaning it may have, or
- c. deny principle and conclusion, or
- d. gather many objections into one bundle, as it were, and answer quickly and forcefully.

In final preparation, carefully review the written discourse, commit it to memory, not the mere words, but the ideas, so as not to be confused by the loss of a word.

CENSORSHIP OF THE "MOVIES."

To the Editor, THE ECCLESIASTICAL REVIEW.

The article "Pastors and Censorship of the Movies" by the Rev. Edward F. Garesché, S.J., appearing in the March issue of the REVIEW is in my opinion very timely and deserves the undivided attention of all pastors of souls. It is true beyond any controversy, that many moving pictures are indecent and

atrocious and have a bad effect upon the morals of our Catholic people. I happen to be intimately connected with moving pictures, as I show them at least once a week in the parish hall. I also witness the weekly pre-release showing of pictures for the purpose of selecting films which I deem fit to be shown in my church hall and I assure you that it is often very difficult to select even one picture a week, from the company I am dealing with, that may be called wholesome and excellent entertainment for the general public. However, those that I consider good enough to be shown are not always relished. Indeed I have often heard it said, even by people of my own congregation, that they prefer stories that show the human side of life, that have more "pep" to them. It goes to show how depraved even now is the mind of the "movie fan". They can tell you all the stars in the pictures, and their expression of their predilection for Pauline Frederick, or Theda Bara, or of so many others who star in pictures that never get beyond the "Pink Permit" class of the censor, shows conclusively the state of their mind.

Here in Chicago any one who wishes to study moving pictures can readily observe that those theatres which have the sign "For adults only" over the ticket office, are best patronized.

It is true that boards of censorship exist in some states and in some cities, but those boards are very often lax in the performance of their duties. We have for instance at the present time "Mickey," a "movie" play advertised for nearly two years. We find in it a place where Mabel Normand appears entirely nude. Then, toward the end of the same film, during the attack that is made upon her, we see flashed upon the background of the room a picture suggestive of the act the villain wishes to perform. Still the Chicago censor has passed this film.

No matter how good and excellent a picture may be as a whole, one passage that arouses the sensual nature of man as above described, one flash that leaves an indelible mark for evil upon the mind of the onlooker, is sufficient to rob the whole picture of the right to be called good and wholesome. It will do untold harm to the souls of Catholic people and especially to the souls of our children.

It is a sacred duty of pastors of souls to call the attention of their flock to the pernicious effect which 75 per cent of the pictures produced during the last year exercise upon the minds of the "movie fans". I admit with Fr. Garesché that it is very difficult for the priest to learn the true condition of the moving pictures. They have neither the time nor the inclination to go to "movie" theatres; besides, it would be imprudent to do so for more than one reason. However it is their sacred duty as pastors of souls to raise their voices in solemn warning of the very grave dangers to which those are exposed who habitually attend these places.

Another proof that it is the intention of the producers to appeal to the sensual nature of man may be found in the titles given to newly produced pictures.¹ For example, "For Husbands only," "Old Wives for New," "Wild Youth," "The Eternal Temptress," "The White Man's Law," "The Make-Believe Wife," "The Mortgaged Wife," "The Marriage Price," "Modern Love."

The sole aim of the producer in giving to pictures these names is to attract the public, to make them believe that they will see something that is interesting and that appeals to their sensual nature.

I happen to read this morning in one of our daily papers that certain film companies had a meeting in New York to protest against state censorship, and had engaged a Mr. Hess as their lawyer to fight the attempt of any censor to make cuts in pictures they had produced. This same Mr. Hess immediately wrote to the governors of some states, Oklahoma, Kansas, and some others, that if censorship was not abolished or if the movement now on foot to introduce censorship was not stopped, his clients, the picture producers, would refuse to ship films into these states, and warned them that any suits that might be started by "movie" houses on account of not receiving service, would be brought against them as representing their respective states.

The film producer is using his immense wealth and his great power to defeat censorship. He has been fighting censorship ever since it was organized. Especially the trade papers con-

¹ These titles are taken at random from pictures produced during the last three months.

tain articles, letters, etc., to bring to the attention of the managers of theatres their duty to stand behind the producer in their attempt to abolish censorship.

As a sample of the film producer's idea on film censorship I quote a few passages of an article on this matter just now appearing in the March issue of a trade paper.

An official censor, empowered to say what the people shall see on the screen and what they shall not see, is an obstacle in the way of moral and intellectual progress, as well as a czar whose existence is a denial of democracy. Official censorship is bad in theory and worse in practice.

The very idea upon which it is based denies the fundamental truth that real growth and development must be free, and experience gives abundant testimony to the fact that censorship is almost invariably characterized by stupidity, ignorance, and bigotry, and sometimes selfish interest.

Another trade paper for February has the following to say, regarding a meeting of the Executive Committee of the Associated Motion Picture Exhibitors of Brooklyn and Long Island, who met to protest against a bill introduced by Assemblyman William F. Brush of Orange County, New York, designed to create a State Motion Picture Censorship.

A resolution was unanimously adopted against the enactment of this bill into law and a committee of five was appointed for the purpose of opposing the proposed legislation.

It was the consensus of opinion among the speakers present that this bill is the most iniquitous piece of legislation ever aimed at the motion picture industry since its inception.

The unscrupulous means which the film industry employs and the enormous amount of money spent by them to accomplish their task of defeating censorship are proof sufficient that censorship is necessary.

Another and more potent reason why censorship is absolutely necessary is found in the influence for evil which the moving pictures exercise upon children. Bad and immoral pictures imprint an indelible mark upon the minds of children, pervert their reasoning power, and serve them as guides in their own actions. Only last week a very interesting article appeared in one of Chicago's daily papers, which explains this statement fully. It proves at the same time without a shadow of

doubt how pernicious most of the moving pictures are, if they produce the effects mentioned in the statement I am going to quote. This article appeared under the heading: "Movies replace church as guide to children," and reads as follows:

The church has taken a back seat for the movies. Instead of it being the secondary influence on the welfare of children it has been relegated to the fourth class. The three important influences to-day are the home, the school, and the movies.

This is the opinion of Professor Ernest W. Burgess, teacher of sociology at the University of Chicago, who yesterday reported to the Council Censorship Commission the results of observation made by 237 teachers of the fourth, sixth, eighth, and high-school grades of the effect movies have on children.

He said of the 100,000 children tested, over 50 per cent were vitally affected by the motion picture.

"Parents of to-day are confronted with a different child-welfare problem from that faced by our forefathers," said Professor Burgess.

"The average child is more influenced by the movie than by the church and it is the parents' duty to see that children are kept from seeing harmful pictures."

Twenty-three teachers reported that movies create irresponsible and selfish views among children. Other teachers found these effects:

Belief that life is for excitement	14
False and distorted views	82
Unfits child for future duties	38
Adult and blasé views	13
Non-acquired views	11
Broadened views	10
Assists judgment	8
Belief in luck	8
Dissatisfaction	5
Prepares for future duties	2
Other bad effects	5
No reports	51

On the question of whether the movies cause a lack of respect for authority:

Yes	84
No	62
Yes, with reservation	55
Non-committal	14
No reports	18

Do the movies make the child precocious about sex life?

Yes	112
No	27
Yes, with reservation	39
Non-committal	35
No reports	20

Dr. Fred Z. Zapfée, reputed neurologist, advised that children be permitted to go to movies only once a week and that the show be not longer than one hour and a half. He said modern pictures cause children to become irritable, nervous, excitable, and that of the 500,000 who visit the movies weekly over 40 per cent visit the theaters at least three times a week.

Chairman Timothy D. Hurley and the other members of the commission expressed surprise at the revelation. The commission is conducting an investigation into the censorship situation.

How can censorship be made strong, effective, and at the same time universal? One used to see an official stamp at the end of all pictures, saying, "Approved by the National Board of Censorship". If this organization could be composed of men who were imbued with a true sense of their great responsibility, with the knowledge of the seriousness of this all-important position, and with moral courage to exercise the power entrusted to them, then and only then could it bring results that are demanded for the sound morality of the general public. In the past this national censorship has apparently had neither the courage nor the vision to realize their great responsibility to eliminate passages, pictures, and subtitles that are destructive of the morality of men. "By their works you shall know them."

In my opinion an effective national board of censorship is the only means of successfully counteracting the evil of bad and immoral pictures, and of cutting out those passages that are apt to rouse the movie fan unto sin. It seems to me that no priest as an individual could make any successful effort to combat this great evil.

Only by the concerted action of persons in authority, only by the full and hearty coöperation of Archbishops and Bishops who would sign their names to a resolution empowering a committee of three or four to approach the right tribunal to demand safeguards for the morality of men, women, and children, can adequate censorship be obtained, a censorship that would be universal and vested with authority extending over all the pictures produced.

A national censorship of from six to twelve persons, representatives of all denominations and classes who have the moral welfare of the community at heart, and who would be clothed

with absolute power to reject any objectionable film, or objectionable features in a film, would in my mind be the happy solution of this vexed problem.

Priests, ministers, and professional men working together on this board to eliminate or at least to minimize the danger of corruption of morals of old and young, would be the ideal way. There would then be no necessity for a state or city censorship.

I admit with Father Garesché that the subject is an extremely disagreeable one. But I am also convinced that silence is no longer golden, and that something must be done soon to check the evil influences of the film industries. Surely someone could start the ball rolling.

I have made a suggestion. Someone else may probably make a better one, until we come to the *modus agendi* that would seem certain of success.

CHICAGIENSIS.

DIOCESAN ORGANIZATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

A contributor in the REVIEW recently¹ voiced the sentiment of many far-sighted progressive priests and religious seeking a way of increasing the purchasing power of their limited and hard-earned incomes. He pointed out the injustice of the existing wasteful system and suggested as a remedy a "common-sense plan of establishing a diocesan purchasing bureau".

After three years of active service as manager for a group of institutions operating and purchasing supplies under the title of "The Economic Association of Catholic Institutions" in the Archdiocese of San Francisco, a few words from the writer as to the general usefulness of such an association may not be amiss.

Some years ago the writer was connected with a firm making a specialty of government supplies and in dealings with large corporations. Of course the quantities purchased were large and the business was done on a competitive basis. This firm also had a salesman calling on the Catholic institutions, soliciting trade. Upon investigation it developed that our institu-

¹ June and September, 1918.

tions invariably paid higher prices than any well-organized business concern, when, as a matter of fact, they should have been receiving much better treatment. Due to their commercial rating, by reason of their reputation for always paying their bills, the trade of Catholic institutions is classed as most desirable. After experiences of this nature with several responsible firms, the writer concluded that perhaps conditions could be remedied by securing the coöperation of a number of institutions in the matter of purchasing their supplies.

We were able to secure six institutions as a nucleus. The Most Reverend E. J. Hanna, D.D., Archbishop of San Francisco, gave the movement his personal endorsement. To-day we have an organization numbering over thirty institutions, and we have accomplished a great deal in the way of economy. We have stood the test of the past three hard years, most unpropitious for experimenting on account of the grave difficulty in securing ordinary essentials, but we have weathered the storm and now look forward to a bright future.

The possibilities of effecting an economy for the various Catholic communities in the United States through the medium of central bureaus are so great that those who are not trained along such lines would perhaps doubt that vast sums could be saved annually. It is believed that at least a million dollars per annum could be saved by an intelligent spirit of coöperation on the part of the different institutions throughout the Union, and this without restriction of rights, loss of individuality, or conflict of interests.

Generally speaking, our religious are inhibited by the very nature of their calling from following work of this kind successfully. Comparatively short terms of office, the lack of special training along commercial lines, a life of detachment from worldly pursuits, and a consequent repugnance for such occupation, make it difficult and frequently impossible to achieve results usually attained in a more congenial atmosphere.

Successful buying is a science; it requires study and intelligent planning. One should not only be conversant with market conditions, but have an exact knowledge of goods; know when to buy and where to buy. There are so many elements entering into this important work that it is futile to attempt to set forth in this limited space the absolute necessity of establish-

ing some system whereby the vast sum of money that is wasted yearly may be saved to our workers in God's vineyard that they may enlarge the sphere of their usefulness.

We have made a good start on the Pacific Coast, but it is only a start and we hope for greater success. We gladly extend our most hearty approval to the contributor who, realizing the difficulties confronting many communities, is endeavoring to find a solution for them. The solution to my mind lies in concerted action and harmonious coöperation by selecting a joint purchasing agent. This agent will not only enhance the purchasing power of their limited assets, but spare them much valuable time that may be more profitably employed in the work to which they have consecrated their lives.

W. VINCENT LEAHY.

San Francisco, Calif., March 22, 1919.
903 Hobart Bldg.

STATE SUPERVISION OF CATHOLIC SCHOOLS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In answer to the first question asked by the Rt. Rev. Bishop McDevitt, with regard to my communication in the April issue of the REVIEW, let me say that perhaps it would have been more precise had I used the word "monopoly" instead of "supervision", since the terms in the proposed "supervision" contained monopolistic tendencies. However I employed the word "supervision" as it was currently used when speaking of the situation. By monopolistic tendencies I mean the exclusion of non-English languages for religious instructions, the unification "of private schools of cities and other communities with the public schools as to text-books, courses of study," etc., which if left to develop along hostile lines may easily become detrimental to our cause. In some states, as in Georgia and Michigan, the attack was open, whereas the plans of the State school authorities which I had in mind, were couched in more innocent terms. Recently the open fight against the Catholic schools has been transferred to Minnesota.

My intention was to oppose any and every monopolistic intention directed by the State against private and parochial schools, and not a standardization which would establish a

common ground between the parochial and public schools in as far as our religious convictions permit. This standardization would consist in an agreement between the Catholics and the State educational authorities, regarding the requirements of efficiency, setting a definite goal to be met by the parochial schools, and recognized and accepted by the State.

It was after viewing the situation from this angle, the threatening encroachments of the State on the one hand, and the over-optimism which refused to see danger and adopt any precautionary defensive measures on the other, that I drew my two alternative deductions from the statement regarding the beneficial results our schools would enjoy under such State supervision.

A notable instance of "supervision" has occurred lately in the State of Nebraska, where the teaching of foreign languages has been banned from private and parochial schools, even during religious instructions. In the same state, measures providing for public supervision of private and parochial schools have been introduced before the Legislature. This "supervision", in view of the language ban, which was passed in spite of remonstrances based on religious grounds, scarcely promises to be beneficial.

The following account, which rests on facts, may be interesting. Some time ago, a successful effort was made in a Western county to consolidate several small school districts into one. Before the large public school was built, officers of this newly consolidated school district approached the local pastor to obtain information on the probable attendance at the new parochial school then in contemplation. The reason for this was to avoid all unnecessary room and building expenses connected with the new public school. Both the parochial and public schools were erected under plans answering the needs of the consolidated plan. Naturally, distances from school were greatly increased. The State provided free bus transportation for its pupils, but refused it to children of the parochial school. The attendance of the Catholic children was handicapped. To meet this emergency the pastor established a boarding department in his school for the children who lived too far off. This, however, entailed additional expense for the Catholic parents. Their children were refused that ac-

accommodation, trivial in itself, yet essential, which the public school pupils enjoyed, and this in spite of the fact that the line of travel was common to both, and that the Catholic parents were actually paying a part of the cost of the accommodation. What is true of this district may become true of many others like it, and may become true of city schools as well. Of course such accommodation is scarcely to be expected under the present conditions.

Granted, in the instance just cited, that that parish school is open to and under State supervision, amounting probably to control, and that it has met and complied with all the "requirements affecting educational and sanitary conditions put down by the State authorities," it is a question, whether those Catholics whom the Right Rev. Bishop has in mind, would continue to prefer the new régime, and whether public opinion could, in the face of such open and unjust discrimination, persevere very long in its present bigoted attitude, and continue to refuse any concessions to the crying demands of justice.

The problem is a formidable one, and calls for immediate action, not uncompromising and defiant, but well tempered, eager for an understanding and coöperation with the State authorities, in order to safeguard the interests of both.

SACERDOS.

THE PUBLIC INFLUENCE OF CATHOLICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I enclose a clipping from the *Catholic Columbian* (7 March, 1919) which might serve as a useful hint to priests, in other parts, how to secure by legitimate endeavor the influence of organs of public opinion in their own districts. Catholics may have reason to complain of legislation that injures their just interests. If so, the remedy is in most cases in their hands, at least as things are at present in America, and before bigotry gets control, as in Mexico and elsewhere. It is not so difficult to reach the representatives in the State Legislature, and obtain fair treatment. Let me give a case in point.

Some years ago the infamous Margaret Shephard came to Columbus, Ohio, to give her abominable lectures against the Catholic Church, priests and nuns. The Ordinary, when con-

sulted, was of opinion that it was best to ignore her entirely. But the Knights of Columbus, with his full sanction, called on the mayor and sheriff to protest. They were received by both most kindly, and their request was taken up with this reply:

"We were waiting for some one to object and protest, so that we could act. Now we have the necessary condition, and this whole insulting business will end."

Immediately, that is to say that same afternoon, the sheriff arrested the infamous woman. A week or two later, when circulars were being distributed in the town, announcing the advent of an "ex-priest" who proposed to take up the same matter in a series of lectures, the impostor was promptly advised not to set foot in Columbus if he wished to avoid jail. He did not come.

I take it that as Catholics we are too timid in the defence of our rights of conscience. A few men, like Bishop Hughes of New York, Brownson or McMaster, would be apt to put some spirit into priests and people, to make them defend their rights as American citizens against any kind of Know-nothing call from the bigots who seek to influence legislation against Catholics.

The clipping referred to above reads:

Very few secular papers have paid any attention to the question of sacramental wine, as affected by the coming prohibition laws, both federal and state. One honorable exception is the *Ohio State Journal*, which in a recent issue editorially said—we quote it in full:

"The Miller-Crabbe prohibition bill apparently imposes needless and unreasonable regulations upon the sale of wine for sacramental purposes. The Federal prohibition amendment as well as the State amendment specifically excepts from the operation of prohibition wines used for sacramental purposes. In fact, it is conceded that wines used for such purposes are not to be regarded as intoxicating beverages, but are a holy symbol of the blood of Jesus Christ. No restriction upon the purchase of wines for sacramental purposes should be imposed upon the clergy. Priests and Protestant ministers alike should be permitted to purchase wines for sacramental purposes whenever and wherever they please and in whatever quantities seem to them wise, provided such purchase is made upon affidavit that such wine is to be used solely for sacramental purposes. The church people of this State will not tolerate regulatory provisions in this matter

which place unnecessary hardships or inconvenience upon the clergy or do not comport with the dignity of the Church."

The men in charge of Ohio legislation are carried away by the recent success they have met with and need to be curbed. Will some one do so? Has any effort been made or are we to go along and bear any and every crank legislation without a protest? Fanatics are not all dead; down South they are in evidence with the latest cry, "Prohibition in the church also—no wine for any church." Absolute domination is what these people want—then persecution; and we sit down and smile and say nothing.

A member of the Ohio Legislature remarked the other day: "Why don't you Catholics come before that committee and tell what you want? Pin them down to their promise—White and these Anti-Saloon men, who so solemnly promised before election that no restraint would be made as to wine for altar purposes. Go after them. They won't come to you. Have you no Catholic members of the Legislature to look after your interests? I can tell you confidentially that there is more than one member of the Legislature who will be glad to hit your Church a blow, if he can do so without being discovered." Well, readers, that's a fair presentation of the case, but we—nearly a million Catholics in Ohio—will calmly sit down, listen, and all we have to say is, "Get off the track, the train is coming."

A. G.

OFFERINGS OF "SPIRITUAL BOUQUETS" FOR SOULS OF DEPARTED.

Qu. In this parish there is a custom of offering spiritual bouquets for the departed. Recently a woman called at the rectory with seventy dollars received as spiritual bouquets for her departed daughter. She asked: "Am I obliged to have seventy Masses said for my daughter, or may I enroll her as a perpetual member in the various home and missionary societies in which as a member she will share in the Masses offered in perpetuity for deceased benefactors."

On the occasion of the same visit this good woman asked whether or not it was possible to enroll her deceased husband, a non-Catholic, as a perpetual member in the above mentioned societies. Some of her friends were of the opinion that deceased memberships were restricted to those who had died in the faith.

Resp. The main purpose of the "Spiritual Bouquet" as a practice among devout Catholics is, we take it, to procure intercession with God. This object is attained by prayer and devotional acts, but chiefly by the offering of the Holy Sacrifice.

Enrollment in some pious society accomplishes all these purposes, and would therefore be a just interpretation of the intentions of those who offered the alms in the form of a spiritual bouquet.

Whether a non-Catholic may be enrolled as a perpetual member in a Catholic Society must depend on the expressed purpose and nature of the latter. We know that Mass may be offered privately, that is by way of intercession, for a non-Catholic who did not die repudiating the Catholic faith, since charity obliges us to hope that one supposed to be *in good faith*, may obtain salvation through God's fatherly mercy. Membership in a society whose avowed object is devotion for the souls in purgatory, that is to say prayer for those who have not put themselves out of the reach of God's mercy, would not necessarily exclude a non-Catholic. On the other hand, a society whose recognized object is representative of Catholic teaching and discipline cannot admit to membership anyone who does not expressly accept this representation. Thus a sodality of Catholic catechists, or of priests as official interpreters of divine truth, could not admit a member, living or dead, who fails to represent these objects. The fact that Catholic societies for missionary propaganda as a rule include both objects is ground for fearing that such enrollment would be misunderstood as ignoring the limits of orthodoxy, and might therefore give scandal.

THE "JURA STOLAE" FOR THE ASSISTANT.

Qu. Where a pastor deutes the assistant to say as a rule the nuptial and funeral Masses, may the latter exact an additional stipend for these Masses by way of the ordinary "intention", apart from the regular third of the *jura stolae* of which, according to our diocesan statutes, the pastor is allowed two-thirds. Why should the pastor receive the full share when he does not say the Mass?

Resp. The pastor receives the larger part of the *jura stolae* by reason of his position as superior. The part allowed the assistant is supposed to be adequate compensation for the labor involved in the performance of these duties and hence for the intention of the Mass. "Pro nuptiali vel exsequiali missa quam alio celebrandam committat, ordinariam tantum eleemosynam

Parochus dare potest, retento pinguiori stipendio quod pro ipsis missis datur, modo ratione officii parochialis". (S. C. C., 11 May, 1888.)

STIPEND IN CASE OF BINATION.

TO THE EDITOR OF THE ECCLESIASTICAL REVIEW.

According to Canon 824 it is forbidden to accept a stipend on days on which the pastors must celebrate Mass for their parishioners.

The New Canon Law in its Practical Aspects (p. 124) says: "When a priest says two Masses on the same day and has to apply one Mass under a title of justice, he cannot accept more than one stipend." It would seem that the Canon does not absolutely forbid the taking of a stipend if another Mass is to be said, and neither does this quotation from page 124. Nevertheless, the idea prevails that no stipend can be taken for the second Mass. What is your opinion?

If the acceptance of any stipend is forbidden on those days, to avoid the abuse of saying two Masses in the same place, when not necessary: it is also forbidden when a second Mass has to be said in another place—a mission, for instance; because in that case the abuse most likely would not arise, since no priest would travel and say a second Mass in another place, just for the sake of a stipend. According to Canon 466 that Mass does not have to be said *pro populo*, since one Mass is sufficient.

Pastors are now said to be obliged to say Mass *pro populo* on Sunday, holidays of obligation, etc., and also on feasts which are suppressed. In obliging us to say Mass *pro populo* on suppressed feasts, the legislators no doubt expected the faithful to be present. There are many places here in the West where there is not a single person present at the Holy Sacrifice of the Mass on those days, though it is announced that Mass is said *pro populo* on those days. Is the pastor in those instances still bound to say Mass *pro populo*?

Canon Law tells us that all dioceses are divided into parishes, and vicariates and prefectures apostolic into quasi-parishes. This division of parishes calls for exact boundary lines. What shall one say of certain parishes in some Western dioceses extending over a territory of 50 by 50 miles, parishes where the demarcation is almost an impossibility, parishes where the pastor does well if he gets five hundred dollars a year for maintenance? Are such parishes placed on the same level with well-defined city or country parishes? Are they placed on a higher level than city parishes of a prefecture apostolic? Are these virtually limitless parishes to be looked upon as real par-

ishes, and are the priests who take care of them with much labor and with hardly enough to make ends meet, obliged to say the Mass *pro populo*? An answer or a discussion of these questions would be very much appreciated. W.

Resp. A stipend cannot be taken for each of two Masses said on the same day, unless there be a special indult to that effect. The *Missa parochialis*, which the pastor is "ex officio" obliged to say for his parishioners, is regarded in canon law as having a perpetual stipend attached to it, under the supposition that the pastor derives his main support from the parish. Hence he is assumed to have accepted a stipend for that Mass, and may not receive another for a second Mass. The same applies to similar obligations accepted by a priest in behalf of some "opus pium" and to which he is bound "ex justitia," as well as to the case when he accepts the obligation of supplying Masses that cannot be said by someone else who has a similar obligation.

As regards the obligation of the *Missa Parochialis* on the prescribed feasts, the fact that the people do not assist at it has no bearing on the obligation. That obligation arises solely from the pastoral charge by which the shepherd of the flock is supposed to pray for his people and offer the Holy Sacrifice collectively for their benefit on certain days.

If a priest has to say two Masses in separate places under his pastoral care, the bishop may, as appears from a decision of the S. Congr. of the Council,¹ permit a certain allowance from the stipend to compensate for the labor and expense of the journey.

The question of how far our missionary rectors, not included in the vicariates, have the canonical rights and duties of *parochi* is still to be decided by the Commission for the interpretation of the new Code.

EXTREME UNCTION TO ONE WHO REFUSED IT WHEN CONSCIOUS.

Qu. Is it allowable to give Extreme Unction to one who is unconscious but who refused the same Sacrament five minutes before lapsing into unconsciousness?

Resp. The refusal of the Sacrament may indicate a disbelief in its efficacy or a disposition implying alienation from

¹ 23 March, 1862. Cf. Marc, *Institut.*, 1609 ad 2.

the Church. But it may also proceed from a natural dread of recognizing the immediate approach of death. A dangerously sick person does not always share the assurance of those round him that he is in imminent danger of death; hence the desire to defer the reception of what is often regarded as a last resort. Under this impression good Christians at times decline Extreme Unction, though they have no doubt of its virtue nor wish to be deprived of the Sacrament at their last hour. Whether this is the motive of the refusal or not must be judged from the general character, previous life, and attitude of mind of each individual. Where faith in the efficacy of the Sacrament can be justly assumed, the unconscious person should be given the benefit of the doubt as to his actual desire to receive Extreme Unction in his great need. On the other hand the absence of such a presumption would forbid the administration of the Sacrament.

BLESSING OF ROSARIES.

Qu. In blessing rosaries with the Dominican blessing, is it necessary for validity to use the long formula, the one, namely, "propria Ordinis Praedicatorum", as found in the *Ritual Romanum* (ed. Ratisbonae et Romae, 1913), or in *The Priest's New Ritual* (published by Murphy, Baltimore; ed. 1902, p. 231)?

Resp. Since 23 November, 1918, it is no longer necessary "ad validitatem" to use the long blessing "propria Ordinis Praedicatorum." The simple sign of the cross, however, will not suffice. One must use the shorter form, as approved by the S. Poenitentiaria, which is as follows:

BENEDICTIO ROSARIORUM B. M. V.

FORMULA BREVIOR

(*ex Rescripto S. Poenitentiariae, diei 23 Nov. 1918*).

Ad laudem et gloriam Deiparae Virginis Mariae, in memoriam mysteriorum vitae, mortis et resurrectionis ejusdem Domini nostri Jesu Christi, benedicatur¹ et sanctificetur haec sacratissimi Rosarii corona: in nomine Patris et Filii, et Spiritus Sancti. Amen.

Stola et aqua benedicta adhiberi possunt ad libitum.

¹ Si fuerint plures coronae dicatur in plurali.

MEANING OF THE LENTEN INDULTS GRANTED TO THE UNITED STATES AND CANADA FOR TWO YEARS.

Herewith we print two belated documents from the S. Congregation of the Council referring to the law of the Lenten abstinence for America. From the tenor of these two indults it would appear (and this is the opinion of several canonists whom we have consulted) that the general law on the subject was intended to replace the local indults and regulations hitherto in force in different sections of the country. The fact that the indults are granted for two years only is additional evidence of the intention of the Holy See to bring the law of fast and abstinence into general uniformity.

SACRA CONGREGATIO CONCILII.

Beatissime Pater:

Emus Archiepiscopus Baltimorensis nomine proprio et aliorum Episcoporum Statuum Foederatorum in America, ad pedes Sanctitatis Vestrae provolutus, humiliter postulat ut tempore quadragesimae lex abstinence a die Sabbati transferatur ad feriam IV, uti mos jam invaluit vigore Apostolici Indulti alias obtenti, excepto Sabbato Quatuor Temporum.

Ex Audientia SSmi diei 14 Januarii 1919.

SSmus D. N. Benedictus PP. XV, audita relatione infrascripti Card. Sacrae Congregationis Concilii Praefecti, pro gratiam iuxta preces benigne annuere dignatus est ad biennium.

F. CARD. CASSETTA, *Praefectus*.

SACRA CONGREGATIO CONCILII.

Beatissime Pater:

Cardinalis Archiepiscopus Quebecensis et ceteri Ordinarii ditionis Canadensis humiliter petunt a Sanctitate Vestra facultatem vi cuius transferre possint, durante quadragesima, legem abstinence a Sabbato ad Feriam IV, exceptis hebdomadibus Quinquagesimae et Quatuor Temporum.

Ex audientia SSmi diei 14 ianuarii 1919.

SS. D. N. Benedictus PP. XV, audita relatione infrascripti Cardinalis S. C. Concilii Praefecti, benigne annuit pro gratia *ad biennium*.

F. CARD. CASSETTA, *Praefectus*.

CLERICS RETURNING FROM WAR SERVICE.

The Decree of the S. Congregation of Consistory *Redeuntibus* (25 October, 1918) obliges clerics who are released from military service after the war, to report to their Ordinaries and to make a retreat, before being admitted to the exercise of the regular priestly ministry in the diocese. Some doubts have been raised whether clerics who have received indefinite leave of absence, without being absolutely released from military service, are included in this ordinance. The S. Congregation has answered (21 December, 1918) that the clerics in question are embraced in the decree; but that those who, being *in bona fide* doubt, had failed to report, were not affected by the censure attached to the decree.

CESSATION OF EXTRAORDINARY FACULTIES GRANTED DURING THE WAR.

By a decree published in the *Analecta* of this issue of the REVIEW the S. Congregation of Consistory revokes the extraordinary faculties granted to priests recently engaged in war service, and which are comprised under the following heads:

- general form of absolution (sacramental) without previous confession;
- unrestricted absolution from censures and reservations;
- privilege of celebrating Mass in the open or in temporary structures;
- duplicating, celebrating after the noon hour or without fasting, as necessity dictated;
- reserving the Blessed Sacrament on ships and in camp hospitals;
- indulgenced blessing of sacred objects;
- dispensation from the recitation of the Breviary and substitution of other prayers for the same.

Another decree of the S. Congregation of the Council withdraws the provision by which benefices vacant through the absence of priests in the war service might be held open beyond the term of six months stipulated by the general canon law, so as to be restored to legitimate claimants in case of release from military service.

RENEWAL OF ALTAR BREADS.

The Sacred Congregation "de Disciplina Sacramentorum" ¹ directs attention to an abuse that has of late entered the sanctuary in the matter of procuring altar breads for consecration at Mass. The inconvenience which many pastors find in having the hosts baked has led to a new species of traffic by which the making of altar breads is commercialized. Hosts are baked in large quantities by religious or others, and distributed to vicars forane, deans, and pastors, who in turn distribute them to priests under their charge in quantities sufficient to last three or four months. In thus saving the individual priest the trouble of having his supply of altar breads made, there is danger of irreverence and invalid consecration, and, besides, the rubrics of the Ritual and the prescriptions of Canon Law are violated. The latter ordain that the particles to be consecrated be fresh ("recenter confectae"); that is to say, they should be not older than a week or at most two. In like manner the Sacred Hosts are to be renewed frequently; that is to say, every week or at most two. The Congregation wishes priests to be reminded of this; and hence enjoins that the decree or its contents be published in the official organ of the diocese.

 THE CHANTING OF THE INTROIT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Permit me to call your attention to the following quotation from Fr. Fortescue's *The Mass*, a propos of the question n. 4. answered by Dr. Kelly in the April issue of the REVIEW, p. 451: "May the choir begin the Introit before the celebrant comes to the altar?"

Fr. Fortescue says (p. 224): "Lately the rule was not to begin the Introit till the celebrant was at the altar, whereby its meaning as the processional psalm was destroyed. Now the Vatican Gradual has restored the old idea; the Introit is to be sung while the celebrant goes to the altar. "Accedente sacerdote ad altare incipiunt cantores antiphonam ad Introitum." (Rub. 1.) This, it seems to me, should dispose of undesirable processions.

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¹ See *Analecta* of this number, p. 539, for text of the decree.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Dr. Torrey on Acts.

I. The Aramaic Source. In a former study of Dr. Torrey's theory of an Aramaic source of Acts, we have given the critical antecedents of this gratuitous guess.¹ That the surmise is gratuitous, higher critics do not admit. They fancy, the historical worth of the Synoptics has been degraded down to the low level of their trumped up Q. And so it must be that Luke's history of the early Church had an equally worthless origin. However, the unspeakable gratuitousness of the Yale professor's method is without any doubt. He proves nothing; theorises a bit; muses some more; and finally progresses along the lines of absolute certainty. The reader must presume or assume that Acts 1-15: 35 depends, for its historicity, not on God the Author of Scripture, but on a hitherto unknown quantity. Let x equal the source of Acts, and Torrey the inspirer of Luke. What is the algebraic equation? Dr. Torrey tells us. Here is the final dose, which he administers to spoon-fed critics. Yale young hopefuls swallow it with eyes closed:

A man, presumably of Jerusalem, undertook to set forth the main facts touching the growth of the Christian church from the little band of Jews left behind by Jesus to the large and rapidly growing body, chiefly Gentile, whose branches were in all parts of the world. He was a man of catholic spirit and excellent literary ability. He wrote in Aramaic, and with great loyalty to the Holy City and the Twelve Apostles, and yet at the same time with genuine enthusiasm for the mission to the Gentiles and its foremost representatives, especially Paul. His chief interest was in *the universal mission of Christianity*. . . . From the very beginning of his account, he had in mind as its central feature the wonderful transition from Jewish sect to world-religion. . . . It is a skilful arrangement of his material by which he makes it all lead up, in successive steps, to the first great triumphs of the new faith on foreign soil. . . . There are unquestionably strong reasons for concluding that Lake has preserved for us, practically intact, the whole of the Aramaic narrative which had come into his hands; and perhaps equally cogent reasons for

¹ Cf. "Aramaic Acts", ECCLESIASTICAL REVIEW, April, 1919, pp. 461-466.

believing that this document had not been pieced together from fragmentary written sources, but rather composed entire by a single Judean narrator.²

The snake in the grass is now revealed. Christianity is falsely said to have started as a Jewish sect. The fact is ignored that our Lord made claim to a special message for the whole world. According to the witness of John alone, Jesus made this claim of Divine Ambassadorship thirty-two times. He again and again insisted: "My teaching is not mine, but His who sent me";³ "As the Father hath sent me, so I send you".⁴

Torrey simply ignores the new revelation, given to the world by Christ Jesus; the indefectible and infallible teaching body, which He established to hold and to hand down this deposit of faith; and the universality of world-mission, which according to its Divine constitution is an essential attribute of the Church.⁵ Instead of this Divine institution, the Yale critic proposes a human evolution of Christianity "from Jewish sect to world-religion". The idea of such an evolution got hold of his fancied "single Judean narrator"; Luke took over "practically intact, the whole of the Aramaic narrative which had come into his hands"; and Dr. Torrey has at last discovered, on whom Luke relied for the history of the early Jerusalem Church. He has saved the world from the ignorance of belief that God is the Author of Acts.

II. *Arguments of Torrey.* All this destructive criticism masquerades under the respectable form of textual study. Below the mask reeks a foul canker. Had Dr. Torrey merely tried to show that Luke made use of written Aramaic sources, his theory would have been an innocent essay. We may just as readily admit written Aramaic sources of Acts, as written Aramaic or Hellenistic sources of the Synoptics. But in the Yale professor's theory, the inspiration of Acts is impugned; God, the Author of Sacred Scripture, is set aside. An erring

² "The Composition and Date of Acts", *Harvard Theological Studies*, I (Cambridge: Harvard University Press, 1916), pp. 64-65.

³ John 7:16.

⁴ John 20:21.

⁵ Matthew 28:18-20; and Mark 16:15-16.

human document, the very existence of which is a mere dream, is supposed to have been written to demonstrate a false thesis—the evolution of Christianity as a “transition from Jewish sect to world-religion”; and to this phantom is assigned all the authority, on which Acts 1-15: 35 relies. Indeed, the inspired sacred writer of Acts is said to be of less historical worth than his supposed source. For he is guilty of “serious mis-translation”.

1. *A Supposed Error of Luke.* We give an “example of serious mistranslation” of this phantom Aramaic Acts. If Luke had only taken a course in Semitics at Yale, under tutelage of Dr. Torrey, the Church would not now face the charge of having been benighted because of a “serious mis-translation” of Palestinian Aramaic; and the critic might not have experienced the exquisite pleasure of blowing the text of Acts to pieces with as little concern for God’s Word as he has for Divine tradition, when he lolls on a morris-chair in a well appointed study and nonchalantly blows forth one ring of smoke in dainty pursuit of the other.

In Acts 2: 47, “the most interesting of all the phrases which suggest translation is found”.⁶ It reads: ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ’ ἡμέραν ἐπὶ τὸ αὐτό; *Vulgate*, “Dominus autem augebat qui salvi fierent quotidie in idipsum”.

Dr. Torrey tells us: “the words ἐπὶ τὸ αὐτό have remained an unsolved riddle”. Yes, to Protestants. They might have got light from the *Vulgate*, which they often belittle. They do not admit the mystic union of Christians in the mystic Christ by a permanent and intrinsic principle of justification; and, as a consequence, fail clearly to translate this phrase. We append a few attempts at translation:

Authorized Version: “And the Lord added to the Church daily such as should be saved”. Here is followed the *textus receptus*, which carries the troublesome phrase over into the next verse; and inserts *to the Church*.

English Revised: “And the Lord added to them day by day those that were being saved”. The marginal note inserts *together* after *added*. The *American Revisers* have the same

⁶ Composition and Date of Acts, p. 10.

translation, except that they omit *being*. The *Baptist Bible* ⁷ follows the *English Revised*, though it goes back to *daily* of the *Authorized*.

Moffatt, in "The Historical New Testament," ⁸ translates: "And day by day the Lord added the saved *to their number*". In the "New Testament, a New Translation," ⁹ he has: "Meanwhile the Lord added the saved *daily to their number*".

Weymouth: ¹⁰ "Also, day by day, the Lord added *to their number* those whom he was saving".

Twentieth Century New Testament: ¹¹ "And the Lord daily added *to their company* those who were in the path of Salvation".

Rheims slavishly translates the Vulgate: "And our Lord increased them that should be saved, *daily together*". It explains in an accurate note that "the visible society of men joined in Christ" is meant by the moot-phrase. *Challoner* improved upon *Rheims*: "And the Lord increased *daily together* such as should be saved".

Decidedly here is "an unsolved riddle". How does Torrey solve the riddle, which poses the Protestant translators? Lo, the wiseacre's affected wisdom now follows.

Since the critical scholars, who did the above Protestant versions, were at a loss rightly to translate Acts 2: 47, there must be something wrong with the text. By all the logic of high-handed criticism, that is so. To gainsay that conclusion is to dub one's self uncritical and mediæval. So the critical and up-to-date Dr. Torrey proceeds to overreach his premises, and to tread rough-shod on the first principles of right reasoning.

Luke's ἐπὶ τὸ αὐτό is wrong translation of an Aramaic source. Therefore we must get back the Aramaic original. Now the Hebrew equivalent to ἐπὶ τὸ αὐτό of lxx is *jáhád* ¹² or *jáhdāá*. ¹³ And the only Aramaic equivalent worth considering is *láhadá'*

⁷ Philadelphia: American Baptist Publication Society, 1913.

⁸ Edinburg: T. & T. Clark, 1910.

⁹ London: Hodder & Stoughton, 1913.

¹⁰ *The New Testament in Modern Speech* (London: James Clarke & Co., 1903).

¹¹ London: Sunday School Union, 1904.

¹² Psalm 2: 2.

¹³ Isaiah 43: 17.

or *láhdâ'*. But *láhdâ'* in Palestinian Aramaic means *greatly*, and not *altogether*. Luke did not know this. He was of Antioch, and not of Judea. He translated his source as if it were Antiochean Aramaic. So he missed the meaning. He should have translated *σφόδρα*, "greatly"; he missed the point, and wrote *ἐπὶ τὸ αὐτό*. So the beneficent Dr. Torrey leaps from his Aramaic laboratory; dashes to the rescue of the uncritical Luke; and gives to the Church the Sacred text as it would have come down to us, if only Dr. Torrey and not the Holy Spirit had been responsible therefor:

The use of *láhdâ'* to mean "greatly", etc., is a peculiarity of the Judean dialect, while the Greek version was presumably made at some distance from Judea. This use of the word is not only absolutely unknown in the Aramaic of Northern Syria and in classical Syriac, but it is also unheard of in the other Palestinian dialects, including even the Galilean. It is never found, for instance, in the Palestinian Talmud or Midrash. If we suppose, for example, that this document of the Jerusalem church, composed in Judea, was translated by a native of Antioch, familiar with Aramaic from his childhood, we can scarcely doubt that on coming to this *láhdâ'* he would be somewhat puzzled by it. It could hardly suggest to him, in this context, any other idea than "together", and we should expect him to render it by the customary phrase, *ἐπὶ τὸ αὐτό*. . . . We may then restore the original Aramaic. . . . The correct rendering would be: "*And the Lord added greatly day by day to the saved*". The argument derived from this passage is exceedingly forcible.¹⁴

"Nascitur ridiculus mus". After much colossal, linguistic labor, the doctor delivers himself of a new reading which is not proportionate to the efforts of his travail. Yes; but it is rather his method, than the offspring, that we are opposed to. This mountebank juggling with the inspired text; this high-handed incrimination of Luke; this unwarranted accusation that God, the Author of Scripture, allowed the sacred writer of Acts to be guilty of "serious mistranslation" of his source; this *critical* cock-sureness that the Church was in error by canonizing a mere human document, erroneously translated into Hellenistic—all this higher criticism is mere sham and deceit, the blasphemy and unholy trickery that have ever posed as science in

¹⁴ Composition and Date of Acts, pp. 13-14.

opposition to supernatural religion. Against such a trickster as Dr. Torrey, we pray with the Exilic poet:

O 'Jahweh, save my soul from the lying lip,
From the trickster's tongue.
What doth it give to thee, what doth it add to thee
This trickster's tongue?
Sharp arrows of the warrior,
With coals of broom.¹⁵

The unscientific attack on the historical worth of an inspired book of the Bible may bring the warmth of "coals of broom" to those that are chilled by unfaith; but it is searing to true faith, by branding as human a document which is Divine; it kills faith in the Bible, as "sharp arrows of the warrior" are death-dealing to a foe.

2. *No Error at All.* Acts 2:47 is quite clear, if read without the prejudices that have invaded the clinical department of Yale's School for Biblical Surgery. The moot-phrase, ἐπὶ τὸ αὐτό, needs not be dissected by Yale's Professor of Evan-gelectomy; it bears well the inspired meaning of the text, without being sutured thereto by any Murphy-button of Aramaic fabrication. In Attic, as well as Hellenistic, the sense is "unto the same end", "for the same purpose". The meaning of Luke is Pauline: "And day by day the Lord increased the saved unto the same end",—i. e. unto the mystic union with Christ Jesus.

3. *Attic Usage.* To see the Attic use of ἐπὶ in the causal sense of *purpose*, one has only to glance at the Greek dictionary of *Liddell and Scott*.¹⁶ Xenophon has ἐπὶ τοῦτο, "for this purpose";¹⁷ Plato, ἐπὶ αὐτὸ τοῦτο, "for this very purpose";¹⁸ Aristophanes, ἐπὶ τί, "to what purpose?"¹⁹ Thucydides has the very same phrase as Luke: "And the opinions of the majority were *to the same purpose* (ἐπὶ τὸ αὐτό),—to wit, that the Athenians had already done wrong, and should wage war at once".²⁰ The same writer frequently uses Luke's idiom in the

¹⁵ Psalm 119:2-4.

¹⁶ 8th ed. (New York: American Book Company, 1897), pp. 255 and 526.

¹⁷ *Anabasis*, II, v, 22.

¹⁸ *Gorgias*, 447 B.

¹⁹ *Nubes*, 256.

²⁰ Book I, 79; cf. also V, 87.

expression ἐφ' αἷ, "to which purpose". In fact, the *purpose* meaning of ἐπί, governing either a noun or a pronoun, is commonplace in Demosthenes and other Attic writers.

4. *Septuagint Usage.* More frequent than Attic is the Hellenistic use of the phrase ἐπὶ τὸ αὐτό in the sense "unto the same purpose". In the lxx, we find, the following passages witness to the moot phrase: Genesis 29: 2; Exodus 26:9 (bis); Deuteronomy 12: 15, 22: 10 and 11, 25: 5 and 11; Josue 9: 2, 11: 5; Judges 6: 33, 19: 6; 2 Kings 2: 13, 10: 15, 12: 3, 21: 9; 1 Paralipomenon 10: 6; 2 Esdras 4: 3, 14: 8 (Nehemias 4: 2), 16: 2 and 7; Psalms 2: 2, 4: 8, 18: 9, 33: 4, 36: 38, 40: 6, 47: 4, 48: 2 and 10, 52: 3, 54: 14, 61: 9, 70: 10, 73: 6 and 8, 82: 5, 97: 8, 101: 23, 121: 3, 132: 1; Ecclesiastes 11: 6; Isaias 66: 17; Jeremias 3: 18, 6: 12, 46: 12, 50: 4; Daniel 11: 27, *Bel and the Dragon* 27;²¹ Osee 1: 11; Amos 1: 15, 3: 3; Micheas 2: 12; Nahum 1: 9; Malachias 2: 3. To these citations may be added the witness of the apocryphal 3 Machabees 3: 1.

Fifty-six times the lxx uses the phrase ἐπὶ τὸ αὐτό to mean "unto the same end", "for the same purpose". We print in bold clarendon the references to passages, wherein the construction exactly parallels that of Acts 2: 47; in these passages the phrase is an adverbial modifier of an active transitive verb. The *italic* references are to passages in which the verb is passive or middle, and consequently comparable in construction with Luke's active transitive προσετίθει.

To the lxx witness conforms the usage of the other early Hellenistic versions of the Old Testament. Though only fragments of these versions are now extant, the phrase in question occurs in *Aquila*, Jeremias 13: 14, and 49: 3; *Symmachus*, Psalm 30: 14, Ecclesiasticus 41: 19 and 52: 8, Jeremias 13: 14 and 49: 3; *Theodotion*, Psalm 140: 10, Isaias 65: 7, Daniel's Susana 14, and Daniel's Bel 27; *Quinta*, Psalm 140: 10; and is an Hexaplaric reading of Prov. 29: 13.

These citations of the Hellenistic versions of the Old Testament prove to the hilt the meaning of the phrase ἐπὶ τὸ αὐτό.

²¹ These are lxx readings of Daniel, preserved in only one Ms., the Chigi, a ninth-century cursive; the Church early adopted Theodotion's Daniel in place of the lxx. St. Jerome says: "illud quoque lectorem admoneo, Daniele non juxta lxx interpretes sed juxta Theodotionem ecclesias legere" (*Præfat. in Daniel*). In his *Apologia adversus Rufinum*, ii, he writes: "ecclesiæ juxta Theodotionem legunt Danielelem. Ego quid peccavi, si ecclesiarum judicium secutus sum?"

It is a most ordinary expression, that has reached Hellenistic from Attic; and needs no Aramaic side-lights to show its *prima facie* meaning. Luke, or any one else familiar with either Attic or Hellenistic Greek, would quite naturally use this phrase to indicate "unto the same purpose".

5. *New Testament Usage.* In the early Church "unto the same purpose" had a very special, technical meaning; ἐπὶ τὸ αὐτό indicated the very same end and purpose—liturgical, soteriological, and other—unto which all Christians were united in the mystic union in the mystic Christ, that union which is implied in the Pauline "in Christo".

Our phrase is found ten times in the New Testament: twice in the Synoptics, five times in Acts, and three times in Paul. Only Matthew, Luke and Paul are our witnesses. Matthew uses the phrase in a general sense; Luke and Paul bear witness to the general meaning three times, and to the specific sense of the Pauline communities six times. We group Luke with Paul, as the consecrated, technical, Christian meaning of ἐπὶ τὸ αὐτό seems to us to be essentially Pauline, and to be got by Luke from the Apostle of the Gentiles.

In the Synoptic use, the phrase has the general sense "unto the same purpose". Thus Matthew says that the Pharisees "gathered together for the same purpose".²² In an eschatological discourse, according to Luke, our Lord foretold that "of two women grinding unto the same purpose," one would be taken and the other would be left.²³

The technical meaning of ἐπὶ τὸ αὐτό begins with Acts and the Epistles of St. Paul. In Acts, we read that there was "a meeting of about an hundred and twenty unto the same purpose", when Peter proposed the election of a successor to Judas.²⁴ At the coming of the Holy Spirit, "all were together unto the same purpose".²⁵ Thereafter "all that believed unto the same purpose owned everything in common".²⁶ "And day by day the Lord increased the saved unto the same pur-

²² Matthew 22:34.

²³ Luke 17:35.

²⁴ Acts 1:15.

²⁵ Acts 2:1.

²⁶ Acts 2:44.

pose".²⁷ All became Christians *unto the same purpose*, wherefor all were mystically united in Christ. Only once in Acts is this phrase used in a non-technical sense; and that is in a citation of Psalm 2:2.²⁸

St. Paul, when speaking of the gatherings of the early Christian communities, uses *ἐπὶ τὸ αὐτό* in the strictly technical sense of the purpose of the mystic union in Christ Jesus. He tells the Corinthians, when they "meet together unto the same purpose", their meeting should be worthy of the Eucharist.²⁹ And "if the whole church gather unto the same purpose"—that is, unto liturgical worship in mystic union with Christ—the gift of prophecy is more helpful to the faith of the community than is the gift of tongues.³⁰ Only once does St. Paul use *ἐπὶ τὸ αὐτό* in a non-technical sense, which does not refer to the singleness of purpose of the mystic union of Christians in the mystic Christ; that is when he urges the Divine purpose of the marriage state.³¹

Since the great Apostle made use of this technical meaning of our phrase, it is likely that he is the source of Luke in Acts. There is no need of vaunting and flaunting an Aramaic origin of an expression, whose Attic and Hellenistic history is linguistically quite clear and conclusive except to the obfuscated intelligence of the higher critic.

6. *Witness of the Early Fathers.* Quite naturally the Apostolic Fathers borrowed the Pauline phrase *ἐπὶ τὸ αὐτό* to indicate the community of purpose of all who were mystically united in Christ Jesus.

St. Clement of Rome, A. D. 93-95, urges that, like as the angelic hosts chant the "Holy, Holy, Holy" before the throne of God, "so we, with one mind, brought together by the dictate of conscience unto the same purpose, should earnestly cry as it were with one voice unto Him."³²

St. Ignatius, A. D. 110-117, exhorts the Ephesians to community of prayer; for the power of Satan is best destroyed,

²⁷ Acts 2:47.

²⁸ Acts 4:26.

²⁹ 1 Corinthians 11:20.

³⁰ 1 Corinthians 14:23.

³¹ 1 Corinthians 7:5.

³² 1 Corinthians 34:7; Harnack-Gebhardt, *Patres Apostolici*, 2d. ed., I, 1 (Leipzig: Hinrichs, 1876), p. 54.

"when ye are many together unto the same purpose".³³ He warns the Magnesians against going their own sweet way of devotion instead of gathering together "unto the same purpose".³⁴ Twice to the church of Philadelphia, he commends this union "unto the same purpose".³⁵ The phrase ἐπὶ τὸ αὐτό in reference to the common purpose of the Christians mystically united in Christ, is also used by the Letter of Barnabas³⁶—A. D. 70 according to Sanday, 130 according to Harnack; and by St. Justin,³⁷ c. A. D. 145.

Such is the overwhelming evidence of the use of the phrase ἐπὶ τὸ αὐτό by the early Church, especially in the Pauline communities, to indicate the unity of the faithful in purpose, liturgy, and faith energized by love; that unity which is implied by the Pauline union of all the members with the mystic Head in one mystic Christ. Only the blindness of prejudice and self-sufficiency can explain the attempt of Dr. Torrey to swing upon this commonplace phrase a theory that would be ridiculous were it not blasphemous.

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³³ *Ad Ephesios* 13:1; op. cit., II, 18.

³⁴ *Ad Magnesios* 7:1; op. cit., II, 34.

³⁵ *Ad Philadelphenses* 6:2, 10:1; op. cit., II, 76 and 80.

³⁶ 4:10; op. cit., I, 2, p. 18.

³⁷ *Apologia* I, 67:3; ed. Hemmer-Lejay (Paris: Picard, 1904), p. 142.

Criticisms and Notes.

GLORIES OF THE HOLY GHOST. A Series of Studies, a Collection of Tributes, an Account of certain Movements bearing on the Third Person of the Blessed Trinity. With one hundred illustrations. By the Rev. Wm. F. Stadelman, O.S.Sp., author of "Eucharistic Soul Elevations," "Sparks of Truth," etc. Pp. xxix, 388.—Mission Press, O.D.V., Techny, Ill. 1919.

There is no dearth of good reading matter in English on the subject of the Holy Ghost. Among American authors, the late Mgr. Lambing, by two volumes, and before him Mgr. Preston of New York in his *Divine Paraclete*, made respectable contributions to the literature, rich already in the works of Cardinal Manning, who, at the instigation of that singularly gifted writer, Mrs. Emily Shapcote, besides publishing his *The Holy Ghost the Sanctifier*, *The Eternal Mission of the Holy Ghost*, and *The Temporal Mission of the Holy Ghost*, organized a world-wide apostolate through the Confraternity of the Holy Spirit. Then there is Father Meschler's translated *Gift of Pentecost*, not to mention Fr. Henry Formby's *Sacrum Septenarium*, and the writings of Fathers Coleridge, Faber, Dom Gueranger, and the Fathers of the Society of the Holy Ghost, in numerous devotional books on the same topic. It is worthy of mention, also, that the late Judge McGloin of New Orleans was instrumental, through the organization of a Society of the Holy Spirit, in spreading Catholic literature, chiefly of an apologetic character, throughout the States.

Father Stadelman's volume has a more comprehensive purpose. It explains indeed the nature and virtues of the Holy Ghost, and the first six chapters are devoted to what in theoretical phrase is known as the objective glory of the Divine Spirit, thereby bringing into relief the Divine Personality. But this part forms only a necessary preamble to the nineteen chapters that follow. These deal with aspects of the theme that bear on the formal extrinsic glory of the Divine Spirit, and justify the general title by showing how through the ages the devotion to the Holy Ghost expressed itself in literature and in the poetry of art, music, painting, architecture, as well as in spontaneous popular movements which created institutions of beneficence and enlightenment, proving that the Church through the operations of the Holy Ghost becomes the generator of true civilization, culture, and religion. These things the author has set forth with enlightened taste and much industry. The result is a group of pictures, drawn with literary grace, that present to us the first Chris-

tian Pentecost and all its effects in the formation of the great associations of Hospitalers, Knights, Congregations of men and women, who, under the inspiration of the heavenly breath, erected schools of science, philanthropy, and mystic devotion. And from these various bodies there came forth works not only of utility in the social and religious sphere, but of transcendent beauty that lifted the soul into the regions of poetry, and was perpetuated in fair creations of art or in the titles of places consecrated by a sacred enthusiasm as memorials of the Holy Spirit. Priests will thus find food abundant in these interesting pages, printed in large royal type and adorned with photo tints and color-plates. These are for the most part reproductions of the great masters, old and modern, who have contributed to the interpretation and glory of the subject. The volume before us is bound in artistic style, symbolizing the theme treated in its pages, and is a credit to the Society of the Divine Word. The handsome volume claims a place in Catholic libraries for the novelty of its exposition no less than for the agreeable variety of light which it sheds upon the devotion to the Holy Ghost.

COMPENDIUM THEOLOGIAE MORALIS a Joanne Petro Gury, S.J., conscriptum et ab Antonio Ballerini, ejusdem Societatis, adnotationibus auctum; deinde vero ad brevior formam exaratum atque ad usum Seminariorum hujus regionis accommodatum ab Aloysio Sabetti, S.J., in Collegio Woodstockiensi, Md., Theologiae Moralis olim professore. Editio vicesima septima ad Novum Oodicem Juris Canonici concinnata a Timotheo Barrett, S.J.—Fred. Pustet Co., Inc., Neoboraci et Cincinnati. 1919. Pp. 1086 et 141.

Little need be said to the American cleric in praise of a text-book that is so well recommended by universal use these many years since the late Father Sabetti undertook to adapt Gury's text to use in our seminary. After the eminent Jesuit theologian's death Father Timothy Barrett took up the work, which he has steadily improved by revising the text so as to make it conform with new legislation and the decisions of the Holy See, in questions and doubts of interpretation. The twenty-seventh edition marks a fresh departure in adaptation since it means a minute recasting of the previous text. But the same conservative spirit that characterized Gury's successors, after Father Ballerini had put his critical genius to test his master's conclusions in matters of moral teaching, is preserved in the pages of Father Barrett. If one may regret that Bishop Kenrick's valuable efforts to put the scientific teaching of moral theology on a practical basis that would appeal to our clergy because it took note of the democratic conditions in American social and religious life, did not

meet with the ultimate success which his erudite and wise labors deserved, it is a comfort to find that the spirit of Kenrick, added to that of St. Thomas, St. Ignatius, and St. Alphonsus, has been breathed into the volume before us. We find nothing to criticize in this new edition, although the fashion of reviewers of theological works might seem to demand critical discussion of mooted problems in which one author legitimately differs from another. And the typography is so well in keeping with the purpose and admirable quality of the matter that every priest who seeks to keep the spirit of his sacred ministry edged and tempered will be glad to add this latest issue of a classic in moral theology to his library. As for the teachers, they must know how to gauge its value as an instrument of preparation in their classes.

COMPENDIUM THEOLOGIAE MORALIS juxta novum Codicem Juris Canonici. Auctore Josepho M. ex Ereto, Cap.—Augustae Taurinorum: officina Petri Marietti. 1919. Pp. 231.

One distinct advantage resulting from the revision and codification of Canon Law is a corresponding revision of the textbooks of moral theology. These needed and have to a good extent undergone a clarifying and simplifying process which will greatly assist the student. Whilst much lengthy discussion is done away with, it cannot be expected that the casuists will find no matter for disputation, since the difficulties of conscience do not as a rule rise from a lack of clearness in the law but from the mixed motives of the individual who seeks to apply the rule. The recent positive statements of duty as defined in the Church's prescriptions ignore to a great extent the controversies that had previously risen from a clinging to different traditions and historical precedents which had no relation to present-day conditions. We are in a manner allowed to go back to first principles and, instead of asking what has been the custom, we simply ask what is the law.

Our Capuchin author, fully realizing this advantage, with characteristic simplicity resumes the catechetical method of theology. He is less intent upon citing authorities than upon analyzing the sense of the law. Whilst he applies to this process the fundamental principles of theological science, he avoids merely speculative discussion. He deals with the facts rather than hypotheses. In other words, he writes as one who does not wish to adjust himself to the individual conscience but expects the conscience to adjust itself to the law. There is a certain satisfaction in this mode of teaching moral science, since it brings us back to a clearer recognition of duty in place of the tendency to make the legislator accommodate himself

to erroneous conceptions of obligation. Conformably with this object, the author begins his treatise with a simple statement of the general principles which must guide the conduct of life. Then follow the different categories of virtue, theological, religious, cardinal, together with the opposing vices. The remedies for the latter are to be found in the use of the Sacraments. Hence these are treated next in order. Penalties and censures follow in the discussion as a logical complement.

The author's Latinity is simple, which makes for clearness not only in the definitions but in the various distinctions which a scientific handbook calls for. Altogether the book commends itself, especially to the young student of moral theology. There is a good index, an indispensable adjunct to a volume of its kind. The letterpress is of the best.

COMMENTARIUM TEXTUS ODDIOIS JURIS CANONICI. Lib. II.

De Personis Accedit Appendix De Relativis Poenis Ex Libro V. Auctore Alberto Blat, O.P., Lect. S. Theologiae ac Juris Can. Doct. et Oddiois Professor in Pontificio Collegio Internationali "Angelico." Romae: Libreria F. Ferrari, Piazza Capranica 102. 1919. Pp. 762.

A COMMENTARY ON THE NEW CODE OF CANON LAW. By the Rev. Charles Augustine, O.S.B., D.D., Prof. of Canon Law. With an Introduction by His Eminence Cardinal Gasquet. Vol. III. De Personis; or Ecclesiastical Persons, Religious and Laymen. Can. 487-725. B. Herder Book Co. London and St. Louis, Mo. 1919. Pp. 469.

Fr. Blat, who interprets the new Code to the students of the Dominican International College, Rome, opens his course with the tract *De Personis*, to be followed by *De Sacramentis*. The process is logical in that it answers the most immediate needs of those who are directly affected by the change in legislation. For the rest, the work is constructed upon the scholastic principle and method. The author begins each tract by explaining his terms in their fundamental signification, and then proceeds to develop their application, showing their special relation as set forth in the context. A schema placed at the head of the chief parts gives the reader a survey in advance of the divisions of the subject, the subordination and dependence of the parts, thereby facilitating the intelligent drawing of inferences and conclusions.

The subject matter is the legislative development of the hierarchical structure of the Church, beginning with the institution of an ordained priesthood, the titles, rights, privileges, and obligations of

its members. From these topics flows the discussion in detail of ecclesiastical offices, their bestowal, forfeiture, and the powers ordinary and delegated which go with titles and jurisdiction, together with the various conditions of tenure. These offices, rights, and duties are explained separately. Then follow the chapters on the Roman Pontiff and the functions of ecumenical councils, with the interpretation of their legislative powers. The dignity and prerogatives of the cardinalitial office, of the Roman Curia, including the competence and limitations of the various Sacred Congregations, of the tribunals of the Penitentiary, the Roman Chancery, the Apostolic Camera, and Secretariates, are next explained. The interpretation of the canons *De Legatis Summi Pontificis* throw definite light upon the rights, obligations, and order of precedence among pontifical representatives, a topic which has always raised a number of vexing questions for masters of ceremonies outside Rome. After this we have the chapters on the authority of patriarchs, primates, and metropolitans, supplemented by the method of holding plenary and provincial councils. Lastly, there are the chapters treating of the duties and jurisdiction of vicars, prefects apostolic, and diocesan administrators during vacancies; the offices and privileges of minor prelates, abbots, and similar functionaries.

Of decidedly practical importance to English-speaking clerics are the tracts on the ecclesiastical conditions in missionary countries whose status is undergoing a change from the temporary to a more permanent parochial system. The question as to how far under present conditions the canons intended for districts no longer under the jurisdiction of Propaganda, oblige in conscience, is one difficult to determine. It belongs largely to the bishops, who, knowing the possibilities and opportunities in their own jurisdiction, can alone say whether the enforcing literally of a law is likely to do more harm than good and thereby frustrate the immediate intention of the law-giver. Each Ordinary or each group of Ordinaries in provincial council by a common understanding are justified in making their representations to the Holy See. Meanwhile they are the judges as to how far must be held in abeyance those laws that cannot be carried out without prejudice to those for whom they were made. The limits of this judicial power cannot be determined in detail by a commentator, though he may suggest them by pointing out the prerogatives of bishops and diocesan synods. The official family that acts in and about these centres of local authority has its functions marked out in the duties of vicars general, chancellor, secretaries, synodal examiners, and parish consultants. These comprise the episcopal curia. Thence flows down in regular channels the work of vicars forane, parish priests, rectors, vicars and coadjutors or assistants. The

duties, rights, and privileges of these different classes are discussed here with clearness and accuracy, through a comparison of the recent law with former enactments, and with clear conclusions accurately drawn by an experienced and conscientious theologian.

In the part which immediately follows and which treats of the status of religious communities, of lay congregations and pious association, the two works of Fr. Blat and Fr. Augustine coincide.

A chapter which our Dominican theologian very properly adds to his tract, *De Personis ecclesiasticis*, though it does not follow the order of the Code, is on the abuse of ecclesiastical authority in clerics secular or religious. Here we get an all-sided view of the obligations of the ecclesiastical state, together with its sanctions and penalties in law. The matter is fully threshed out in the tracts *De delictis contra auctoritates, personas, res ecclesiasticas*, to which is added a chapter on the neglect of, or offences against the clerical state itself, through the unworthy bestowal of benefices and offices, including in general the discussion of abuses of power in persons of responsibility among all grades of churchmen.

The thoroughness with which the author treats all these questions is a guarantee of the future popularity of his work, and we look forward to the completion of this commentary with expectant interest.

Father Augustine's volume deals with the laws made for religious communities. The author had already in the second volume of his work discussed the canons treating of the secular clergy under the title of "Clergy and Hierarchy". Cardinal Gasquet points out the special importance of the topic. "Hitherto legislation in regard to religious has been in what may be called a fluid state. It was mostly based upon special Pontifical Constitutions and deductions from the same, and had not been gathered together and coördinated" (Introduction). The new Code reviews the entire field of past legislation on religious community life, and lays down definite rules touching the obligations, rights, and privileges of religious institutes in general. There are clear-cut lines of demarcation of the province of superiors and of subjects, indicating the relations of one community to another, and adjusting the mutual responsibilities between bishops and the religious within their jurisdiction. Thus, apart from the observances enjoined by the constitutions of each order or institute, there is established a principle of harmonious coöperation between the different great agencies in the Church whose subjects aim at personal sanctification through instruction, works of mercy, and prayer. It is a wonderful organism in which each member is supported by the common motive of a supernatural aim, strengthened by example, spontaneous obedience, and a spirit of sacrifice, independently of any personal

relation which might call for sympathy. Nowhere, outside of the Catholic Church, can one conceive of a social bond that enables any member of a society to call for truly sympathetic aid, not only on the brothers and sisters pledged to a mutual service in the same order or community, but on any bishop, priest, or ordinary member of the faithful, with the assurance of a response no less prompt than cordial. The religious orders thus constitute a great family pledged to supernatural life under the Fatherhood of God and bound together by the common law of the Church.

Dr. Augustine explains these relations with the same simple directness that has been noted in his two previous volumes. Bishops, spiritual directors, confessors and chaplains of religious houses, as well as the superiors of communities, are equally interested in the contents of the volume. Besides explaining the legislation for communities bound by vows, simple or solemn, the book comments on the canons for the government of societies of men and women living in community though not bound by vow.

In the second part, the author deals with associations of the faithful in general. Here we have the laws regulating the observance of Tertiaries who live in the world; of confraternities and pious associations attached to the church. As the scope of their work is indicated by their special constitutions, canon law defines their relation to the religious orders to which they are affiliated. Their dependence on the diocesan and parochial authority is regulated in harmony with the laws of local jurisdiction, so as not only to avoid friction but secure mutual coöperation and edification.

An appendix contains a series of questions that may guide superiors in making their reports and securing changes of rule or observance in keeping with local needs. The list is taken from Bastien-Lanslots' manual and may be used at option. The volume serves above all as a permanent compendium of reference for superiors of religious houses of every grade.

CHRISTIAN ETHICS. A Textbook of Right Living. By J. Elliott Ross, O.S.P., Ph.D., Lecturer in Ethics to the Newman Club, University of Texas. New York: The Devin-Adair Company. 1919. Pp. 473.

It would be underestimating the merits and the importance of this contribution to Christian Ethics to say that it stands on an eminence of its own, quite apart from its class-fellows. There are digests of Ethics not a few. We have also the generous *Science of Ethics* in two goodly volumes by Dr. Cronin. The present work takes a unique place midway between the synopses and the scholarly treatise. The

volume bears the title "Christian" Ethics because the author, having designed the work chiefly for the use of Catholic students, has not limited either the topics treated or the point of view and the principles of his science to the sphere of purely natural reason, to the exclusion of supernatural faith and divine revelation. Accordingly he has not hesitated to carry, for instance, the religious office of prayer beyond the rigid lines of rational Ethics into the higher range of the ascetical and even the mystical life. This extension of the scope of Moral Philosophy into the domain of Christian Ethics is further justified by the fact that the work is meant to be "a text-book of right living"; that is, not a mere summary of ethical theories, but, besides this, a practical guide of conduct.

Estimating the work from its character and scope as a textbook, we have no hesitation in claiming that it possesses each and all of the salient marks of an ideal manual of instruction. These traits are (1) comprehensiveness of subject matter; (2) sanity of viewpoint; (3) solidity of argument; (4) perspicuity of method; (5) felicity of style. Just a few words upon each of these features.

First, the work is thoroughly comprehensive. With a single exception, all the topics coming within the ordinary province of Ethics are treated, and treated with relative adequacy. The ultimate end, the criteria, law, rights, individual and social duties, the family, the State—all the essential things of Ethics are here. Indeed, the author's outlook is wider than that of most of his fellow-craftsmen. For he rightly recognizes that the many moral issues that have risen out of recent economic and political conditions require more consideration and scientific handling than they usually receive in our digests or our Latin manuals. Accordingly he has treated the problems relating to ownership, contracts, labor, the family, the State, with that fullness and precision which their importance at the present moment requires.

Secondly, the book commends itself for the sanity of its viewpoint. Sound reason (supplemented, as required, by supernatural faith) is the instrument employed to dig out the principles and to elaborate the conclusions. Neither mere conventionality nor sentimentality is permitted to serve as guide or minister. An instance of this fact is furnished by the treatment of intemperance. While it is true that "ordinary folk" do not indulge their palate to the extent illustrated by the King in Shelley's satire (*Swellfoot*), "the pains and ingredients" of whose "simple Kickshaw", prepared by his Persian cook, cost what

Might have maintained some dozen families
A winter or two—not more—

nevertheless even ordinary folk do now and then "attend an extrav-

agant banquet at ten or twenty dollars a plate, little considering the fact that many a family has no more than that for a whole month—four hundred meals. Such conduct, no matter what social sanction it may have, may, by an extension of the term, be called gluttonous. All men who have high ethical standards should frown upon the custom. And in addition to these banquets there are entirely too many dinners at more moderate sums. No celebration seems complete without eating. Secret societies, fraternal organizations, universities, colleges, high schools, are all indulging. It is as if the whole essence of pleasure consisted in eating and drinking, as if there were no enjoyment other than that of the palate. Certainly Christian men and women should stand for a different ideal."

Another instance of ethical sanity is found in the author's treatment of truthfulness. Probably most teachers of this delicate subject find it no easy task to steer their pupils through the devious channels of mental reservation and equivocation. Probably they will find the way clearer under the light that comes from a thought like the following, which the author quotes with apparent approval from the *Casuist*: ". . . that the definition of a lie, as commonly given in the textbooks, ought to be revised; that is to say, it ought to be made to read something like this: A lie consists in speaking contrary to one's mind, with the intention of deceiving one *who has a right to the truth*. If the person has no right to the truth, it ought not to be called a lie if the truth is concealed from him by saying the thing that is not in one's mind."

Other more marked instances of the sane point of view will be found in the treatment of the problems of suffragism, prohibition, and particularly the family life; and still further outstanding illustrations could be drawn from the author's treatment of occult compensation (§ 734-5), lynching (§ 409), and of divorce (§ 810 ff.).

Thirdly, as regards solidity of argument, nothing need here be said, since practically the whole line of thought is substantially that of Catholic theology and philosophy.

Fourthly, in relation to method. It would be hard to find a single point where improvement could be made on this heading, the method throughout being that rational procedure wherein analysis and synthesis conjoin in happy proportion. Each chapter of the book is preceded by a schematic outline of the pertinent matter. The several points of this plan are then developed in turn and the whole is summarized in the concluding paragraph of the chapter. The method is practically perfect.

Finally, as regards the style. Here, too, nothing is left to be desired. The author, though retaining the solid meat of Scholastic thought, has prepared and presented it in a form which renders it

attractive and palatable to the modern reader. There is no trace of translation and there is no dilution of the thought in the interest of rhetoric or popularity.

Add to the above-mentioned traits of a model textbook the good bibliography and the serviceable index, and there is nothing omitted to constitute this compendium a complete, thorough, satisfactory, and up-to-date manual of Christian Ethics.

We have missed, as we hinted above, only one topic of importance; that is, the School Question, the problems of education as they touch the individual, the family, and the State. It would be well if these questions were more fully taken up in a future edition, of which there ought to be, and doubtless will be, many.

In conclusion, we might call attention to a few apparent inadvertencies. In connexion with the state of invincible ignorance, it is said that when "we do not suspect our own ignorance" (through no fault on our part), that state constitutes "a moral impossibility" of deposing it (§ 55). Would not perfect inadvertence constitute a *physical* impossibility? "Nil volitum quin praecognitum." Again, there seems to be a slight discrepancy of statement between § 498 and § 512. In the former it is shown that the rights which "our immortal Declaration of Independence specifies as inalienable" are under certain conditions *not* inalienable, while in § 512 we read: "Our own epoch-making Declaration of Independence brings out into clear relief the fundamental tenet of Christianity and of democracy, that all men are essentially equal and have an inalienable right to life, liberty, and the pursuit of happiness."

One of the works which the author has used to advantage is Fr. Cathrein's *Moral Philosophie*. At one point, however, Dr. Ross takes exception to the argument adduced by the eminent Jesuit for the unlawfulness of suicide. He says: "The usual reason adduced to prove the unlawfulness of suicide is that God has not given to man an unlimited dominion over his own life. In support of this proposition Cathrein argues in rather a strange manner: 'The instinct for self-preservation,' he says, 'is so powerful that even the unhappiest wretch, whose life is merely a chain of sorrows and crosses, considers himself fortunate if he can prolong his poor existence a few years.' In the view of the estimate that some 50,000 men in Europe alone annually suicide, and that in Prussia between 1883-1903, 1125 school children suicided, Cathrein's words seem a stretching of the facts to fit a theory. Nor does the social argument that man injures society by taking his own life appeal particularly. For it may be just as advantageous to society to have a criminal suicide as to hang him. In fact, it would save the cost of a trial and the ill effects of the morbid publicity given such things. And if the

act be done secretly, there is no bad example set, no encouragement given better people to do likewise. It seems better to confine oneself to the metaphysical reason that one can only have dominion over that whose end he is. As man is not his own end, he cannot have full dominion over himself." It should be noticed, however, that the latter, the metaphysical argument, is precisely the one used by Fr. Cathrein, who, moreover, explicitly sets aside (as does Dr. Ross) the other stock argument. The natural desire to live he uses only as one proof that the Creator has not given man perfect dominion over his own life, a sign which does not fail to function because of the relatively small number of unfortunates who, moved by a more fundamental appetite (that, namely, of well-being), seek surcease of pain or sorrow in death.

We have bespoken the merits of the present textbook as a manual for the classroom and lecture hall. Let us note in conclusion that the material make-up of the volume accords perfectly with this purpose. The student's eye and hand will be thoroughly satisfied by its service.

IL PROFILO DI S. AGOSTINO E LA GENESI DELLA DOTTRINA AGOSTINIANA INTORNO AL PECATO ORIGINALE. A Critical Reply to Professor Ernesto Buonaiuti of the Royal University of Rome by Professor Borgongini-Duca of the Vatican Seminary. Spithoever: Rome. 1919. Pp. 15.

When St. Augustine declared human nature corrupt in consequence of original sin, his language is not as absolute as it sounds. He was speaking of human nature in its historical relation to the first parents of the race, and contrasting the original condition of these progenitors with the lowered lot of their descendants. He had a good word to say of human nature during the Manichean controversy; and it was not till Pelagius attempted to identify man as he now is with man as he originally was, that St. Augustine assailed his opponent as a repudiator of the faith that had been handed down. It is necessary to keep this fact steadily in mind when reading the eloquent pages of the Bishop of Hippo. The Reformers came to grief for failing to take it into account, and many critics have imitated their blunder.

The latest accession to this number is Professor Buonaiuti of the Royal University of Rome, who finds what Julian of Eclana also thought he found, namely, that St. Augustine repudiated in 396 or 397 the stout assertions of his earlier days. Like most critics of the day, Professor Buonaiuti misunderstands what is meant by Christian *tradition*. He does not realize that Christian tradition is a chain of attestations, an actual testifying to truths believed, which is

perfectly compatible with different explanations of these truths themselves. He confounds unanimity of testimony with uniformity of explanation; and where he does not find the latter, would have us believe that the former is thereby proved conspicuous by its absence.

Professor Borgongini-Duca, of the Vatican Seminary, takes him to task for the incredible assumption that a man changes his faith every time that he explains it in a manner different from the first. The criticism is a small brochure of interest and value, in which St. Augustine is found actually testifying to the very dogma which he is accused of abandoning. *Tolle, lege*. It is a terse and convincing reply.

L. F. K.

THE PSYCHOLOGY OF THE FUTURE. By Emile Boirac, late Rector of the Academy of Dijon, author of "Our Hidden Forces". Translated and edited with an introduction by W. de Kerlor. Illustrated. New York: Frederick A. Stokes Company. 1918. Pp. 331.

M. Boirac is the author of a work called *La Psychologie Inconnue*, which has been rendered into English under the title *Our Hidden Forces*. These "forces" form the subject matter of the present volume. Roughly, they may be reduced to these four, (1) suggestion-ability, (2) hypnotizability, (3) magnetizability, (4) the power of telepathy — with the apparently cognate powers, clairvoyance and mediumiscity, the ability to communicate what seem to be spiritistic messages. The phenomena attributed to these forces fall outside the realm of ordinary human experience, and seem to belong rather to the super- than to the sub-conscious domain. M. Boirac thinks that the time has come when such phenomena should be brought under the methods of experimental psychology; that is, observed, classified, analyzed, and hypothetically, at least, interpreted. And he lays down the conditions, the methods, of such scientific study.

M. Boirac is skeptical in regard to the "spirit" origin of mediumistic phenomena, and when confronted by the spiritistic experiences of a scientist such as Oliver Lodge, he easily diminishes the difficulty of the case by speaking of the eminent professor as "purely a physicist", and therefore, it may be inferred, less competent in the psychical domain! He prefers to call such phenomena "spiritoidal", rather than spiritistic, and to find their origin not in spirits, whether disembodied or unembodied, but, with Oliver Lodge himself, in some sort of central intelligence, "a universal receptacle in which all thoughts and all intelligence, past and present, would be represented and conserved, an *anima mundi*." To such dreams will "scientists" fly to escape a personal devil!

M. Boirac brings together a considerable number of the supernatural, or better abnormal, experiences, things strange and uncanny. Amongst them there is a rather interesting story taken from M. Flournoy's *Esprits et Mediums*, which it may be worth while recounting here. Madame Dupond, a well-bred and cultured lady from Geneva, of literary taste and philosophical and religious leanings, took up the study of spiritism at the age of forty-five. She tried automatic writing, and, at the end of eight days, was able to get the names of dead relatives and friends, who gave her messages of a philosophico-religious nature. About three days later, after having received various communications, her pencil wrote suddenly, and quite unexpectedly, the name of a young Frenchman she knew—Rodolphe X., who had recently entered a religious order in Italy. As she did not know that he was dead she was surprised and shocked; but her hand continued to write, confirming the sad news in the following circumstantial details:

"I am Rodolphe. I died last night at eleven o'clock, the 23rd. I had been ill for several days, and I was not able to write. I had an inflammation of the lungs caused by a sudden change in the weather. I died without pain, and I have been thinking of you. . . . I am in space. . . . I see your parents, and I like them also. Good-by. . . . I am going to pray for you. . . . I am no longer a Catholic, I am a Christian."

After her first astonishment, Madame Dupond believed more and more in the authenticity of this message, because for almost a week she continued to receive communications from Rodolphe, making numerous allusions to their past relations. She had met Rodolphe, who was then a priest, during a stay in the South in the preceding spring. He had returned from Italy, where he had spent the winter on account of his poor health, and had stopped a few days at the same hotel. Between this Genevese, a confirmed Protestant and republican, and this man from the north of France, an ardent legitimist and Catholic, in spite of the difference in their ages (he was scarcely twenty), a real moral and intellectual intimacy was formed, as a natural consequence of the analogy of their temperaments and the unity of their idealistic aspirations. Each of them had tried, without success, to convert the other to his own ideas; and when they were separated, they had continued this discourse by correspondence, even after Rodolphe had entered the religious order, pouring out their souls to each other in full confidence. At the moment of Madame Dupond's automatic writing, it was Rodolphe who owed a letter to his friend.

Upon all this our author observes: "Do we not see there an excellent case of the apparent intervention of a 'discarnated spirit'—

to use the expression familiar to the partisans of the spiritistic doctrine—in the affairs of the world?” Six days after the first communication from the dead man, “. . . there reached her by post a letter from Rodolphe, who, far from being dead, was in perfect health. It shook Madame Dupond’s recent spiritistic convictions so thoroughly that she was discouraged from pursuing further such disconcerting experiments.” The moral of the story requires no commentary.

M. Boirac disarms criticism of his work by forecasting that the psychology of the superconscious has to confront that “academic” spirit which, with its reticence, routine, and scepticism, stands in the road of the pioneer researcher, and like the organism of an old man, which is made up of habits, opinions and notions “is content with its routine”.

Facing this awful imputation of progressive senility, one might hesitate before condemning *The Psychology of the Future*. Perhaps there will be no great risk in venturing the opinion that a science (?) based upon data and evidences such as are furnished by the present production is unlikely ever to be fruitful in good results. The experiments in magnetization are particularly equivocal, while the account of researches into “spiritoidal” phenomena are superficial and make no mention of such rigid experiments as we find reported by Dr. Crawford from the Golligher circle in Belfast. Moreover, like so much of the psychology of the (recent) past, the psychology of the future, confining itself entirely to phenomena and ignoring or denying the substantial principle, the soul, from which they ultimately emanate, tends to a one-sided, and that a lower-sided, view of human nature. And since the future psychology, like its immediate precursor, aims at being educational and vocational, its influence both on teacher and pupil is unlikely to be either profitable or healthy.

Fancy the teacher—the young professor as he is photographed in the frontispiece of the book before us illustrating the Boirac method for determining sensitiveness to personal magnetism. He places his right hand on the left shoulder of his pupil, a young woman, and gazes fixedly into her eyes. She is unaware of the fact that her sensitiveness to personal magnetism is being tested, but the sweet, or silly, smile which lights up her face registers the magnetic effect! Pshaw! Is this “the psychology of the future”? Put the above and some other similar experiments illustrated in the text together with the researches in “spiritoidal” phenomena, and one may well ask, seriously and not naively, Is not the whole thing a mockery of science and quite the latest fashion from Paris of how to introduce the devil into human souls?

AN ETHICAL PHILOSOPHY OF LIFE. Presented in its Main Outlines. By Felix Adler. D. Appleton & Company, New York, London, 1918. Pp. 388.

The Catholic priest, being the heir of a world-view wherein God and the universe of created realities are comprised and interpreted by the light of reason and a divinely communicated faith, finds it extremely difficult to enter into the mind of a man who has never had this conspectus in its entirety, or who, possessing only fragments of it, does not and perhaps, naturally speaking, cannot coördinate those detached segments into anything like a consistent whole. The consequence of this difficulty of what might be called altruistic insight is too often an impatient disregard and not unfrequently an inclination to throw ridicule upon those attempts at philosophizing which differ from one's own. Needless to say, no understanding of the other man's world-view is possible to a mind thus prepossessed. The first condition of mutual understanding is sympathy, a feeling which does not necessarily include approval, but simply the desire to understand.

It is not unlikely that some folk will rather disdainfully turn up their sharp noses at the present *Ethical Philosophy of Life*, and, seeing that it reflects the world-view of the father of the Ethical Culturists, an association over which a certain aura of self-sufficiency, not to say superciliousness, is supposed to hover, will take it for granted that the book can contain nothing deserving serious consideration. And certainly no Catholic student need go to Felix Adler to learn the philosophy of life. In no spirit of arrogance, the Catholic is sure of the truth and comprehensiveness of his own synthesis, in the light of which the philosophy of Ethical Culture can be at best fragmental and fundamentally defective, as well as in many respects utterly erroneous.

For what reason, then, do we call attention to Mr. Adler's attempt to delineate an *Ethical Philosophy of Life*? Because the work contains the summing-up of a fairly long life (Mr. Adler was born in 1851) spent in the service of clean living, of social helpfulness, of philanthropic activities, of laborious thinking, and of communicating ideas and ideals which their author conceived to be true and elevating. It would be futile and just neither to author nor reader to attempt an exposition or a critique of Mr. Adler's philosophy. All that we can say is that, seen in the light of Catholic philosophy—which we must insist upon, though with all self-elimination, as the most complete, even though it be an imperfect, because it is a human, standard of comparison—it first of all sees the problems of life under a purely subjective aspect, that, namely, of feeling; and secondly, it lacks an objective foundation, the conception of God as the First

Cause, the Creator. The subjective attitude Dr. Adler probably owes, at least in large measure, to the influence on his mind of the Kantian philosophy. The objective flaw he, likewise probably, owes to a teacher of his childhood, "a revered authority" who took from his mind the conception of God as an Individual Personal Being, the unique Creator. For this idea Mr. Adler substituted later on the conception of the Supreme Being as the universal synthesis of moral ideals. There is no use in trying to get from Mr. Adler a distinctly philosophical analysis of this conception, for the reason that metaphysics is permitted to have no part in shaping his world-view.

As a consequence of this baseless philosophy, his ethics must necessarily be vague and intangible.

The first principle of ethics may be expressed in the following formulas:

- A. Act as a member of the ethical manifold (the infinite spiritual universe).
- B. Act so as to achieve uniqueness (complete individualization—the most completely individualized act is the most ethical).
- C. Act so as to elicit in another the distinctive, unique quality characteristic of him as a fellow-member of the infinite whole.

All this looks like spiritual monism or pantheism. Perhaps indeed it is. But again, we must not confine an Ethical Culturist by abstractions. Briefly, therefore, we have to characterize Mr. Adler's *Ethical Philosophy of Life* as an aerial mirage, in many respects beautiful and attractive, but elusive and leading not toward the true waters of life but to a mocking unreality. It hangs in the air; has no logical foundation and offers no adequately final motive for virtuous living. His work is chiefly serviceable as illustrating how a mind inspired by altruistic impulses, gentle, sympathetic, and widely cultured, may, because of its gift of fertile imagination and literary artistry, evolve a fabric which, by reason of its appeal to those same faculties in the reader, will fail to satisfy his *intelligence*, and consequently prove ephemeral and finally practically unpracticable. All the same, however, the work is in itself an illustration of an objective logic—the logical consequence of Protestantism. Felix Adler early in life drifted away from his ancestral Hebraism. Taking up the New Testament with the propensity to get from it a confirmation of his idealistic ethics, he found the altruistic elements for which he sought and longed—the fuller distinctly divine principles—escaping him. The manifold and contradictory forms in which the so-called Christian sects presented the nature and bases of religion seem to have made no deep impression on him (of his attitude toward Catholicism we have seen nothing definite), and as a consequence his artistic temperament led him to rear the distinctively non-religious fabric of morals which is embodied in the Ethical Culture movement.

Viewed from without, the structure is fair and even imposing. On further scrutiny, however, it reveals itself as but highly decorated stucco, ephemeral, and, though capable of eliciting some admiration and even noble impulses, destined soon to collapse and to disappear. It is almost pathetic to think that so little that is solid and permanent should be the final product of so many years of intellectual and ethical endeavor. We grieve to have to say it, but Mr. Adler's philosophy is not philosophy, and therefore furnishes no practical solution of the problems of life.

Literary Chat.

In *Etudes Evangéliques* Father Victor Many, S.S., gives a series of well-drawn pictures of the Life of Christ. The scenes of the Nativity, Presentation, Flight into Egypt, Nazareth, the Cenacle, the Garden with Magdalen after the Resurrection, form an edifying set of tableaux, similar to those presented in the *Vie de Jésus* by Mgr. Le Camus of La Rochelle, admirably translated by Fr. William A. Hickey of the Springfield diocese. Fr. Many's series includes a sketch of St. John the Precursor and another of St. John the Evangelist. An Appendix contains a chronological study of the date of our Lord's birth, the author's conclusion taking the year 749 from the foundation of Rome as the true counting, and thus placing the first Christmas five years in advance of our present era. The volume has all the qualities of a serious study of the life of Christ, while it is devotional and entertaining in its language. (Imp. Arbour et Dupont, Montreal.)

The Month (London) for February and March has, besides some exquisitely written stories of war and peace, very timely and sober comments on the European situation in politics and religion. All through the time of strife and national hatred the Jesuit organ of England has maintained a judicial attitude on a high plane of reason and charity, such as the Gospel of Christ enjoins. The editorials show how fully alive the priestly leaders of thought in Eng-

land are to the dangers of applauding the prevailing jingoism or adopting the policy of unwholesome apathy that trusts to chance for the righting of Catholic claims in educational matters at home and international affairs abroad. The "Miscellanea" of the *Month* are well worth pondering by clerical readers (Longmans).

Pietro Marietti of Turin, Italy, has in press *Ius S. R. Ecclesiae*, a volume of about one thousand pages, double column, which gives in alphabetical order an analytic and synoptic digest of the new Canon Law, together with the authentic declarations of the Pontifical Commission appointed to interpret the new Code. Pertinent decrees of the Holy See and the S. Congregations are added for further guidance in practical cases. It is a valuable reference book for canonists and will to some extent supplant as well as supplement Ojetti's excellent *Synopsis Rerum Moralium* which anteceded the new Code.

Fr. Betten, S.J., of St. Ignatius College, Cleveland, has compiled a *Bibliography of Church History* in English. The pamphlet (22 pp.) gives an annotated list of works on Elementary Church History, Early Christianity, Patrology, Religious Orders, History of the Popes, of the Reformation, of selected works on Ireland, England, and America, Collections of Biography, and General Reference works. The author excludes from the list Historical Sources

and Individual Biographies, because he hopes to give a separate list of these for further orientation. The pamphlet will be of good service not only for teachers and students of church history, but also for librarians everywhere. (Cath. Education Association, 1651 E. Main Street, Columbus, Ohio.)

Father Baierl, Professor in St. Bernard's Seminary, Rochester, N. Y., has recently issued from the Seminary Press two colored Mass Charts, one presenting a graphic illustration of the prayers and parts of the Holy Sacrifice with special reference to the Canon; the other depicting the sacred vestments and vessels, the altar, missal, and all the appurtenances of the Mass. These charts are designed to supplement the little volume, on *The Holy Sacrifice of the Mass*, which the author has arranged and illustrated for school use and the instruction of converts. Nothing could be more helpful to instill into the minds of the little ones an intelligent and a reverent appreciation of the Mass than these charts and their catechetical development. The charts are based on the sound pedagogical precept that the child mind must be reached through the senses, notably the eye, and by objects that arrest attention and sustain interest. Nothing gains and holds the child's attention so quickly and surely as bright colors, and these charts are perfection in this respect. As regards Father Baierl's catechism of the Mass, the REVIEW having already commended it in the strongest terms, it will suffice to say here that the booklet has reached its fifth edition—than which fact no more expressive testimonial of excellence need be looked for.

We have had occasion previously to bespeak the merits of two little manuals of Meditations, arranged chiefly for religious, by Mother St. Paul, of the Birmingham House of Retreats, and entitled respectively *Sponsa Christi* and *Passio Christi*; the former collection being designed primarily for the use of religious. The same skilled hand has recently compiled a collection of meditations on Our

Lady, with the title *Mater Christi*. Those who are acquainted with the foregoing series need not be told that Mother St. Paul's thoughts on Our Lady are both solid, practical, and redolent of genuine piety. The book will supply thoughts for May mornings and for Saturday devotions. Father Joseph Rickaby, S.J., contributes a brief preface to the volume. (New York: Longmans, Green & Company.)

Among the recent books held over for future review special mention should be made of two notable interpretations of Architecture. The first is called *The Meaning of Architecture*, by Irving K. Pond, the second *Beyond Architecture*, by A. Kingsley Porter. The former is an essay in constructive criticism, or rather a collection of short chapters in which the various classical forms of architecture are analyzed with a view to educe and illustrate what the author regards as their permanent principles, the ideal which they embody and its application to life at the present day. Though there are a few statements from which a Catholic critic must dissent, the work as a whole is illuminating and doubtless will open up new vistas into an ideal world, the existence of which probably many, if not even most, educated people never suspected.

Beyond Architecture likewise brings out the intellectual and spiritual motifs which the master builders, especially those who wrought the Gothic cathedrals, had in mind when they sang their miracles in stone. The ideals of which Mr. Porter writes, reach beyond the range of architecture. They dominate all art; that is, not art for merely art's sake; sheer technique for technique's sake. We shall be glad to recur to these two volumes, as they have a special interest for the clergy, with whose vocation art and particularly architecture, is so closely associated. The books are suitably produced by the Marshall Jones Company (Boston, Mass.).

Father Ernest Hull, S.J., besides the constant work on his well-edited (Bombay) *Examiner*, manages to issue periodically a number of books.

and pamphlets which deserve to be heralded among English-speaking Catholics everywhere. One of the best things his fertile brain and ready pen have produced recently is a catechism entitled *Man's Great Concern: the Management of Life*. It is an exposition of principles, ontological and constructional, in which he explains the destiny of man and the means to attain it; the art of self-management and control of vital activities through mind, heart, and body; lastly, the method of building up character and keeping in view high standards. It is a handbook in keeping with modern methods of pedagogics which teaches man the duties he owes to God, his fellows and himself, in the home and in public life. The manual deserves the widest circulation. (P. J. Kenedy and Sons: New York.)

A new French magazine, *L'Ami des Enfants*, comes to us from India. As its name indicates, it is intended to aid in the education of the child and is published primarily in the interest of the mission schools of Pondichery. The first modest issue contains some excellent suggestions for conducting children's classes, under the caption, *Principales Indications aux Maîtres d'École*. To teachers who master the French it promises to be a useful monthly of unpretentious proportions. (Cuddahore, N. T.: South Arcot, India.)

The Typographia Pontificia of Rome prints a learned presentation of the historical claims of the Catholic Church, and incidentally of the Franciscan Order, to the guardianship of the Holy Places in Palestine. The matter deals chiefly with the three sanctuaries of the Holy Sepulchre, the Nativity, and the Assumption. It is printed "Pro Manuscripto" in Italian, French, and English, and intended in the first instance for the guidance of the members at the Peace Conference who have to deal with the question of the territorial protection of the Holy Land.

The strength of *Miss Isabel Clarke*, to our mind, lies in her subtle and penetrating soul analysis, which ac-

counts for her success in what has been called the psychological or problem novel. Conversion is her theme in most of her stories, but this fundamental theme presents such varied aspects that no two of her many novels are alike. This, of course, is an indication of the resourcefulness and the inventive genius of the author.

Her latest novel, *The Elstones*, shows the author at her very best. It is, without doubt, an absorbing story that grips and holds the reader from start to finish. The opening incident, the deathbed scene, at once creates an atmosphere of high dramatic tension and underlies as a characteristic leit-motif the whole narrative.

The character-drawing is done with great artistic skill and betrays the master; it is not by description that we become acquainted with the leading figures, but by subtle touches that make them live before our eyes and reveal themselves. There is no villain, in the traditional sense, and we are glad over his absence. The beauty and moral perfection of the heroine stands out sufficiently without this commonplace and artificial foil.

Of the author's style not much need be said: it possesses genuine charm and exquisite literary polish. Besides, we have a wholesome breath of outdoor life, the bracing tang of the sea, and a touch of good-natured humor—all ingredients that help to make a good story, and that is precisely what Miss Clarke has given us. The publishers are *Benziger Brothers* and, as is their wont, they have done the work well.

Sound and impartial discussions can hardly be expected of times full of fury and sound such as the days are in which our lot happens to be cast. Occasionally, however, we find a mind sufficiently detached and aloof from the agitation and turmoil that surrounds us to preserve poise and calmness of judgment. This is the case in Prof. A. Michel's *Questions Théologiques du Temps Présent* (Paris, G. Beauchesne). Though dealing with the very topics that now keep the souls of men in a state of ferment and divide brother from brother, the

author maintains a degree of calmness which, under the circumstances, is truly remarkable and very creditable to his fair-mindedness. Practically, all questions that pertain to the war and its various phases are touched upon and treated in this same academic spirit. As an instance, we may adduce his attitude toward the unchristian glorification of the death of the soldier dying in battle. Far from detracting from the heroism and the noble unselfishness of the soldier's supreme sacrifice, he yet insists that he cannot be granted the title of a martyr. Much confusion has prevailed on this point, and sentimentality has distorted the issue. This clear statement will clarify matters, for the arguments are unanswerable and based on the authority of St. Thomas. It would be a great pity if this excellent volume were merged in the vast mass of the average war literature and shared its destiny.

Henri D'Arles presents the public with a pamphlet that will not prove very popular in many circles, and may shock the sensibilities of many. It is entitled *La Déportation des Acadiens* (Quebec, Imprimerie de l'Action Sociale) and deals with a well-known episode of American history. There is no attempt at glossing over unpleasant truths and no mincing of matters. The diction is vigorous and the moral tone one of high elevation. The author's verdict, though extremely severe and expressed in no equivocal terms, cannot be impeached. We have, in this instance, a case of final, though belated, vindication at the tribunal of history.

From these scholarly publications to the following volumes of propaganda is a far cry. Propaganda, even in behalf of a good cause, as is here the case, is somewhat distasteful in its oneness and insistent reiteration of things repeated *ad nauseam*. It can only appeal to the violent partisan, and even to him only in times of disorganized judgment. The French excel in this genre of writing and have given it whatever charm it is capable of possessing. The Anglo-Saxon mind does not take to this kind of literature.

La Palestine et les Problèmes actuels (Paris, G. Beauchesne) is an undisguised plea for an extension of the French protectorate over Palestine. Of the value of the claims put forth with great assurance, we are unable to judge. As a piece of pleading, it commands attention and respect.

Sur les Routes du Droit (Par Louis Barthou; Paris: Bloud et Gay) moves much along the same lines as the above. It fixes the responsibility for the outbreak of the war and discusses a number of similar topics of timely interest. The chapter on the part the French woman played in the war is a human document of strong appeal and great charm. Nor will anyone begrudge the generous encomiums which the author lavishes upon heroic Belgium.

In the same category belongs *Pour Relever les Ruines* (Par J. Dassonville, Paris, Perrin & Cie), but its outlook is broader and its sympathies are larger. The author casts off the spell of the things of the past and directs his gaze to a brighter future. His regret over the wreck of historical monuments is poignant and unfeigned and will be shared by whoever has a sense for the beautiful. His ardent wish is that efforts be made to save carefully and systematically what may be rescued from destruction. All civilized nations concur in this desire.

Une Campagne Française (Par A. Baudrillart; Paris: Bloud et Gay) treats *ex professo* of the French propaganda among the Catholics of the world. The author sets forth its methods and compares it with a similar propaganda inaugurated by the German Catholics which failed so miserably. A man of the scholarship and the attainments of the Rector of the Catholic Institute of Paris always has something to say that is worth listening to, and, moreover, he knows how to say it in a way that will win the reader in spite of himself. The breeziness and raciness of the French style of controversy accounts for much of their success in influencing the opinion of the world.

Avec les Alpes (Par F. A. Vuillermet; Paris: P. Lethielleux), *En Captivité* (Par A. Linage; same publisher), and *Dans les Flandres* (Par D. Bertrand de Laflotte; Bloud et Gay) represent another group. They are records of personal adventures and recitals of more or less uncommon deeds. Delightful human traits abound on every page and illumine the gloom of war. After all, there seems to be very much in the daily life of the soldier at the front that is quite commonplace; and, indeed, if it were not so, his life would be unbearable, for man cannot live long keyed up to a high pitch of intensity.

Apparently, Father W. D. Strappini, S.J., has struck the right key in his *Meditations without Method* (Longmans, Green & Co., London), since a second edition of them has become necessary. They well deserve this success both by reason of the happy choice of the subjects and on account

of the untechnical manner of the treatment. They make meditating easy and bring this great means of sanctification within reach of the faithful. Though intended primarily for a short retreat, they suit admirably all occasions. Without the slightest difficulty they can be converted into effective and telling sermons. They are full of pith and marrow and devoid of the sentimentality which mars so many of our books of devotion.

Lack of space obliges us to defer to the next number of the REVIEW some instructive comments on the paper *De Matrimonii Consummatione* by Episcopus.

Among other interesting topics to be discussed in the June issue are: The Government of our Seminaries; Meditations of an Ex-Prelate; Origen's Treatise on Prayer; The Catholic Graduate in His Parish; The Tactics of St. Paul; A Plea for a Broader Missionary Outlook.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

GLORIES OF THE HOLY GHOST. A Series of Studies, a Collection of Tributes, an Account of Certain Movements, bearing on the Third Person of the Blessed Trinity. With 100 illustrations. By the Rev. William F. Stadelman, C.S.Sp., author of *Eucharistic Soul Elevations*, *Sparks of Truth*, etc. Mission Press, S.V.D., Techny, Ill. 1919. Distributed by the Rev. Wm. F. Stadelman, C.S.Sp., 15 Overhill St., Pittsburgh, Pa. Price: cloth, \$3.00; half leather, \$3.50.

MEDITATIONS WITHOUT METHOD. Considerations concerning the Character and Teaching of Christ. Arranged as an Informal Three Days' Retreat. By Walter Diver Strappini, Priest of the Society of Jesus, author of *The Inward Gospel*. Second edition. Longmans, Green & Co., London and New York. 1919. Pp. 198. Price, \$1.80 net.

MATER CHRISTI. Meditations on Our Lady. By Mother St. Paul, House of Retreats, Birmingham, author of *Sponsa Christi*, *Passio Christi*, etc. With a Preface by the Rev. Joseph Rickaby, S.J. Longmans, Green & Co., New York and London. 1919. Pp. viii+127. Price, \$1.25 net.

COMPENDIUM THEOLOGIAE MORALIS a Joanne Petro Gury, S.J., conscriptum et ab Antonio Ballerini, ejusdem Societatis adnotationibus auctum; deinde vero ad breviorum formam exaratam atque ad usum Seminariorum hujus regionis accommodatum ab Aloysio Sabetti, S.J., in Collegio Woodstockiensis, Md., Theologiae Moralis olim professore. Editio vicesima septima, ad novum Codicem Juris Canonici concinnata a Timotheo Barrett, S.J. Frederick Pustet Co., Inc., Neo Eboraci et Cincinnati. 1919. Pp. 1086 et 141. Pretium, \$4.50.

PHILOSOPHICAL.

CHRISTIAN ETHICS. A Textbook of Right Living. By J. Elliot Ross, C.S.P., Ph.D., Lecturer in Ethics to the Newman Club, University of Texas. New York: The Devin-Adair Co. 1919. Pp. 469. Price, \$2.00.

THE NEMESIS OF MEDIOCRITY. By Ralph Adams Cram, Litt.D., LL.D. Third Printing, with Postscript. Boston: Marshall Jones Co. 1919. Pp. 58. Price, \$1.00.

BEYOND ARCHITECTURE. By A. Kingsley Porter. Marshall Jones Co., Boston. 1918. Pp. xi—200. Price, \$2.00 *net*.

THE MEANING OF ARCHITECTURE. An Essay in Constructive Criticism. By Irving K. Pond, C.E., A.M. (Hon.), Architect, Member of the National Institute of Arts and Letters, Fellow and Past President of the American Institute of Architects. Illustrated with drawings by the author. Marshall Jones Co., Boston. 1918. Pp. 226. Price, \$2.00 *net*.

DEATH, THE GATE OF LIFE? (*Mors Janua Vitae?*) A Discussion of Certain Communications purporting to come from Frederic W. H. Myers. By H. A. Dallas. With an Introduction by Professor W. F. Barrett, F.R.S. E. P. Dutton & Co., New York. 1919. Pp. xix—148. Price, \$1.50 *net*.

SPIRITISM AND RELIGION. "Can You Talk to the Dead?" Including a Study of the Most Remarkable Cases of Spirit Control. By Baron Johan Liljencrants, A.M., S.T.D. With Foreword by Maurice Francis Egan, LL.D., Late United States Minister to Denmark. The Devin-Adair Co., New York. 1918. Pp. 296. Price, \$3.00 *net*.

INDUSTRY AND HUMANITY. A Study in the Principles Underlying Industrial Reconstruction. By Hon. W. L. Mackenzie King, C.M.G., M.A., LL.B. (Toronto), Ph.D. (Harvard), Fellow of the Royal Society of Canada, Former Minister of Labor, Canada, author of *The Secret of Heroism*. Houghton Mifflin Co., Boston and New York. 1918. Pp. xx—567. Price, \$3.00 *net*.

HISTORICAL.

A PARTIAL BIBLIOGRAPHY OF CHURCH HISTORY. By the Rev. F. S. Betten, S.J. Published as a Bulletin, No. 2, Vol. XV, by the Catholic Educational Association, Columbus, Ohio. 1919. Pp. 22.

"THAT ARCH-LIAR FROUDE" AND OTHER CURIOSITIES CONTAINED IN THE BOMBAY CONTROVERSY OF 1918. By Ernest Hull, S.J., Editor of *The Examiner*. Examiner Press, Bombay; B. Herder, St. Louis; P. J. Kenedy & Sons, New York. Pp. 170. Price, \$0.30.

POUR RELEVER LES RUINES. Maisons et Mobilier.—Villes et Villages.—Églises et Mobilier Sacré.—Le Monument aux Morts.—La Cathédrale. Par Joseph Dassonville, Aumônier au 124^e Régiment d'Infanterie. Perrin & Cie., Paris. 1919. Pp. viii—294. Prix, 3 fr. 50.

LA DÉPORTATION DES ACADIENS. Par Henri d'Arles. Tirage à part du *Canada Français* (Livraisons de novembre et décembre 1918). Quebec: Imprimerie de l'Action Sociale, Limitée. 1918. Pp. 31.

MISCELLANEOUS.

THE ELSTONES. A Novel. By Isabel C. Clarke, author of *By the Blue River*, *Fine Clay*, *Children of Eve*, etc., etc. Benziger Brothers, New York, Cincinnati, Chicago. 1919. Pp. 399. Price, \$1.35 *net*.

LE TRAGIQUE QUOTIDIEN. Pensées—Drames—Nouvelles. Par P. Louis Perroy. P. Lethielleux, Paris. 1918. Pp. 393. Prix, 4 fr. 80 (majoration comprise).

THE BARRIER. By René Bazin, author of *The Nun*, *Redemption*, *The Coming Harvest*, *This, My Son*, etc. Benziger Bros., New York, Cincinnati, Chicago. 1919. Pp. 218. Price, \$1.25 *net*.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. X.—(LX).—JUNE, 1919.—No. 6.

SOME LETTERS OF SAINT AUGUSTINE—A STUDY.

AN index to the problems and interests which made the history and the life of the Church in the fourth and fifth centuries could be gathered and classified from the correspondence, the private letters of St. Augustine, St. Jerome, St. Ambrose, St. Paulinus of Nola, St. Basil, the two Gregorys, and St. Chrysostom. Such an index would be probably as rich in information, as accurate in describing conditions, and some at least of the circumstances of the time, as the materials gathered from files of modern newspapers, from "book notices" and lists of "best sellers" of our own days.

The questions sent to Jerome and Augustine from provincial centres of Roman life in Europe, Asia, and Africa show us what men were thinking about, what they wanted to know. The answers to these questions tell us how men thought, how they used the materials of classical and Christian tradition, how they applied the thought of the Church to the daily practice of faith and life.

Aside and apart from the Christological controversies of the time, apart also from the problems of faith and morals involved in the doctrine of grace and free will, these letters of private correspondence show us that men of genius and saints, the men who Christianized heathen philosophy and gave classical form to Catholic tradition, had real human feelings and sympathies, habits of mind, thoughts and affections very like our own. In these undesigned familiar allusions to the routine of daily work and care we can see how the Apostolic faith was treasured in the living Church, how its expression, carefully thought out and formulated, was handed on to be the standard of generations to come. We can almost see St. Jerome working on the

text which has now passed into the form and style of our Latin Vulgate. We can understand something of the trials of Ambrose opposing and resisting the intrigue and violence of the imperial Arian party at Milan. We can trace many details of Augustine's work as he perseveres building up the apologetics of the Philosophy of History in the *City of God*, as he labored sixteen years to express the faith and the mind of Apostolic Tradition on the mystery of the Trinity, and proved his vocation to think and speak, to witness the Catholic mind of the Church for future generations.¹

In a former paper we tried to gather facts and circumstances of interest and historic value from the correspondence of St. Augustine and St. Jerome. The aim of the present study will be to note and to bring together material facts and information, points in particular from the private letters of St. Augustine and St. Paulinus of Nola which may help us to understand better and appreciate the character and qualities of the Christian thought and literature of the time.

We have in the Maurist and Migne editions ten letters extant of this correspondence, four from Paulinus to Augustine, six from Augustine to Paulinus. Five others may be counted as belonging to the same group of letters, one from Paulinus and Tarasia to Alypius which asks for an introduction, and in fact opens the correspondence; another written by Paulinus to Romanianus also refers chiefly to Augustine. Two were written by Augustine and Alypius conjointly, and are addressed to the Bishop of Nola on points of Catholic doctrine and Pelagian errors. The last, in order of time, is Augustine's introductory to the treatise *De Cura Pro Mortuis Gerenda* written at the request of Paulinus about A. D. 421, and answering some questions on the problem of how it is profitable to our Christian dead to be buried in consecrated ground and sacred places.

Paulinus was born about 353, of a family of great wealth and senatorial rank and influence. He was married to a Spanish lady named Tarasia. When about forty years of age, in 393, he was ordained priest at Barcelona, and soon after settled with Tarasia on family estates near Nola where they

¹ ECCL. REVIEW, January, 1918, pp. 45-56.

established a sort of a double monastic foundation, following the spirit of the counsels in continence, devoting their time to a simple life of regular observance and the study of Christian literature. About 409, probably after the death of Tarasia, Paulinus was chosen by the people to be their bishop. He died at Nola, the year after Augustine's death, 22 June, 431.

It is to be noted that this correspondence opens in 394, not long after Paulinus's ordination, when probably he felt, what St. Ambrose says of himself, that he must study and learn Catholic doctrine and tradition before he may presume to teach others.²

The subject of the letter to Alypius is an exchange of books. Paulinus acknowledges the gift of some of Augustine's anti-Manichean treatises through the kindness of Alypius, and informs him that he is sending in return a borrowed copy of Eusebius's History to be transcribed at Carthage and then to be returned to its owner at Rome.

We have received the first proof of your affection³ and care for us, the work of that man advancing in the way of Christ the Lord, our brother Augustine, five books bound in one. We look upon this work and marvel; may we not believe that the words are divinely chosen ("ut dicta divinitus verba credamus"). Therefore trusting that we may be kindly received by reason of your affection for us, we have presumed to write to him [Augustine], commending ourselves to his love. . . . In return, as an office of kindness (though of unequal value) we have procured, as you desired, a copy of the general history of Eusebius the venerated Bishop of Constantinople [Cæsaria is evidently meant]. But there has been delay in complying with your request. For, as I did not myself have this book, following out your request, I found it at Rome in the possession of our esteemed friend Domnio, who granted the favor therefore the more readily [of loaning the book] when I told him that it was to be taken to you.

He tells Alypius next that because they are not sure about his present place of residence, the book together with this letter

² "Ego enim raptus de tribunalibus atque administrationis infulis ad sacerdotium docere vos coepi, quod ipse non didici. Itaque factum est ut prius docere inciperem quam discere. Discendum igitur mihi simul et docendum est, quoniam non vacavi ante discere." Ambrosius De Officiis: Lib. i, cap. i.

³ During the lifetime of Tarasia the letters of Paulinus are always written in the name of the two, *Paulinus et Tarasia peccatores*; and Augustine's personal letters are addressed to both *Paulino et Tarasie in Domino salutem*.

will be sent to Aurelius, the metropolitan of Carthage, who will have a copy made on skins and have it forwarded to Alypius, that thus Domnio may not be too long deprived of the use of his own book, and Alypius may have the full advantage of all that it contains. Near the close of the letter Paulinus reminds Alypius of this admonition given to Aurelius, and requests that if, by chance, the original codex of Domnio is sent on to him, then he (Alypius) is to have the work transcribed, and himself send the parchment treasure back to Paulinus to be returned to its owner.

There are two other literary notices in this letter. One refers to a former letter of Alypius, apparently, in which he had inquired about some of the hymns of the Christian poet. Paulinus asks him to write and tell which of his poems he has read. The other is a request for a short sketch of the life of Alypius with a brief notice of his family and the circumstances of his coming into the Church. He wishes to know whether Ambrose had been instrumental in bringing him to the Faith, and also whether he had been ordained priest by the great Bishop of Milan or some other prelate.

There is valuable *book news* in this short letter. It is not a publisher's advertising sheet; but we gather from it what Christian bookmakers were doing in the year 393. There is first the notice⁴ of five treatises of Augustine against the Manicheans, transcribed and sent from Hippo to Nola. These are the groundwork in thought and expression of our modern textbooks on general and special metaphysics, where the objective reality of thought is built on the real value of things, and the reasoned knowledge of the supreme nature, personality, mind, power of God is shown to be a prereduced condition for safe reasoning about "the things that are made". Then there is what we would call in modern equivalent, an African edition or reprint of a Roman translation of Eusebius, a work which will remain always the richest source of original in-

⁴ We cannot now determine with certainty which of Augustine's early anti-Manichean treatises were sent to Paulinus. From Augustine's first letter to Paulinus it appears that *De Vera Religione* was one of them. Other works that were written before 394 and may have been in the number are: *De Genesi adversus Manichaeos*, Libri duo—*De Moribus Ecclesiae Catholicae*—*De Moribus Manichaeorum*—*De Utilitate Credendi*—*Contra Manichaeos*, *De Animabus Duabus*—*Contra Fortunatum Manichaeum*.

formation, and, after the Gospel narratives and the Acts, the most necessary for a knowledge of the early history of the Apostolic work and the constitution of the Church of Christ. As to the sketch of the life of Alypius, we still want it, and feel the need of it quite as much as Paulinus did. Augustine promises to write it for Paulinus in Letter xxvi, but if it ever was written it has been lost. The allusion to the poems of Paulinus reminds us that the easy grace of his style as a Christian poet was known beyond the Mediterranean even at this early date, though most of the 36 poems which have come down to our time were certainly written later than 394, during his life as priest and Bishop of Nola.

Augustine's first letter to Paulinus was written quite certainly soon after the receipt of the letter which acknowledges the five treatises sent by Alypius, and before Augustine was consecrated bishop, coadjutor to Valerius. This letter was carried to Nola by Romanianus,⁵ the wealthy Roman African who had proved himself the friend and patron of Augustine during his student days, when, after the death of his father, Patricius, Augustine tells us he was "buying words"—studying rhetoric—"with his mother's money" at Carthage (*Confess.*, iii-4). It was to Romanianus that Augustine addressed his first literary work after his conversion to the Faith, the two books *Contra Academicos* written while he was in retreat at Subiaco preparing for Baptism, Easter eve, 387. Romanianus was also a recent convert, and Augustine tells Paulinus that he (Romanianus) can furnish him with copies of anything that he has thus far written, whether for the instruction of the faithful or the refutation and correction of those outside the Church.

Nearly forty years later, when Augustine was making a general survey and review of all that he had written, he gives an account of this book list from which Romanianus could supply copies in 394. In the list are twenty-seven treatises or

⁵ "Tu me adolescentulum pauperem ad peregrina studia pergentem et domo et sumptu et, quod plus est, animo excepisti. Tu, patre orbatum amicitia consolatus es, hortatione animasti, ope adjuvisti. Tu in nostro ipso municipio (Tagaste) favore, familiaritate, communicatione domus tue pene tecum clarum primatque me fecisti. Tu Carthaginem illustrioris professionis gratia remeantem . . . necessariis omnibus iter adminiculasti meum."—*Contra Academicos*, Lib. II, c. 2.

books written before the close of the year 395, when Augustine was consecrated bishop. Apart from the anti-Manichean treatises referred to above, there are works which we are constantly studying and quoting to-day in our textbooks on metaphysics, cosmology, psychology, ethics, and theology. The two books *De Ordine* were in this list, *De Beata Vita*, three books *De Libero Arbitrio*, *De Immortalitate Animae*, two books *Soliloquiorum*, *De Fide et Symbolo*, *De Magistro*. From deep meditations on God and the works of creation, as in *De Ordine* and *De Libero Arbitrio*, to clear statements of the meaning of the Creed, as in *De Fide et Symbolo*, or a simple analysis of rational language, the relation between thought and its symbol in human speech, expressed in Latin as pure as the classics—*De Magistro*. We have here studies for the poet or the philosopher, and subjects to instruct and console the humblest believer. If it is objected that these lofty speculations of the Christian Fathers were above the heads and beyond the grasp of the common people, how then shall we account for the fact that Ambrose swayed the multitudes at Milan and kept them loyal to the Faith and the Church, notwithstanding the power, influence and intrigue of the imperial Arian party?⁶ How explain the fact that Chrysostom's master works of eloquence were not only heard with reverence at Antioch and Constantinople but taken down by stenographers⁷ in the church, copied, treasured and kept for later centuries?

These letters are marked by expressions of genuine and tender affection, perhaps sometimes a little gushful to our taste and temperament, but evidently sincere. In Letter xxxii, written soon after his episcopal consecration, Augustine invites Paulinus and Tarasia to be the guests of the Church in Africa. He tells them that his new pastoral burdens make it impossible for him now to leave his charge. He longs for the human consolation of the presence of friends. This visit will not only lighten the cares of his office, it will encourage the faithful and strengthen the cause of religion in the province to have as honored guests these two whose continence and generosity are a marvel to the world, who like the "Fisher-

⁶ Migne, P. L., xvi, *Epist.* XX, *ad Marcellinam, sororem*, col. 1036, ff.

⁷ Socrates, *Hist. Eccl.*, VI, 4.

men" (Apostles) have given up all (much in fact and affection) to follow the counsels of the Lord. At the close of this letter Augustine shows his interest in the world of Christian letters, in what other men were doing and writing for faith and religion. He says that he has heard from the brethren, from those who usually carried the letters between Africa and Italy, that Paulinus is writing a treatise against those who were defending the old religion of the state, and he asks for the the favor of a copy to be sent to Africa without delay: "*Adversos paganos te scribere didici ex fratribus: Si quid de tuo pectore meremur, indifferenter mitte ut legamus.*" This request for a copy of the treatise against the pagans is repeated in Letter xlii and again in xlv. There is another point in Letter xxxii quite important in proving the interest of our Fathers in the books of the time, and their judgment in exchanging and collecting books and forming libraries for the future. Augustine says that he has no doubt (probably from frequent references to the Bishop of Milan) that Paulinus has the written works of St. Ambrose. "I desire much indeed," he says, "to have those books which he (Ambrose) wrote in refutation of certain unskilled (or overtrained) and inflated critics,⁸ who would insinuate that our Lord was a student of the Platonic philosophy, whom (the critics) Ambrose has carefully and completely rejected." It seems strange that we should be served again with the same intellectual hash which Ambrose banned from the Christian book market fifteen hundred years ago.

From frequent allusions to other letters, now no longer extant, and to problems of faith and doctrine which passed between Hippo and Nola, we gather that some, perhaps many, of the letters were lost in transit; others have not survived the wear of time. In Letter xciv Paulinus tells Augustine that he had received a former communication or treatise while at Rome, where he could not read and study it as he wished by reason of the distractions of great crowds. He refers to a question which Augustine had sent him (now not extant) asking for a Catholic explanation of doctrine on the nature or

⁸ "*imperitissimos et superbissimos*". These books of Ambrose are not now among his printed works.

qualities of our conscious life after death. There is a fund of good sense in the reply of Paulinus.

"My problem is the present. I look for a master, for a spiritual physician in this life now. I ask you to show me the way to follow Christ." Augustine accepts this problem as practical and right. He gives a solution in an outline of faith reduced to practice, recalling the necessity of Christian restraint, the control of sensual nature under the higher guidance of reason and religion. But he insists yet that his own question as to the nature and character of the future life is not a mere idle dream or theory. It must be as real, as objective, as much a subject of interest as is the state or the course of this present life, of which it is the necessary term, the purpose, the constant aim. "Multum approbo sententiam tuam de hujus vitae statu esse agendum, vel potius cursu quam statu. Addo aliud quia prius hoc requirendum atque tenendum est quam illud, quale futurum sit quo iste fert cursus."

He assures Paulinus that he is thoroughly in earnest. He begs him to write down his own thoughts on the subject, to consult with other thoughtful men at Nola, and at Rome, when he makes his yearly visit there. It is evident from this letter, and from several others written about this time and a little later, that Augustine is working out and developing the principles of Catholic doctrine on the state and condition, the energy and action of separate spirit substances, of angels and the souls of men.

These same thoughts which we find in this letter are carried out and applied to questions on the psychology of dreams and apparitions and visions in two letters written a little later to Evodius (clix and clxii), and the treatise to Paulina *De Videndo Deo* (cxlvi). In the letters to Evodius, Augustine refers to what he has written and is now writing, on the subject of apparitions and visions and the manner and means of revelation in the Old Testament.

I think that those little tracts on which I am working now will have some points from which I can explain the questions which you ask, if it is the Lord's will. For many of those very queries which you have now sent, are answered in books which I have not yet made public, that is the [fifteen] books on *The Trinity* and the [twelve] books on *The Literal Meaning of Genesis*.

But he refers Evodius back to former studies which they had made together in the monastic school at Tagaste and probably at the cathedral monastery school at Hippo.

And, if you will read over again [he says] what you learned long ago, or what you did know (for perhaps you have forgotten it), the tracts which I wrote in discussion [dialogue form] with yourself, *De Quantitate Animae* or *De Libero Arbitrio*, you will find, if you apply a little of the energy of thought, the solution of your problems, even without help from me.

This letter was written probably about 415, before the Pelagian troubles and controversies on grace and free will began in Africa, and after the great triumph of Catholic unity over the Donatists in the conference of Carthage in 411. It points of course to the persevering energy of Augustine's work for metaphysics and psychology, apart from the dogmas of revealed Faith. It tells with what confidence he looked forward to the publication of the works he then had in hand on the Trinity and on Genesis as a help to the Christian thinker and sincere student of religion. Incidentally, but unmistakably, the letter reminds us of the character and some of the qualities of these Christian monastic schools of the fourth and early fifth centuries, a character proved by the books which they made and used and interchanged. We know what these men studied and thought and believed quite as well as we know what has been believed and taught and studied in the world's leading universities during the century just past. Have we ever asked ourselves what is the comparative value and the permanent worth of each?

The practical principles of Augustine which he sets down for the guidance of the mind in its endeavor to explain some unusual phenomena of dreams and visions and apparitions will best prove the worth of his thoughts. These thoughts, it will be noted, are not airy speculations of a master in metaphysics or a poetic dreamer over the heads of his contemporaries. They were written down for the guidance of men and women of real flesh and blood, who were interested, as we are, in the spiritual life of man while he remains in this mortal frame, and the life of the spirit after the soul is separated from its present organic means of contact with the ma-

terial world. The facts are simply and briefly told, and the thought of Augustine is easily followed. I shall try to give them an English form.

Evodius tells of two unusual dreams which came under his notice as Bishop of Uzula and head of the monastic school where his clergy were trained for their future work, as he himself had been trained in the school of Augustine. The subject of the first dream is a young man whom he describes as a skilled stenographer, a careful writer (copyist), a conscientious reader and student in the monastery, whom he loved also for his life of self-discipline and study. This youth, twenty-two years of age, died after an illness of sixteen days. The death was peaceful and consoling. He was signing his forehead and his lips with the sign of the cross as he expired, and after three days the body was buried while the sacrifice of our Redemption (as formerly at the burial of St. Monica) ⁹ was offered for the repose of the soul.

But now it was reported that previous to the death of this promising student some one in the monastery had had a dream, in which he imagined that he saw another student who had died eight months before, also a stenographer, who used to take down the dictations of Evodius. This young man, when questioned as to the purpose of his reappearance, answered, in the dream, that he had come to take away his friend and brother student, as later the event, it seems, proved true. And now the added difficulty of a second dream. The father of the youth first described, who also had been an official court stenographer, but later was ordained priest, had gone to the monastery of Theasius for quiet and consolation after the death of his son. There he too died, rather unexpectedly, only seven days, it seems, after the death of his son, and under circumstances of another strange admonition in a dream. In this second dream the son appeared to be going into the monastery where the father was, and when questioned as to whether he knew that he was dead, he answered in the affirmative, and gave the further information that he was happy with God. He was asked then why he had come, and answered that it was to call his father. Theasius was very careful to caution

⁹ Confessions, ix, 12.

the one who had this dream not to let it get to the ears of the father. The father, whose name is given as Arminius, had had a slight fever, but the physician had been dismissed, and he was thought to be out of danger, when, about four days after the dream, he unexpectedly died.

Evodius has not a word to say that could be interpreted into a superstitious belief in dreams. The facts are given at their face value; and facts very like them, however unusual, are now and again of undoubted record and unassailable experience in times past and the present. To Evodius, as to Augustine dreams are just brain impressions and the creations of fancy, whether sleeping or waking. The one problem to be solved is: Are these unusual appearances or visions objective, are they the object of sense perceptions, or are they the subjective creations and compositions of imagination only?

It is a pleasure to follow Augustine's analysis of this problem, to see him framing the material out of which Christian Psychology is built.

While I do not wish to suggest an odious comparison or contrast of different schools of thought or science, I think yet that Augustine and the Christian schools of the fourth and fifth centuries command respect and a hearing, as well as the latest and the newest from those representatives of modern universities, who have of late years been dabbling in "Spiritism," talking "science" at random about the "survival of man", and burdening the book markets with an "experimental" something which, in the old school would hardly get the name of psychology or physiology or physics. There is not much in a name; but has "experimental psychology" proved a right to its name?

In Letters clix and clxii Augustine tells Evodius what he thinks about dreams and visions, whether caused in accordance with the laws and action of our composite nature of mind and material frame, or by some agent or factor outside the ordinary course and order of nature and human experience.

The first question of Evodius is whether the objective reality of the visions will require us to believe that there is something corporeal which goes with the immaterial soul when it leaves this body of earth—"Primum quaero utrum aliquod corpus sit quod rem incorpoream, hoc est, ipsius animae

substantiam non deserat, cum dimiserit hoc terrenum corpus?" —clviii, n. 5. Augustine's answer to this is: "Si autem breviter vis audire quid mihi videtur, nullo modo arbitrior animam e corpore exire cum corpore" clix, n. I.—Then turning to the visions and dreams he says what seems to be worthy of remembrance and expression in any language:

But these visions and foretellings of the future, how do they take place? Let him try to explain who understands how those marvelous effects are wrought in every soul when it thinks. For we see, and we see clearly and surely, that there, in the soul, the subject of conscious life, are found innumerable images of things that are visible, also objects that belong to the other senses. How these are arranged, or how without fixed order is not to the point at present; but only this, that they are there formed in the conscious soul, a fact which needs no proof. Now, that man, whoever he may be, who can explain by what force [of mind or matter] these images are formed which are of daily occurrence and constant experience, may presume to set forth and define those others which are of very unusual experience. I dare not venture here in this region unexplored just because I can not explain that which is the ordinary experience of our continuous life waking and sleeping. While I am dictating this letter to you I see you in imagination, and you are far away, and you know nothing about it. And I can imagine how you will be moved by these words: but just how this is done in my conscious soul I can not fully grasp, I can not follow its course. I am sure, however, that it is not the action of material masses of things, or that these qualities [which imagination forms] are corporeal, though they are very similar to a material body.

Augustine then describes the experience of Gennadius, a physician, as it was told him by Gennadius himself. This Gennadius had practiced his profession with success at Rome, was now living at Carthage, and was known personally to both Augustine and Evodius as a man of solid convictions in religion, a man of more than ordinary kindness in his care for the poor. When he was still a young man he had had some doubt, as he related to Augustine, as to whether any life remained after the death of the body. Augustine gives the story of two successive dreams of this physician, not as the proof of the immortality of the soul, but as the *argumentum ad hominem*, which actually convinced Gennadius that he had a soul, a principle of life which could act independently,

and, as it seems, apart from the organism of the body. One night he had a dream in which he imagined that he saw coming to him the fair and dignified figure of a youth, who said: "Follow me." Gennadius followed (in the dream) and they came to a city (visible). On one hand he heard the harmony of music of unusual melody. On the other side Augustine says he does not recall what he saw or heard. Gennadius awoke, the dream was past, and he thought of it no more than of the ordinary phantasies of a dream. But the next night (*alia vero nocte*) he dreamed again, the same youth appeared to him, and asked whether he knew him. Gennadius replied that he knew him very well. Then the youth asked where he had met him. Memory was there alert, and he recalled and told the whole vision and the music of the previous dream. "Now", the youth inquires, "did you see what you have described sleeping or waking?" Gennadius replies: "Sleeping." "That is true", answers the youth, "you recall this very well. You saw those things in sleep. But know that now also you are seeing in sleep." Gennadius acknowledged this, and answered that he knew it. Then that one who was teaching the sleeping man continued and asked: "Where is your body now?" The answer was: "In my bed" [*in cubiculo meo*]. "Do you know", he replies, "that your eyes in that little frame are bound in sleep, closed and at rest, and that with those material eyes you see nothing?" Gennadius answers again that he knows it. "Then", inquires the youth, "what are the eyes with which you see me?" Gennadius could not answer, and was silent. The youth then, seeing him hesitate, "opened his mind to all that he was trying to teach by means of these questions: "As the eyes of your body now lying in bed and asleep, are at rest and not in action, and yet there are eyes [a faculty of seeing] by which you see me and behold this vision, so also when you shall be dead (*cum defunctus fueris*) you will have that life by which you now live and the conscious knowledge by which you know. Beware, then, and now doubt no more that life remains after death."

So [Augustine says] this faithful man declares that doubt on this subject was removed from his mind. By whose teaching was it?

Surely by the providence and mercy of God. Someone may say that we have not solved the problem by this narrative, but only involved the question more. But while any one is free to believe these words or reject them, everyone has yet his own conscious self to face, a deep question indeed. And man wakes and man sleeps day after day, and his thoughts go on. Let him explain whence these forms, like in shape, like in qualities, like in action to corporeal things, yet not of material corporeal substance. But, if he can not explain these [the ordinary and natural working of his mind and senses], why go headlong into facts that are very unusual and outside the normal experience of man, as if he could pass judgment definitely upon them, while he can give no solution of things, the subject of his own consciousness, of daily and continuous experience. (Letter clix.)

Augustine follows out this same thought as the only safe inference from a view point of premises which are at once rational and Christian. About six or seven years later, probably in 421, writing the treatise *De Cura Gerenda Pro Mortuis*, which is addressed to Paulinus, he says on this subject, referring to those who are sceptical about occasional appearances of the departed to living friends in dreams or visions. "But it does not follow that the dead therefore perceive [with organs of sense], because they seem to speak, or point out, or make a request in dreams. For the living, also often appear to the living in dreams, when they know nothing at all of such appearing." (Loco citato, cap. x).

He tells then of two facts which came under his observation while he was resident at Milan, more than thirty years before. One is the case of a father recently dead, who appeared in a dream to his son and told him where he would find record of the payment of a debt for which the son was held liable. The other is a fact which took place about the same time:

While we were living at Milan, Eulogius, a teacher of rhetoric at Carthage, who had been my pupil in this art, reviewing a lesson which he was to give on the following day, as he himself told me, after I returned to Africa, came upon a difficult place in the works of Cicero. He could not understand the passage and, restless, could hardly sleep. That same night I appeared to him in a dream, and explained what he was unable to understand. It was surely not I, but the image of me, I being utterly ignorant of the fact, and far away beyond the sea, and doing something else or sleeping, and not thinking in the least of the troubles of this one [my former student].

How these things are done I do not know. But whatever the explanation, why not hold that just as a man may see a living man in a dream, so he may see the dead, while neither one [the living or the dead] knows or cares who it is that dreams, or when or where the image of himself? (Loco cit., xi.)

Augustine has worked out in this treatise the Catholic theology of intercessory prayer of the Saints, and our suffrages and satisfactory works, for the souls in Purgatory. He has stated the doctrine which St. Thomas puts into scholastic form in the *Supplementum*, Quæst. 71. Augustine's thought upon the created substance of the human soul and the nature and action of the angels is still the thought of the Catholic Church. By their nature and the law of their being these separate spirit substances hold no communion with men on earth. By the grace of God, in the order established by God's supernatural providence, in the "Communion of Saints", in the reign of Christ, God-man over the world of spirits and of men, there is a communion of heart and mind, of thought and affection, of love made sacred by the universal law of prayer, the communion of faith here, vision hereafter.

Why not believe [asks Augustine] that these angelic operations [the action of spirits sent] are dispensations of God's providence, who knows how to make use wisely of both the good and the bad in accordance with the unsearchable depths of his own judgments. Let every one take what I say as he will. If the souls of the departed were in daily converse with the living, and if they personally speak with us when we see them in sleep, then, not to speak of others, my own dear mother would never be away from me at night, she who followed me on land and sea in order to be near me. Far be it from the truth that her affection, now in a happier life, is less than it was then, far from her not to console me when some sorrow tries my heart, she who loved me so singularly that she wished never to see me sad. (L. c., xiii.)

There is just one passing allusion in this treatise of Augustine to a fact of Old Testament history which might be classed with some practices of spiritism in its modern forms. It is a reference to Saul's calling up the shade of Samuel through the medium of the Witch of Endor (1 Kings chap. 28). However the very fact of the Catholic doctrine of the Communion of Saints as set forth by Augustine, excludes the legitimate

action of such mediums. Logically in the present order of human life the Saints are the mediums appointed to be the light to us of example and encouragement, who by the common law of prayer, in harmony with our own aspirations of faith and love, keep us in touch with the unseen world.

Augustine however has made it very clear as to what he thinks of such measures as calling in the Witch of Endor to be a medium of communication with the spirits of the departed: "Non enim quia imago Samuelis mortui Sauli regi vera praenuntiavit, propterea talia sacrilegia, quibus imago illa praesentata est, minus execranda sunt. Aut, quia in Actibus Apostolorum (cap. xvi, v. 16 ss.) ventriloqua femina verum testimonium perhibuit Apostolis Domini, idcirco Paulus Apostolus pepercit illi spiritui, ac non potius feminam illius daemonii correptione atque exclusione mundavit." (*De Doctrina Christiana*—Lib. ii, cap. 23.)

Whether we choose to call modern spiritism a science, a superstition, a religion or just a questionable practice, is there any evidence that it has advanced in its knowledge of the occult, in its methods or its mediums, in its success and its results over the Witch of Endor?

The clear Catholic thought of Augustine, the practical moral principles of Ambrose, the strenuous ascetic life and strong human sense of Jerome made curious and dangerous indulgence in the occult practically impossible so long as the works of these Fathers were studied and followed. We find hardly a trace of these attempted excursions into the regions of the spirit world during the middle ages, not in representative writers at any rate, not in the works of St. Bede the Venerable, Isidore, John of Damascus, Anselm, Alcuin, Gregory VII, Peter Damian. It was only with the un-Christian humanism of the fourteenth and fifteenth centuries that the mischief of witch mania came into vogue; and it was under the blasting influence of controversies, party spirit following the heroes of the "Reform", that it developed into a menace to human society. It seems that as men have gotten away from the teaching and the good sense of our Catholic Fathers they have lost their hold on the solid substance of spiritual life. Does this explain the fact that we find today so many men of culture and university training, strangers to the prin-

ciples of Faith and the objective realities of metaphysical though, groping for mediums to reach the spirit world, where the Catholic believer has always felt himself at home, in the communion of faith and love, and the universal language of prayer, which unites all men and the spirits of men, angels and saints and souls in Purgatory under the reign of Christ and God?

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THE CATHOLIC GRADUATE IN HIS PARISH.

SOME years ago, in one of the general meetings of the Association of Catholic Colleges, a widely known priest declared that our Catholic colleges do not graduate what may be called "parish Catholics". Many of the educators present entered a protest with an emphasis that almost rose to vehemence.

I have been engaged somewhat in college work and at present my services are centered in a parish. As I am not nursing a grouch nor fostering a prejudice, may be the observations that follow will help without hurting the feelings of my readers among the clergy.

It is a truism with Catholic educators that the Catholic boy goes out of his parish to a Catholic college to secure an education in order to be surrounded and safeguarded by Catholic truth and practice. It is because he or, if he has not the choosing, his parents quite take hold of this idea that the choice is made. I am assuming, of course, that the young man's idea is to fit himself for a professional or business life and not for the ministry. He leaves his parish with the intention of returning to his parish. He is away from four to six years—from his seventeenth to his twenty-second year, let us say. He leaves his parish a boy; he will return to it a man. The four, five, or six years he is away take in that period of life when he is passing from boyhood to manhood, the period when he is expected to learn his duties toward his parish as a practical Catholic; and this, mind, in no high-sounding, class-oration sense, but in a very practical parish sense. I am aware, of course, that this connotes to certain

critical readers pew rent, Sunday collections, and whatever else is included in the parochial phrase "good contributor". Not altogether so, by any means. For though one holds contributing to the upkeep of religion is a strict and necessary Catholic duty and often gives a very correct estimate of inwardness and spiritual seeing, yet the relationship of the Catholic layman toward his parish is very much wider.

One admits without hesitation that Catholic colleges emphasize Catholicity for the young men intrusted to their keeping; emphasize the height and the depth of it in philosophy, history, and letters. These institutions impress upon their boys the necessity of becoming high types of Catholic men; of being clean of heart and bright of mind, and of being all else that goes with the notion of upwardness. Yet, I seriously doubt, if these schools bring out the concrete idea of being practical Catholic men living in a parish with definite duties toward their parish. The baccalaureate sermon point of view, which presents ill-defined vistas of thought and striving, has a peculiar "ave et vale" charm perhaps; but most of us know it does not go beyond the college campus and commencement afternoon.

The Catholic college, if it is to be more successful in its work, must keep in mind a definite, concrete community into which every young graduate will walk after he has finished his course of studies. "Battling against the world," "fighting for righteousness," "keeping unsullied the white flower of Catholicity," "spreading broadcast the principles of Alma Mater," and kindred ear-satisfying phrases, may measure up to the standard of commencement oratory as it comes to us, but they are very vague way-posts for the guidance of the future parishioner. One assumes our seminaries do not turn out future priests with equally unsettled outlines to define relationship toward their flocks.

Every Catholic college that pretends to prepare young men for Catholic life in the world should, in its religious program, be modeled as nearly as convenient after a well-regulated parish. This means that the program of religious exercises should not be a modified monastic or seminary plan. A Catholic college is not preparing young men for the religious or secular priesthood; and foisting on Catholic boys a pro-

gram of religious exercises largely intended for an ecclesiastical seminary is an imposition. In the life of the parish certain exercises are of precept; others are advised as very salutary. The college should keep to this rule. It does not seem desirable in a Catholic institution to make certain devotions of precept by virtue of a scholastic rule, when this same regulation does not obtain in the Catholic world beyond the college gates.

For Sundays and holidays there is the obligatory Mass. Daily Mass is urged for all those who can assist. In my humble judgment—withal, two college catalogues here before me to the contrary—no Catholic school preparing young men for life in the world should make daily Mass a matter of scholastic obligation. And this for the reason that the young men will not be obliged to assist at Mass every morning in the parish with which they are to be affiliated later on. Urge, but do not oblige. The quiet appeal will bring many anyhow, and these will be cheered by the thought that their works of devotion are a free gift. Ever present rules that make for obligatory doing lessen the sum total of voluntary service.

At the Sunday Mass, let there be certain announcements—for instance, feasts of the week, when and where confessions will be heard, etc.—according to circumstances, just as is done in the home parish. The preacher should read the lesson and the Sunday Gospel just as the young men hear them read by the priests in their parish churches. The sermon should deal with some truth of faith or some problem of moral conduct within the circumference of the student's life and thinking. There should not be any pretence at out-of-the-way scholarship, no more straining after prettiness of phrase for the sake of appearing literary. Sermons may, indeed ought to be, literary in broad sense; but the college professor who has the priestly instinct will make sure that his sermon instructs and quickens to piety. In making this suggestion I am well aware that the young men who listen below the pulpit of the college professor have not always heard able sermons in their own parish churches. Quite the contrary possibly. Indeed, it is certain some of them have grown accustomed to the happy-go-lucky, colorless method of commenting without preparation on the Sunday Gospel. Or per-

haps they have listened to a much-drawn-out diatribe on puerile delinquency in which one contrasts a long-suffering people and an ill-bred clergyman. I say, some of them, for, we may thank God, not all our priests have levelled the high office of preaching to extemporaneous scolding!

The important truth for Catholic college authorities to keep in mind is that the chief religious function of their institutions is to prepare young men for Catholic life in some parish. This leads us to ask, What is the standard of parish life for the Catholic graduate? Essentially, I suppose, it is not different from what we are to expect from other men. Perhaps the standard should be higher because of greater opportunities; but one is not disposed to insist too much on that.

That standard should reach up to monthly Confession and Communion, membership in the Holy Name or some such parish society, active service in the St. Vincent de Paul Society, and church support according to one's means. Allowing for human frailty, the Catholic college graduate's moral life should stand out in bright relief so that everywhere in the locality he will be known as a high type of citizen. These are the broad outlines—for one does not pretend to go into particulars.

Now this is the type of man, more or less accurately described here, that the Catholic college should send back to the home parish. The college graduate thus come back to his former surroundings should not be an exotic, blossoming in a certain spiritual atmosphere of his own. He should not cultivate an aloofness which will make him seem out of the circle of his less favored associates of other days.

I fear, at this point, I will have to ask the indulgence of Catholic college professors, for stating that the Catholic college graduate does not always come back to his parish with what we may call a parish outlook. And very often he never becomes a parish man. If he is a monthly communicant, he receives on the First Friday in the early morning just as he was accustomed to do at school. He does not join the Holy Name Society, and he is not seen with the men on Holy Name Sunday. He does not take part in St. Vincent de Paul work, nor are his church contributions conspicuously splendid. I know, indeed, you will point out to me shining exceptions; but I assure you, on the testimony of priests of considerable

experience, that the Catholic college graduate, for all his training and advantages, will not make a notable stand beside the man of the shop or the factory man. He who should lead, often does not follow. He who should exemplify what is meant by enlightened Catholic faith, is often a non-committal Catholic. He who shines with singular brightness in civic, social, fraternal, and business organizations is often a lost star in the firmament of Catholic societies.

It is no exaggeration to say that during all the years of his college life his former associates looked to him as one who would defend the things of faith and conduct for which they have had to fight all their lives in their crude way in the tool-house and over the work-bench. He who has been at the fountain-head, who has the learning, who has his armor on and his lance ready, he will show them how to meet the glib socialist, the scoffer, and the bigot, when the graduate comes back a full-fledged scholar. He will have more enterprise, more daring; he will know the language better than the foreign-born pastor who is halting in speech and awkward of manner. He will fight the battle; he will throw down the weak defences of anarchist, bigot, and materialist, and the Faith will triumph.

He comes at last, the man of learning from the school. There are approving looks and whisperings and high hopes. He is come who will fight the battle of the dusky-faced benchman that for so long has had to wage the battle alone. The scholar will take up the cause now; he will explain the difficult points of history, the seeming contradictions in faith and practice; he will furnish the toiler his arms and ammunition so that never again will he find himself facing an attack with empty hands.

In a week or two the factory man's hero puts out his lawyer's sign, gets acquainted with the "profession", joins certain of the lodges. After a year he runs for office and delivers speeches characterized by all the insincerity and clap-trap of the ambitious politician. In no sense is he identified with Catholic life and thinking. He carries his religion around with him much as a soldier does his knapsack, not because he likes it, or is proud of it, but because he may need it some time. May be he joins the Knights of Columbus and is heard

to speak of the principles of Knighthood and the glories of Mother Church on a special occasion. But beyond this he plays safe in the rear trenches of noncommitalism. So the factory man has waited in vain for his "defensor fidei". The latter has decided to keep out of the danger zone, to save his political life.

When the time comes for this promising young lawyer to select a life partner, whatever vision the pastor may have had of an edifying Catholic wedding with Nuptial Mass is shattered altogether in a newspaper announcement. He notes the promising young lawyer is to marry a prominent non-Catholic society leader. There are a number of desirable Catholic girls in the parish who boast as good a lineage as she does, and whose natural gifts are quite as remarkable. However, the ambitious politician, who perhaps received his education on an ecclesiastical half-fare permit, goes out of his clan and his creed, and gets into the ranks of the socially prominent. So we have the fashionable late-in-the-afternoon mixed-marriage, which some of our subservient clergy glorify by permitting their houses to be made resplendent with lights and flowers. Quite possibly the non-Catholic wife will be strictly a Protestant mother and the imbecile Catholic graduate will witness his children deprived of the Faith to which he himself gave such vacillating testimony.

I do not wish to appear harsh or unjust; but one sees so much of subserviency, of the non-committal attitude among our so-called educated Catholic laity that one is tempted to rush out in hurried and uncautious phrase. One, however, always keeps in mind the height and nobility of many young Catholic graduates, even when one shows impatience with their compromise brothers.

One observes, too, the apparent unwillingness of our Catholic graduates to come out in defence of the Catholic position in spoken or written word when that position is attacked either directly or by implication. You may say this is due to reticence, to a fear of not being able to state the Catholic position correctly. A little research in the *Catholic Encyclopedia*, a small effort to secure a book or two containing right information on the subject under consideration will give the ambitious Catholic layman ample and ready material with which to

build up a defence. I have seen aspiring politicians who are Catholics and graduates of Catholic colleges work themselves up into a fine fury when some policy of President Wilson was attacked during his last campaign; but when Pope Benedict was pilloried for his peace program they kept a snug and a secure silence. Possibly they will answer me that such defence is not their concern. If they take this attitude, then they should discontinue all after-dinner bombast about knightly men defending Catholic truth and principle. Plain people within hearing might take them seriously. Perhaps my experience is not general enough to warrant these observations. But so far as that experience goes it tallies with what I have set down. Other priests may have reason for a more optimistic outlook.

Certain methods suggest themselves as helpful to improve this condition. Outlining the religious program of the college on the parish plan has already been hinted. The concrete Catholic duties of a young man after he has been graduated from his school should be emphasized over and over again in classes of Religion, in sermons, in instructions. As much as possible, types of localities should be considered to which these young men will return after graduation and they should be told how necessary it is to identify themselves with parish work. There should be a Holy Name Society in every college of any size in which every student should be enrolled. There should be Confession for this society on every second Saturday of the month and Holy Communion on the second Sunday. Confessions should always be heard on Saturday. There is a possibility that the First Friday may supplant the Sunday morning Holy Communion which so edifies a parish. One does not, of course, discourage receiving on First Friday. But one notices Catholic college graduates going to Holy Communion on First Friday who never appear with the men of the parish on the second Sunday. Diocesan collections should always be announced and taken up in the college chapel, so that students may learn the lesson of unselfish giving.

Priests in parishes are a contributing cause to what we may call this delinquency of the Catholic college graduate in his parish relations. Many parish priests are as ardent advocates of Catholic college education as they are of the Molinist

theory of grace. They have a parish horizon and do not see beyond it. The measure of success with not a few is a brick house, a brick school, a brick church with stone trimmings, all paid for, a trip to South America, a reception and a new automobile when they return. Is this too low an estimate? Self-examination will help in answering the question.

The college president's experience with the pastor does not encourage altruism. Toward the opening of school, a parish priest happens in with four boys. Two are brothers. "Take them for half," urges the pastor. "The mother is poor; the father has gone bad. You'll never regret the good turn." Of the other two—one comes of a good family but nothing can be done with him. "So as a last resort," says the pastor magnanimously, "I brought him here. May be you can do something with him?" The fourth is a half-wit, "who won't learn anything anyhow. I think this is the right school."

One wonders if the suggestion ever came to the pastor to establish a fund from certain rich people of his parish—himself heading the list—which would help poor Catholic boys to secure an education in a Catholic college at regular rates. Such a plan would help the college and the boy and the parish. It would create a system based on self-respect, which is the only system on which a college can be run. Pastors who have already made their wills might bring in a codicil providing for the complete college course of, say, two boys at full rates.

As a final suggestion under this head, priests in parishes should keep in mind the young men who are of college age. They may question them in the summer months about their plans and help them to decide upon a college. They should themselves know something about the standards and advantages of different Catholic schools if their advice is to be permanently helpful. Just because a priest, some thirty years ago, went through a rambling course in a small institution, made dear to him by association, is no reason why this same school will suit a young American high-school graduate who wishes to follow a course in electrical engineering. A real understanding of educational values, rather than the memory of some good lay-brother who was generous with his coffee cake, should give direction to the priest's suggestion.

During his course, the young man should be written to, say, twice during each year. This will not overtax the busiest of our clergy. When the young student comes home for his vacations, he should not be permitted to lose sight of his parish. Thus when he finishes his course and is graduated he will not have grown away from the life of the Catholic community from which he was temporarily separated.

Let the college men model their religious schedule on the plan of a well-conducted parish, and let the priests in parishes interest themselves more in their boys of college age and wisely direct them to select a school where they will advance and be happy. Thus coöperation between college professors and priests in charge of congregations will help to bring the Catholic college graduate into closer relationship with his parish.

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ORIGEN'S TREATISE ON PRAYER.

THE martyr Pamphilus, so devoted to the memory of his master, Origen, remarks that of all Origen's treatises there is hardly any in which the great Alexandrian speaks so simply and, as it were, "ex intimo corde" as in those on *Martyrdom*, on *Prayer*, and on the *Resurrection*. The two former treatises are fortunately preserved to us entire; of the last-named we have but fragments. Perhaps few writers have suffered so cruel a fate as Origen: a thinker ahead of his age, a lecturer and writer of unparalleled prolificness, his works formed the quarry whence drew the Fathers who followed him, but which, alas, the heretics of all ages have exploited. Hence his writings came, and justly, to be regarded as dangerous. Many wrote in his defence; many more wrote in his condemnation. Yet those who were the strongest in their anathemas were sometimes discovered reading him, as was the case with Theophilus, the persecutor of St. Chrysostom and a constant inveigher against Origen. Still, Theophilus said no more than the truth when, being caught in the act of reading the works of the man he assailed, he replied: "Origen's works are like a meadow planted with all sorts of

flowers; if you find some that please you, you pluck them; if you find some that are prickly, you leap over them, as a man avoids a thorn-bush." St. Pachomius the Abbot forbade his monks to study Origen. Cassiodorus told his disciples that what Origen said well no one could have said better, but that what he said ill no one could have said worse! As a natural consequence, there began a crusade against those who even possessed Origen's works, and thus much priceless treasure was lost. In fact, were it not for the Latin translations of much that he wrote, our knowledge of Origen's works would in some sense be almost as speculative as our knowledge of those of Papias!

It must frankly be allowed that Origen's speculations were daring; that possibly his views regarding Christ's nature and the relations of the Three Persons in the Trinity, certainly those regarding the soul's orbit, and the eternity of hell, etc., were unsound. The free perusal of such writing could only result in shipwreck to many. But it is an abiding source of regret that his exegetical works and his devotional writings should in consequence have suffered, if not destruction, at least such an ill-deserved eclipse as has befallen, for example, his *Treatise on Prayer*, with which particularly we are here concerned.

For it would seem to have been lost to general sight for many long centuries, until it was published at Oxford in 1686. Scholars of course knew of it and Huetius, to whom we are indebted for the *Origeniana* or Studies in Origen, had intended to publish it nearly a century before the Oxford authorities edited it. The MS. these latter used goes by the name of the "Holmes MS.," and is the only one known. Thorndyke got it from Isaac Vos and handed it on to Gale, who placed it in the library at Trinity College, Cambridge. The Oxford editors published it with a Latin translation which left much to be desired, but the Benedictine editor, Delarue, added a Latin translation made by Fleury, the historian. The Greek text in this Benedictine edition also had the advantage of a careful collation with the Cambridge MS. made by Walker, as well as of supplementary notes by Bentley. Delarue's edition is given in Migne, *P. G.*, XI.

This *Treatise on Prayer* dates from Origen's maturer days, since it was written later than his much-disputed *De Principiis*, as we gather from internal evidence; so that it is probably to be assigned to the last twenty years of Origen's life, viz. 234-254, A. D. The treatise was addressed to Origen's life-long friend and patron, Ambrose, who is familiar to all students of Origen; linked with Ambrose in the dedication is a certain Tatiana who may have been Ambrose's wife (though his wife's name is elsewhere given as Marcella) or perhaps his sister; at any rate she is described in this treatise as advanced in years.¹

The treatise itself is fairly lengthy, for it occupies some seventy-four columns in Greek in Migne's edition. But though long, it is in no sense discursive or disorderly. Origen sets out by insisting that we have not only to pray but to pray fittingly and for fitting things.² He then lays down as an axiom that no one can pray without the previous assistance of the Holy Spirit. We need, he says, teaching, and he quotes the words, *Lord, teach us to pray, as John also taught his disciples*. Apropos of this he points out that the disciple who puts this petition must have known already how to pray, since he had been brought up in the Synagogue; but that the sight of Christ engaged in prayer showed him that he needed something more than he had hitherto been taught. But, asks Origen, what did John himself teach concerning prayer? He was *more than a prophet*; therefore he probably knew secrets concerning prayer which he taught, not perhaps to all whom he baptized, but to his chosen disciples.³ This prayer, says Origen, was spiritual prayer where the Spirit prays in a man's heart, and as such it is fully set forth in Scripture, as for instance when it is said of Anna that *she multiplied prayers before the Lord and spake in her heart*, or in the title of the Psalm: *The Prayer of the poor man when he was anxious and poured out his prayer in the sight of the Lord*.⁴

¹ *De Oratone*, 2, P. G., XI, 418. Henceforth references to this treatise will be given simply according to the section of the treatise and the corresponding column in Migne's edition, e. g. the above reference would be 2, 418.

² 2, 418.

³ 2, 422.

⁴ Ps. 101. It is remarkable that Origen nowhere in this treatise quotes the words from Ps. 6, *Expandi manus meas ad Te, sicut terra sine aqua coram Te*, though they would more than once have been exceedingly to the point.

These [says Origen] are truly spiritual prayers, prayers of the Spirit praying in the hearts of the Saints. And since they are truly such and are filled with the teachings of the Divine Wisdom; of such, however, we must say: *Who is wise so that he can understand these things?* Since, then, it is so difficult to treat of prayer that we need the illumination of the Father and the teaching of the Word, His First-born, and the coöperation of the Holy Spirit, if we are to understand and declare aught worthy of so profound a question, I pray as a man—for in no wise do I deem that the Spirit can pray in me ere I know what prayer is—I pray, I say, that the most fruitful and spiritual knowledge of it may be bestowed on us, and that the understanding of the prayers set before us in the Gospels may be made clear to us. Let us, then, begin now to speak of the nature of prayer.⁵

Origen then discusses⁶ the precise meaning of the words *εὐχή* and *προσευχή*, with their derivatives. He examines some twenty-three passages, mostly from the Pentateuch. From the fact that he takes them in the order of the books in which they occur one is almost led to suspect that he had some species of concordance at hand. It must be confessed that here Origen is disappointing, for he offers us no real distinction between the terms, though he seems at times to profess to do so. Possibly the several hiatus in the MS. at this point may explain the halting character of his remarks; still these hiatus are of no great extent.⁷ He then approaches the theoretical difficulties about praying at all. Some there are who acknowledge the existence of God but reject all idea of His Providence; these cannot pray. Others, again, insist that the very fact of Divine Providence renders prayer futile. Origen states their arguments at length and then sums them up in a series of phrases taken from the letter which Ambrose and Tatiana had addressed to him on the subject, and which has called forth this treatise: "I will set forth their arguments," he says, "in the very words which you have set down in your letter to me, thus: If God foreknows what is to happen and it must therefore take place, then prayer is futile. Again, if all things take place by God's will and if His decrees are fixed and none of the

⁵ 2, 423.

⁶ 3-4, 423-427.

⁷ Though Delarue says that these hiatus are not extensive in the MS. in Trinity College Library, yet the more one studies Origen's treatment of this question the more one feels that the MS. from which this was taken must have been defective or at least badly copied, see below, p. 645.

things that he wills can be changed—then, too, prayer is futile”.⁸ Among the arguments he had outlined above, Origen instances the analogy of the considerate father who provides for his children’s wants even without their asking him. “But we”, the objector urges, “are further removed from the mind of God than are the childish whims of their offspring from their parents’ mind!” Again, “it is believable that God not merely foresees things that are to take place but pre-ordains them. Consequently if a man were to pray that the sun might rise to-morrow he would be taken for a fool, since he is asking for what will take place whether he asks for it or not!”⁹ No less forcibly does Origen put the difficulty arising from the doctrine of election and from God’s foreknowledge of our sins: “*For when the children were not yet born, nor had done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth . . . in vain then*”—so Origen phrases the difficulty—“do we pray for the remission of our sins, or for the bestowal of the Spirit of fortitude, or that we may do all things in Christ who strengthens us?” So, too, it was idle for Judas to pray since—from the days of David who foresaw it—his bishopric was to be taken and another installed in his place!¹⁰

Origen sets out to answer these difficulties and he begins by insisting on the reality of free will.¹¹ He distinguishes various kinds of movement: there is a movement which results from an impelling power from without, as in things which have no soul, e. g. a stone. “There is further a movement due to an indwelling nature or soul, and such things are said to move themselves, at least by people who are precise in their use of terms. . . . But if a person follows his own movement we must perforce term that rational;” and herein Origen places the essence of free will. He then makes appeal to our intimate sense of freedom of choice as well as to our sense of moral law or duty, which is only conceivable on the supposition that we are free to fulfill it or not.¹² But when he attempts to reconcile this freedom or self-determination with

⁸ 5, 430-434.¹⁰ 6, 439.¹² 6, 435.⁹ 6, 432.¹¹ 6, 435.

Divine foreknowledge and predestination, Origen betrays that same tendency which led him to his peculiar doctrines of pre-existence, of the final salvation of the evil spirits, and of a successive development of souls, for he teaches a view of grace which it is hard to distinguish from pure Pelagianism. God, he says, adapts His graces to His foreknowledge of the use we shall make of them :

God, then, knowing what was to come to pass and knowing, for instance, how well adapted for a holy life Paul would be, says within Himself, " Before the creation of things, when I set out to fashion the world, I will choose him and I will furnish him as soon as he is born with those things which shall help out his salvation, and thus I will separate him from his mother's womb ; but I will permit him in the zeal of his youth at first, through ignorance and under the cloak of piety, to persecute those who have believed in My Christ and to hold the garments of those who stoned My servant Stephen ; then, after his youthful madness is over, he may take occasion and be changed into better things and may not boast before Me, but may say, ' I am not worthy to be called an apostle, for I persecuted the church of God ! ' " ¹³

Apropos, too, of the difficulty he had suggested about prayer that the sun may rise on the morrow, Origen is curiously inconsistent ; for, whereas his guiding principle always is that Holy Scripture cannot always be taken literally, he yet answers this difficulty by urging that, since it says in the Psalms *Praise Him, ye sun and moon*, it must be acknowledged that in some way or other the sun and moon are endowed with free will ! This, too, despite the fact that he had just laid down that free will depended on the power of self-determination ! ¹⁴

We have dwelt upon these points because it is well to realize that the Church was justified in removing the writings of this truly wonderful man from her children. The lamentable thing is that this sad necessity has deprived us of teaching which in other respects is so admirable, as we shall see from what follows.

Origen now goes on to set forth the conditions for acceptable prayer. It is here that his simple piety manifests itself

¹³ 6, 439.

¹⁴ 7, 439.

in touching fashion. First of all he lays down the principle that we must not make use of many words when we pray; neither are we to pray for trifling things, nor for merely worldly things. Nor again should we come to it with minds disturbed.¹⁵ But Origen more than all demands what he terms "purity" of soul as an essential condition for effective prayer. We shall see presently in what he makes this "purity" consist. But he first of all explains more fully the conditions above mentioned.

I think [he says] that profit can come to a person who prays as he ought, or who at least strives after this according to his powers; and this from many sources. First of all, it will much avail a man who sets himself to pray, if he will reflect upon the relation subsisting between himself and God during his prayer; if, that is, he will call to mind that he stands as it were before God and talks with One who is present and looks upon him.¹⁶

This is very simple, some might be tempted to say very elementary. But Origen adds this striking comment:

Indeed, were we even to suppose that no other profit accrued to a person who thus composes his mind for prayer, yet this very fact of composing one's faculties during the time of prayer would in itself prove no small gain. And when this is done frequently, then those who devote themselves assiduously to prayer are well aware from experience from how many sins they are thus preserved and what incentive they feel to virtue.¹⁷

A little further on he shows us how we are to form this habit of composing our minds:

The Psalmist [he notes] says to God, *To Thee have I lifted up mine eyes, who dwellest in the heavens.* When, then, our mind's eye is thus uplifted so that we are no longer preoccupied with things of

¹⁵ 8, 442.

¹⁶ 8, 442.

¹⁷ *Ibid.*; and note how he describes the preparation a woman should make when she comes to prayer: "A woman, especially when she comes to pray, should be composed and adorned in body and soul, and especially, too, when she prays; she should shew reverence to God and should put away from her mind all mere womanly and unrestrained reflexions. Her adornment, too, should not consist in plaited hair, nor in gold or pearls or precious garments, but rather in those things which become a woman who makes profession of piety. Indeed, I question whether anyone would hesitate to term 'blessed', simply on account of this attitude of mind, a woman who thus prepares herself for prayer."

earth nor filled with images derived from material things, we become so spiritualized that we despise all corruptible things and are solely occupied with the thought of God and we converse reverently and modestly with Him who listens to us. . . . Surely it will be evident that a man who prays thus will, while he is yet speaking and while he is awaiting manifestation of the power of Him who listens to him, hear Him say: "Here I am!" — if only, that is, he will before he prays lay aside all anxiety touching the Providence of God.¹⁸

This is the "purity" on which Origen so much insists. Not only will a man who has attained to this rightly expect to hear God saying to him "Ecce adsum!" but

further, by means of the aforesaid "purity", he will attain to a share in the prayer of the Word of God who stands in the midst even of those who know Him not, who fails no man when he prays and who with Him prays to the Father whose Mediator He is.¹⁹

Our companions, too, when we pray are the Angels. It is surprising how often Origen returns to this thought; he even attempts to show in what sense we gladden and may even be said to "feed" the Angels when they see us praying. Nor is he content to say simply that the choirs of Angels are with us at that time,

not only so but also the Angel of each one of us, even of those who are the little ones in the Church, an Angel, "*who ever sees the face of the Father who is in heaven*", who is ever gazing on the Godhead of our Creator, he prays with us, and, as far as can be, toils with us for those things we ask.²⁰

But Origen goes even further than this, for he tells us that "the souls too of the saints that have fallen asleep" ²¹ are with us when we pray. And apropos of this he remarks how important is charity toward our neighbor when we desire to pray efficaciously—"that charity," he adds, "which the saints who have fallen asleep must be reckoned to possess far more intensely than those who still war in this present life".²²

Origen then puts forward the difficulty which must face all who really try to lead prayerful lives: if prayer means all

¹⁸ 10, 446.

¹⁹ *Ibid.*

²⁰ 11, 447 and 451; cf. also 31, 554, and *infra*, p. 647.

²¹ 33, 447.

²² 11, 450.

that has just been said, if it demands this mental composure in God's presence, how can Christ have told us that we are "*to pray without ceasing*"? For this seems manifestly impossible. But Christ, says Origen, gave us this injunction, because

from the soul of one who prays with knowledge and reason and faith there shoots forth, as it were, an arrow which wounds even unto utter destruction and dissolution the spirits hostile to God. Moreover, since works of virtue or the fulfilment of the commandments are really constituent parts of prayer, it follows that he prays "*without ceasing*" who combines prayer with the duties he has to perform and who makes his actions accord with his prayer. For only then can we accept as a feasible precept the declaration that we are to *pray without ceasing*, when we realize that the entire life of a holy man is but one great continuous prayer, though only a portion of it is that prayer which is strictly so-called and which ought to be practised not less than thrice a day, as we gather from the example of Daniel.²³

The next feature in our prayer on which Origen lays stress is gratitude:

Who can tell the benefits which accrue to a man when with gratitude in his soul and mindful of the blessings he has received, he strives to render praise to God for all this? For souls that have long remained sterile and which now perceive how barren they are in guiding principles and in true fruitfulness of mind, have through patient prayer been quickened by the Holy Spirit and have brought forth health-giving speech replete with Divine truth.²⁴

So far Origen has been mainly occupied with teaching us how we ought to pray and in what true prayer consists. Now he comes to the things for which we ought to pray.

It is needful [he says] to warn those who yearn to lead a spiritual life in Christ that they should not ask for trifling nor merely worldly things when they pray; rather I would exhort readers of this treatise to pray for those mystic things of which we have but types in the things of which I have been speaking. Now prayer for the said spiritual or mystic things is only perfected in him who wars *not according to the flesh*, but who through the Spirit puts to death the things of the flesh, and who makes far more account of what the ana-

²³ 12, 451.

²⁴ 13, 455.

gological sense (of Holy Scripture) will reveal to those who seek it than of any reward which the literal sense (of Scripture) may suggest as likely to accrue to those who pray. For we must be careful lest our souls should prove sterile; rather, then, should we listen with spiritual ears to the spiritual law so that we may cease to be sterile but may be heard as were Anna and Ezechias.²⁵

Origen, as is well known, was ever seeking to find an inner sense in Holy Scripture and undoubtedly he carried this to excess at times. But fundamentally he was right. For he simply applies St. Paul's dictum, that *the letter killeth while the spirit quickeneth*. Origen sought not so much for what was narrated in Scripture as for the inner message contained in that narrative. The anagogical sense was what he sought. For he reasoned correctly that Holy Scripture was useless unless it led us to God. Hence he was ever searching in the narrative, in the apparently trifling historical events, nay even in the very persons who pass across the stage of the Bible, for what they prefigured rather than for what they were or for what they did. Of what avail for him to read of Abraham, of Moses, and of David, unless their lives and teachings led him to a deeper knowledge of God and divine things? Hence when he urges us to "spiritual" prayer he merely means that we are to pray for realities and not for mere shadows. What are these "realities"? The things typified by the "Lion of Judah", by the devouring lion and dragon, by the whale which swallowed Jonas, etc. In other words, Origen would have us when engaged in prayer occupy ourselves with the eternal truths: God whom we desire to attain, the powers of evil whom we are desirous to escape.²⁶

Having now shown us how we are to pray and what we are to pray for, Origen gives us a brief running commentary on the Lord's Prayer which does not concern us here. It should, however, be pointed out that this commentary is supposed to be disfigured by some of Origen's apparently peculiar views on the Incarnation; this is not the place to discuss the precise character of his teaching on the point. Suffice it to say that Origen taught and wrote long before the First Œcumenical Council, that his teaching was tentative rather

²⁵ 13, 455-458.

²⁶ 13, 458.

than dogmatic in its tone, that questions regarding the Nature and Person of Christ were not thoroughly ventilated in the Church until two hundred years after Origen's death, and lastly that the terms, "hypostasis", "person", and even "nature" were capable of misinterpretation. What has proved a rock of offence to many in the treatise under discussion is Origen's clear and unequivocal declaration that we are to pray to the Father alone. Indeed he even goes so far as to introduce Christ as saying, "Why do you pray to me? You should pray to the Father alone, as you are taught in Holy Scripture." Origen seems too to base this declaration on the doctrine which he says "we have proved elsewhere", that "the Son is distinct from the Father both according to Nature and Person".²⁷ This of course sounds intolerable, and if it really represents Origen's mind we should have to label him an unmitigated Arian. Indeed many of his followers understood him thus, so that St. Thomas rightly calls Origen "the father of all Arianism," since the Arian teachers could and did point to him as teaching precisely what they held. But is it possible that Origen really meant that the Son was distinct from the Father in Nature as well as Person?

He tells us that he has proved it elsewhere, and in fact in his *Commentary on St. John's Gospel* we find him refuting the Noetians who maintained that Christ is "one with the Father in Nature and Person," which is clearly an untenable doctrine as also is the doctrine which, apparently, Origen sets over against it, viz. that Christ is "different from the Father in Nature and in Person". But it is entirely a question of precise terminology. Origen knew perfectly well that Christ Himself had declared that He and the Father were "one"; when then he seems to run counter to this and maintain that they are "distinct" he must have some particular point in view, and if we would do justice to him we must discover that point of view. Now the Noetians said that Christ was "one with the Father", *ὁνσία καὶ ὑποκειμένω* not, notice, *ὑποστάσει*, or "person" as we have for the moment rendered it since so many thus interpreted him. Now Origen's whole point is that the combination of *ὁνσία* and *ὑποκειμένον* is precisely what

²⁷ 15, 466.

we understand by "person" or *ὑποστάσις*. For the term *ὑποκειμένον* denotes "suppositum" or that which subsists in a nature; in other words, the individual. When then Origen says that Christ is "distinct from the Father in Nature and *suppositum*," we must not take these two terms separately as though Origen meant that Christ's Nature as well as His Person were distinct from the Father, but we must take them together, namely that Christ—in Nature combined with "suppositum," that is precisely as an individual or Person, is distinct from the Father.

When we now reëxamine Origen's statements about prayer not being made to Christ, they assume a different complexion. For in this treatise Origen is considering Christ simply as the Mediator, as the One who in response to a request taught us how to pray, or, more exactly, he considers Him as the High Priest who offers our prayers to God. Hence he insists that to pray to the Father without the Son, or to the Son without the Father, or to pray to both, is to destroy their mutual relationship, since as Mediator and as High Priest logic demands that our prayers be addressed to the Father through Christ His Son. Needless to point out that this is precisely what the Church does in her official prayers. This explains in what sense Origen urges that, "all will acknowledge that to pray to the Son and not to the Father is perfectly ridiculous and contrary to the evidence (of Scripture)".²⁸ But if any one had put to Origen the plain question: "Ought we to pray to the Son of God?" he would undoubtedly have answered with an emphatic affirmation, as the following passages will show. For when explaining what kind of reverence we are to exhibit to the Angels, Origen says:

Nowhere (in Scripture) will you find it laid down that we should offer them that kind of worship which is due to God alone, for their business is to minister to us and to bring to us God's gifts. For all demands, supplications, prayers, and acts of thanksgiving should be directed to God through the High Priest, who is superior to all Angels, who is the Living Word and God. None the less shall we pray to this same Word, offer Him our supplications, give thanks to

²⁸ 15, 466.

Him, and make vows to Him, provided always that we carefully distinguish between prayer properly and improperly so-called.²⁹

Origen returns to this question again and takes occasion to set forth the Christian teaching regarding Christ's Nature and Person. Celsus had raised the difficulty that, whereas Christianity professedly taught that there was only one God to be worshipped, "yet Christians now worship in supreme fashion a man who only recently lived, and they think that in doing so they commit no sin against God while worshipping one who is only the minister." Origen replies by quoting the Divine declaration, "The Father and I are one (thing)" and "that they may be one as We also are one".

If Celsus had studied these words [he says] he would never have dreamed that any other than the Supreme God was worshipped by us, for "the Father is in Me and I in the Father". Lest, however, anyone should be afraid from this that we agree with those who deny that Father and Son are two Hypostases . . . we worship, as we have explained, One God, the Father and the Son, . . . we do not worship in supreme fashion a man who only recently lived, and previously was not. For we believe Him when He says, "Before Abraham was I am". . . . We worship, then, the Father of the Truth and His Son the Truth; these are two things as far as hypostasis goes, but are one in harmony and agreement and identity of will. . . . One God, then, and His Only Son, His Word and Image, we venerate as much as we can with prayers and supplications, offering our prayers to the God of all things through His Only-Begotten Son.³⁰

These passages should make it perfectly clear that Origen believed firmly in the Divinity of Christ and taught that we should pray to Him as God; but he insists, and rightly, that when we are talking of Christ precisely as the Mediator or great High Priest whose peculiar task it is to intercede for us with the Father, then our prayers are to be directed not to Him but through Him to the Father. It must be acknowledged however that since Origen's true mind on this and similar

²⁹ *Contra Celsum*, V. 4, P. G., XI, 1186. The concluding words should be noted. Origen speaks of a distinction between "prayer properly and improperly so-called", but nowhere in the *De Oratione* does he give us any such clear distinction as is here presupposed. This is one of the reasons which compel us to think that the text of that treatise has here been mutilated.

³⁰ *Contra Celsum*, VIII, 12-13, P. G., XI, 1534-1535.

points is only discoverable after laborious study it was inevitable that those who came after him should misinterpret his teaching and that consequently the Church was reluctantly compelled to put his works on one side.

In bringing his treatise to a close Origen reverts to what he had said at the outset touching the dispositions with which we should apply ourselves to prayer.

We must treat more precisely now of the affection and disposition which become a man who would pray; also of the place for prayer and of the quarter to which we should look when praying—attention, however, being paid to circumstances. We must treat, too, of the most suitable and fitting time for prayer. Now “affections” are a question of the soul; “dispositions”, of the body. Thus St. Paul says, when describing our affections in prayer, that we must pray *without wrath and discussion*; and speaking of bodily disposition he says, *lifting up pure hands*, which I suppose he derives from the Psalm which says *the uplifting of my hands is an evening sacrifice*. He also speaks of the place of prayer when he says, *I will therefore that men should pray in every place*; of the quarter of the world, too, to which we should turn, we learn from the *Wisdom of Solomon*, wherein it is said *That it might be known to all that we must anticipate the sun to bless Thee, and adore Thee at the dawning of the light*. Consequently I think that if when a man would pray, he will withdraw himself a little and compose his mind, he will be more prompt and attentive throughout the whole of his prayer; if, too, he will put aside all anxiety of mind and all disturbing thoughts; and if as far as in him lies he will bear in mind the majesty of Him to whom he approaches; if, too, he will reflect how impious it would be for him to be lax and remiss and disrespectful; if he will put aside all extraneous things and so come to prayer; if he will—if I may so express it—set his soul before his hands, and before his eyes direct his soul to God, and before he takes his stand uplift from the ground the higher part of his soul and set it before the God of all things; if again he will lay aside all thought of what he may have suffered at anybody’s hands, and if he will so completely forget all memory of such injuries as he would desire God to forget the things which he himself has done amiss, or whereby he has sinned against many of his neighbors, or, in fine, of which he is in any way conscious that he has turned aside from the right path. For there can be no question that out of innumerable bodily dispositions, that one which involves the outstretching of the hands and the uplifting of the eyes is the most preferable for one who bears even in his body an image, as it were, of those things that are becoming to the soul that gives itself to prayer.

Still, owing to circumstances, it is sometimes right to pray seated, as, for example, when we have a pain in our feet which we cannot disregard, or even lying down if we suffer from fever or anything like that. In the same way if we are traveling, or if the business we are engaged in does not permit us to withdraw aside for our accustomed prayer, then we can pray without attending to such things. We should bend our knees, too, since each must accuse himself humbly of his sins before God that they may be forgiven and he may be healed from them. . . . In order, too, that we may offer up our prayers with greater peace of soul and with less distraction, it is good—if we have room—to select some definite place in our private dwelling and there pray. . . . Moreover, the place of prayer where the faithful meet together has attached to it a certain pleasurable as well as advantage, for it is to be believed that the Angelic hosts are present in the gatherings of the faithful as also the might of our Lord and Saviour Himself, nay, too, of the spirits of the Saints, I think even of the dead; for of those of the living it is clear that though they may be there, it is not easy to explain how. As for the Angels, we gather this because, if *the Angel of the Lord shall encamp round about them that fear Him and shall deliver them*, and if Jacob truly speaks not for himself alone but for all who are devoted to God's service—*of the Angel who delivered me from all evils*, then when many are sincerely gathered together for the glory of Christ it is probable that the Angel of each of them encamps round about everyone of those that fear God, that is round about that individual man whose care and guardianship is entrusted to him, so that when the saints meet together there is formed a twofold Church, one of men, the other of Angels. . . . As for the quarter of the world to which we should look when we pray, it will be clear to all that the East indicates that we ought to pray turned symbolically to the East, the soul looking as it were for the light's rising. . . . In conclusion: it seems to me that we find scattered over Scripture allusions to four parts of prayer, and that of them a man's prayer should be compounded. According to our capacity, then, in the beginning and at the outset of our prayer glory is to be given to God through Christ glorified together with Him in the Holy Spirit who is also praised together with Him. Next, each should offer thanksgiving for the benefits we have all received in common as well as for those he himself has privately received from God. Then after this thanksgiving each should bitterly accuse himself before God of his sins and should pray for a remedy for the habits which impel him to sin as well as for forgiveness for his past sins. After this confession it seems to me that in the fourth place he should set petition for great and heavenly things, and this both for himself and for all others, for his

family and friends. Finally, his prayer should close with glorifying God through Christ in the Holy Spirit.³¹

Origen concludes his treatise thus:

Ambrose and Tatiana, earnest-minded brethren and truly akin in piety, I have treated according to my capacity of the nature of prayer, of the prayer which is set forth in the Gospels, and of those things which in Matthew's Gospel precede it. I have no doubt that while you, ever striving for the things that are before you and forgetting the things that are behind, continue to pray for me, I shall be able to receive from God the Supreme Giver ever fuller and diviner light for the handling of these things, and that when I shall so receive it I shall be able to treat of them again with greater breadth of mind, with greater profundity, and with greater clearness. For the present, however, receive what I have written in good part.

There are of course many other points of interest in an ancient treatise like this, but they can only be touched on here. The Biblical student notices, for instance, how freely Origen uses such books as Judith,³² Tobias,³³ and Machabees,³⁴ as also the Wisdom of Solomon,³⁵ and this without any hint of a distinction between such books and those of the Hebrew canon. So too the *Epistle to the Hebrews* is regarded as being the work of St. Paul,³⁶ though, as we know from Eusebius and from other passages in Origen's own works, he was well aware of the difficulties raised against its Pauline authorship. One notes too how early the First Epistle of St. John came to be known as the "Catholic" Epistle.³⁷ And at an age when strange views regarding the millennium were current, it is good to find Origen speaking with a certain air of contempt of "that much talked about millennium!"³⁸ As we know from other passages in his writings he vehemently attacked the crude notions on a coming millennium which found favor even

³¹ 31-32, 550-559.

³² 13, 434; cf. *Ad Africanum*, 13, P. G., XI, 79.

³³ 31, 554.

³⁴ *Op. Exhortatio ad Martyrium*, 22-27, P. G., XI, 590.

³⁵ 31, 550.

³⁶ 27, 518, cf. *Martyrium*, 44, 619.

³⁷ 22, 486.

³⁸ 27, 518.

with such writers as St. Justin and St. Irenæus. The references to a literature which is, alas, lost for ever are always of interest for the Patristic student, and though these references are not so numerous with Origen as with Clement of Alexandria, yet they are sufficiently frequent. Thus it is interesting to note that both Clement and Origen refer to what must presumably have been a Commentary on Genesis by Tatian;³⁹ and it is also remarkable that Origen when speaking, apparently, of the treatise we know as the *Cohortatio adversus Graecos*, refers to it as the work of Tatian "the Younger".⁴⁰ Some of Origen's quotations, too, especially of the New Testament, furnish peculiar problems. Thus in this treatise⁴¹ he quotes the following which we give in Latin, "Petite magna, et parva adjicientur vobis; et petite coelestia et terrena adjicientur vobis." He repeatedly⁴² refers to or quotes these words and apparently as an encouraging text, though it is hard to see in what the encouragement lies! It may possibly be taken from the Nazarene Gospel or perhaps from an interpolated copy of St. Matth. 6: 33. Again he always quotes the words "Nemo bonus nisi unus Deus,"⁴³ with the addition of *Pater*, yet St. Epiphanius⁴⁴ expressly states that this was a Marcionite addition, and in the Dialogue *De Trinitate* among the works falsely attributed to St. Athanasius we are warned that we are not to say "Nemo bonus nisi unus Pater" but "nisi unus Deus."

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³⁹ 24, 494.

⁴⁰ *Contra Celsum*, I, 16, P. G., XI, 687.

⁴¹ I, 418; 14, 459.

⁴² *Contra Celsum*, VII, 44, P. G., XI, 1486; *Lib.*, XVI, 28, in *Matth.*; *Tom.*, XXVIII, 4, in *Joan.*

⁴³ Mark 10: 18; 15, 467; *Contra Celsum*, V, II, P. G., XI, 1198; *De Principiis*, I, 13, P. G., XI, 144; *Martyrium*, 7, P. G., XI, 573.

⁴⁴ *Haer.*, XLII, II.

ORGANIZATION OF THE SEMINARY.

SEED PLOT AND PLANTATION.

THE Catholic instinct which fashioned the language of scholastic theology aptly gave to the training school of candidates for the priesthood the name of *seminarium*; that is, a seed plot, nursery ground, or plantation of young trees. In that beautiful Sabbath hymn, "Bonum est confiteri Domino",¹ which has come down to us from the Hebrew Church, the chosen levites in the vestibule of God's house are compared to the palm tree and to the cedar that lifts its head on Libanus. The Scotch poet George Buchanan, who found the language of the Catholic Church best fitted to echo the Psalmist's thought, has turned it into musical Latin thus—

Ceu palma, justus germinabit interim,
Aut cedrus in Libani jugo.
Quae planta firmis haeserit radicibus
In aede Domini aut atriis
Se flore amoeno frondibusque vestiet.

"Jesus Ben Sirach, the man of Jerusalem," pictures the high priest Simon in the halls of the temple, surrounded by the sons of Aaron, as a plantation of beautiful trees. Like an olive tree budding forth, and erect as a cypress tree growing aloft, he gathered about him his brethren. They stood near the altar, like unto branches of a palm tree in blossom.² Elsewhere the same holy seer speaks of wisdom manifested among the children of the house of God, and compares these manifestations to the cedars of Libanus, to the cypress in Sion, to the palm tree in Cades, to the terebinth and the vine.³

The seminary is, then, a plantation in which the youth destined for the priesthood grows up like a tree, "justus ut palma florebit", in the exercise of virtue.

This plantation is distinct from the seed field which furnishes the shoots for transplanting, and which corresponds to the preparatory or little seminary. Thence the seed is taken for further cultivation and development in the greater or theological seminary. The ecclesiastical law calls for both

¹ Ps. 91.

² Ecclesiasticus 50: 11-14.

³ Ibid., 24: 17, 20, 22, 23.

departments of the clerical training school, as mutually complementary.

Curandum est ut in majoribus praesertim dioecesis bina constituentur Seminaria: minus, scilicet, pro pueris litterarum scientia imbuendis; majus pro alumniis philosophiae ac theologiae vacantibus.⁴

THE PLANTER.

The responsibility of organizing the theological seminary as well as the preparatory or little seminary belongs to the Ordinary of the diocese. He is the chief gardener, whose function it is to choose the ground, mark out the seed field, build the hot houses, select and prepare the implements of cultivation, direct and supervise the planting, with due regard to season, the elements of rain and sunshine. He is to examine the soundness of his plants by frequent visitation.

Episcopi est omnia et singula quae ad rectam Seminarii dioecesani administrationem, regimen, profectum necessaria et opportuna videntur decernere, eaque ut fideliter observentur curare, salvis praescriptionibus a Sancta Sede pro casibus peculiaribus latis.

Potissimum studeat Episcopus frequenter Seminarium ipse per se visitare, in institutionem quae alumni traditur sive litterariam, et scientificam sive ecclesiasticam sedulo vigilare, et de alumnorum indole, pietate, vocatione ac profectu plenior sibi comparare notitiam, maxime occasione sacrarum ordinationum.⁵

Every resource of the diocese, in persons and things, is placed at the command of the bishop in order to permit him to control the external as well as the internal government of the seminary. Accordingly it is to him, as responsible head of the diocese, that the Church looks for the initiative and subsequent supervision at every step in the administration of a diocesan seminary. This twofold task comprises three elements of supervision—the material, the intellectual, and the spiritual. Their interaction must be directed, regulated, and safeguarded.

Whilst the Ordinary, who is responsible only to the Holy See, under God, has supreme control of all that concerns the erection, equipment, and direction of the seminary, he acts

⁴ Canon 1354, n. 2.

⁵ Canon 1357, nn. 1 et 2.

through and with others whom he selects and appoints. Of their work, under his direction, he is called upon personally as bishop to make a definite and detailed report every five years, beginning, under the new legislation, with 1921. Nor is this report a mere form that gives scope for the exhibition of personal initiative or individual zeal. The prescriptions of the Canon Law on this point are definite. They demand conformity to set rules, as far as opportunities and circumstances allow. The S. Congregation "de Seminariis et de Studiorum Universitatibus" is the board of central direction, and it falls within the province of the Consistorial auditors to examine how far the diocesan reports conform to the program of that Congregation. Whilst the requirements are broad enough to admit a liberal choice of means to be used in reaching out to that disciplinary and scholastic perfection which the high estate of the Catholic priesthood calls for, they are also well defined in matter, purpose, and scope.

To facilitate accuracy and uniformity the S. Consistorial Congregation (4 November, 1918) has prepared a *Formula* of questions to be answered in the quinquennial diocesan accounts. Chapter VI of this questionnaire is devoted to seminaries. The indications of the schema of questions are minute, and embrace all phases of seminary administration. The complete report is to be officially attested by the personal signature of the Ordinary, and will be filed for reference and comparison with similar reports from the same source in the future.

THE ORGANIZING COUNSEL.

The organization, direction, and management of the seminary lie within two separate spheres: one external, and the other internal. The relation of the officials who represent these two spheres may be likened to that of designer, builder, and manager in other constructive work. It is assumed that those who are active within the seminary, and who see matters for the most part only from within, need the consulting and checking aid of some recognized authority outside the seminary, whose responsibility, under the bishop's control, extends to what is done within, not only in the temporal concerns of the institution but also in its educational, disciplinary, and spirit-

ual activities. Hence Canon Law directs the Ordinary to associate with himself a group of priests who, while not in the seminary or on its regular staff, are to advise him in matters that concern its welfare. These advisers are expected to make themselves familiar with all that affects the institution—its administration, its support, its discipline, the observance of rules, and in general the influence which the seminary training exercises upon the outside world so far as it comes under observation. Their official position is designated in the Code of Canon Law as that of the "*Coetus Deputatorum Seminarii*".⁶

These deputies or trustees in temporal and disciplinary matters are to be selected and appointed by the bishop. Although there is no particular restriction with regard to the rank or age of the persons who may be chosen for the office of *deputati*, the law expressly excludes certain officials from the appointment, namely the vicar general, the rector of the seminary, the members of the bishop's immediate household, and the procurator or economist, as well as the regular confessors of the seminary.

The Code speaks of four *deputati*, two for the temporal administration, and two for disciplinary matters. In selecting them the bishop is expected to advise with his diocesan consultants or the cathedral chapter. The votes of the latter are purely consultive however and do not bind the bishop in any sense. The *deputati* are appointed for six years. Within that period they may not be removed from office without grave cause. They may be reappointed indefinitely. The two officials who are to serve the bishop as counsellors in temporal matters of seminary administration would come, it seems, under the head of the corporation whose duty it is to devise means for the support of the institution, direct their use, and forestall embarrassments rising from possible maladministration in the stewardship. In countries like the United States the corporation includes the office of trustees and serves the purpose of protecting diocesan property as well as safeguarding its administration against undue interference. The designation of two or more priests with such responsibilities would not prevent the appointment of additional lay experts on the regular board of trustees for the seminary.

⁶ Canon 1359.

A distinct and even more responsible task falls to the second group of deputies or episcopal counsellors who are charged with the seminary discipline, apart from the immediate direction which belongs to the rector. It is upon these deputies that in the main devolves the work of providing a code of rules and a constitution, permanently sanctioned by the bishop, for the guidance of superiors and students on the one hand; and for the general service of the institution, on the other hand, comprising domestics and those externs who regularly minister to the needs of the seminary. Where the household service is furnished by a religious community special regulations will be required to define exactly the interchange of duties, as well as to safeguard the rights and privileges belonging to each party.

CONSTRUCTION OF BUILDINGS.

In the process of founding a diocesan seminary the question of style, material and construction usually precedes all other considerations. With the assurance of the necessary funds, the bishop and his counsellors will as a rule have no difficulty in securing a satisfactory and completely equipped building. The purpose of housing, tutoring, and boarding a given number of youths, their teachers, domestics, with the accidental service details, suggests of itself the kind and extent of building and appointments. A few fundamental facts are to be kept in mind, as being especially helpful to the general purpose for which the seminary is constructed.

First in order is the choice of site and place. It is desirable that the building be set in the open, with ample space for recreation, freedom from public or private interference, and with opportunities for expansion. A site in the country, not too distant from the cathedral city, of easy yet controllable access to the centres of travel and the marts of commerce, is in general the most desirable. Rural scenery, wold and lake, opportunities for long walks, and the freedom from artificial modes of living, exercise in themselves a beneficial influence on mind and heart. An open sky, fresh air, and frequent opportunity for outdoor exercise assist the development of the organs of the body. "*Mens sana in corpore sano*" is good philosophy, whether Juvenal says it or Horace. Isolation on the whole is helpful to reflection. In the case of the seminary it has or de-

mands certain limits. The students of theology are needed in the services at the cathedral; they may be called upon to assist in the work of catechizing; part of their training in pastoral theology can be given to them by associating them with the ministry to the sick and needy in hospitals, almshouses, institutions for the blind and the deaf and dumb. Hence they should be within easy reach of these adjuncts to their future ministry for the purpose of practical training.

With regard to the interior appointments some cautions are to be observed in the construction. The whole plan should allow as far as possible easy and direct communication, and ready inspection of the principal parts of the building. There should be the fewest possible nooks, byways, corners, and dark places in the department where the students are housed. Supervision facilitates observance of rule, order, cleanliness. Open spaces with abundance of light create an atmosphere of frankness and cheerfulness.

Hence it is wise economy to have the dormitories, study halls, class rooms, convenient to the main hallways, and well lighted. It is a distinct advantage to have rooms located on one side only of the corridors. What is lost in space is gained in light and fresh air, with all that accompanies the habitual presence of these healthful elements.

The chapel, and if possible the library, are best located in the centre of the building. They are the two store houses, the dynamos, to which the student recurs for strength and light at all times under the rule.

Provision of abundant water supply in the house is important. It serves cleanliness and protects against possible damage by fire. Toilet facilities need to be constantly clean, simple, accessibly placed, yet generally apart from the living rooms.

The infirmary, linking the main structure with the service department, should have provision for segregation or isolation in case of contagious or infectious disease.

Whilst the rooms of the students need to be planned so as to give good lighting and ventilation, the apparatus and furnishing should be simple. There should be no need for extra adjustments or comforts, beyond what is required to secure a normal and healthy employment of place and time. In the seminaries constructed under the rule of St. Charles all the

rooms are open, without locking facilities, without closets or recesses that are not always accessible. Privacy is to be guaranteed by the rule, and the sense of manly openness which avoids concealments and subterfuge is a valuable apostolic quality in the candidate for the priesthood, whatever modern demands for personal comfort assert to the contrary. Each room should have a transom over the door.

Invisible heating apparatus lessens the temptation for clustering about radiators from the sheer habit of seeking comfort.

Recreation rooms and grounds are an important factor in the training of the ecclesiastic. Loggias provide for walks in bad weather and in winter. Cheerful walls and furnishing of play-rooms with good pictures, bits of shelves to place literature of a thoroughly healthy sort are part of the essential appointment of every ecclesiastical seminary. Cloak, hat and shoe rooms prevent the disorderly scattering of garments through other parts of the house.

Such are the externals which the advisory counsel in temporals has to look after in the first instance, in coöperating with the Ordinary who is contemplating the building of a seminary.

Touching the methods of providing funds for the erection and upkeep of the institution which devolve upon the bishop and his counsel, nothing need here be said. Each diocese solves its financial problems in its own way and according to its opportunities and traditions.

CONSTITUTION AND RULES.

Lucidi, in his monumental work *De Visitatione Sac. Liminum*, compares a splendidly built and beautifully appointed seminary, but which is conducted on the principle of a modernly equipped hostelry rather than governed by a clearly defined and regulated ecclesiastical discipline, to a dead body that is embalmed and laid out for the admiration of the passer-by. It lacks its proper character and soul.⁷

The organic life of the seminary, in its moral and material aspects, is permanently secured by a series of statements and laws which officially define its purpose, scope, and methods. These are its constitution embodying the various acts of in-

⁷ Vol. II, cap. VI, n. 3.

corporation by which the institution is placed under safe protection and patronage. The constitution likewise records the rights and privileges, under civil as well as ecclesiastical rule, of the institution; such as exemption from taxes, exemption from parish jurisdiction, independent parish rights, power of conferring degrees, etc. It states the regular sources of revenue and support of the seminary; the policy of its management in its relation to other educational establishments within or outside the diocese; its power of representation as a moral person. The constitution moreover outlines the composition of the seminary staff, the qualifications and duties of its various members—the rector, vice-rector, spiritual director, master of discipline, prefect of studies, professors, confessors. Its articles define the relation of the administration to the pastors, religious communities, and other ecclesiastical bodies within the diocese. Finally they lay down laws regarding the management and spiritual care of the religious community attached to the institution and the body of servants under its care.

Canon Law does not deem it sufficient that the seminary have at its head a capable priest, whose judgment and discretion may be trusted to choose the proper means to do the work of the institution under his direction.

Unumquodque Seminarium suas leges habeat ab Episcopo approbatas, in quibus quid agere, quid observare debeant, doceantur tum qui in eodem Seminario in spem Ecclesiae instituuntur, tum qui in horum institutionem operam suam impendunt.⁸

Accordingly the most important step in the organization of a clerical seminary is to provide a constitution and rules for the different agencies engaged in its establishment and government. St. Charles prefaces his *Institutiones Seminariorum* with this injunction: "Illud a S. Synodo Tridentina salutariter decretum est ut Episcopi non solum locum ubi collegiatim certus numerus adolescentium constituatur deligant . . . verum etiam certas recte pieque vivendi formulas caeteraque omnia praescribant quae judicaverint pertinere ad rectam eorum administrationem". And Cardinal Barbarigo, who became to Padua what St. Charles Borromeo had been to Milan nearly a cen-

⁸ Canon 1357.

tury before, in his work on the founding of a seminary, insists on the importance of a well regulated constitution and a definite system of discipline, over all other elements in the organization of a diocesan seminary. It boots nothing, he writes, to erect magnificent buildings, to bring together a learned corps of professors, and all the apparatus of science and art, if you overlook the rules which guarantee discipline and the training of the interior spirit by which the priestly character and the habits of an exemplary life are inculcated in the seminarian.⁹

The constitution is distinct from the rules placed in the hand of the students of the seminary. They are most effective for the good management of a seminary when they state, without needless moralizing, the functions and duties of each officer connected with the institution. It is not well to have men who are in responsible positions left to guess what is expected of them at definite times and in approved ways, or to let them depend on the humors of superior officers. Where the laws are clear there can be no altercations, which, in a seminary, are usually provocative of disedification and injurious to the student body. For the guidance of those who are in charge of seminaries we may here refer to a work recently published under the title *Constitutiones Seminariorum Clericalium ex Codice Piano-Benedictino omnium Gentium Sacris Institutis accommodatae*.¹⁰ The work is recommended by Cardinal Bisletti, Prefect of the S. Congregation for Seminaries, who writes the Preface. The author, Fr. A. M. Micheletti, is one of the consultants of the S. Congregation, and was appointed by Pope Leo XIII at the time of the establishment of the Leonine Pontifical Apostolic College in Rome to give his whole attention, in a course of lectures, to the exposition of the Idea of a Clerical Seminary. The result was a series of three volumes on the subject. Under the present Pontiff Pope Benedict XV, the same author has prepared another volume, *Commentarium in S. C. EE. et RR. Decretum et Normas pro Reformatione Semi-*

⁹ "Parum siquidem profecisse nos rati sumus, si parietum amplificatione Seminario facta, sacerdotum doctiorum accessione, datisque ad erudiendos coelestibus mysteriis animos, atque omnigenarum artium professoribus, si innocentiae et pietatis restauratio, si sanctae disciplinae ardor ac studium, si animarum zelus et cura Christianae Sapientiae iuncta, qua tota res ecclesiastica fulcitur, desiderantur in vobis necessario congruentium sanctionum subsidio destitutis." (Praefata ad Institut. Seminarii Patav.)

¹⁰ Taurini: Petri Marietti editoris Offic. 1919.

nariorum. It comprises three sections, *De Ratione Pietatis in Sacris Seminariis*.—*De Ratione Studiorum*.—*De Ratione Disciplinae*. Besides this, the same author has a brochure, *De Rectore Seminariorum Clericalium*. It is a pedagogical manual which illustrates the rules laid down by St. Charles Borromeo in the light of recent decrees and the new Code of Canon Law. Similar manuals are issued for the Spiritual Director (*De Moderatore Spiritus in Sacris Seminariis*), the Vice Rector (*De Vice-Rectore Seminariorum Clericalium*), and the head Prefects (*De Contuberniorum Praefectis in Sacris Seminariis*). Whilst much that is prescribed in these treatises on the education of clerical students will seem severe and perhaps in special cases inapplicable to American institutions, the principles that underlie the rules suggested serve to indicate a wise precaution, and are in all cases to be weighed in the establishing of ecclesiastical discipline in American diocesan seminaries. That discipline is not to be regulated by custom or in harmony with modern collegiate practice and toleration, since the clergy are to be leaders, not followers, of the discipline preached by Christ and His Apostles. The laws of seminary discipline are in no case harder than those rules which the army impose upon its loyal soldiers; they are less rigorous than the tyranny which modern society places upon its members by its fashions. They are essentially different because their aim is to wean from the spirit of the world and the age. They are intended for the soldiers of Christ, the officers in the army of the Church, whose duty it is to win victory through faith and the cross.

[TO BE CONTINUED.]

MEDITATIONS OF AN EX-PRELATE.

AN ORDINATION.

I HAVE just returned from an ordination service. A distant relative had written to me several weeks ago that his son was shortly to be called to the priesthood. He hoped I would honor the occasion by my presence.

I had never seen the youth, nor indeed much of any member of the family, and was but vaguely aware that a boy for whom I had stood as godfather, by proxy, some twenty-five years ago, had afterward entered the Dominican Order. I

answered that I should gladly attend the ordination, if it were possible. Sometime later the young candidate himself requested that, as he was my godchild, I should act as sponsor for him during the rite.

The ceremony has left a very deep, almost depressing effect upon me. Strangely enough it made me feel as if I, who have been a priest well nigh forty years, had lost great opportunities in life. Whilst I closely followed the ritual, more because I wished to fix my thoughts than from a sense of devotion, I became gradually aware of the tremendously important engagement I had entered upon when becoming a priest. It had never struck me with such appalling directness. I had made a contract with the Church, that is with my bishop and with the world, the obligations of which undertaking had been realized only in a more or less perfunctory way. I now saw them in a new and more serious light, and how they were sealed and ratified by the most solemn signature and for eternity.

Apart from the ceremonial of the Mass in which I had to attend the young ordinand, I was able to follow, and even to analyze Christ's magnificent message through the Apostolic ages which is embodied in the ordination service. The Pentecostal tongue speaks through a flaming symbol, and the Divine breath pervades the whole as if uttering a fiery sentence with the sign of Mane-Thekel; and yet it is infinitely consoling and elevating. Every word and rite is calculated to produce a glow of hope and charity that leaves the heart full of confidence and gratitude in the thought of the graces bestowed. These carry divine power, though wrought through human instrumentalities. I want to go over it now once more so as to fix it forever on my memory and to make me reflect upon it as it shall unquestionably present itself before me at the Judgment Seat of God.

What struck me at the outset, as the candidates (five of them) stood at the altar, were the words addressed by the venerable superior to the bishop:

"*Ecclesia Catholica postulat ut hos praesentes diaconos ad onus presbyterii ordinetis.*"

"*Ecclesia postulat*" and "*onus*" indicate a commission and a responsibility imposed by the highest authority on earth,

an authority which is vested in the Queen Mother, the Church, and which, however much prompted by affection, is peremptory in that it enjoins a charge (*officium*), in the nature of a burden to be borne.

Then comes the most stirring part. It emphasizes the democratic spirit of the Church as nothing else could do, and should silence the calumny of people who talk of Catholics as "priest-ridden". It shows that the election to the priesthood, although made in answer to the Divine call, is not at the option of a superior. It is to be attested by the free consent of the people among whom the candidate has spent his life up to the time of ordination. This is the force of the bishop's appeal when he says:

Quoniam, fratres carissimi, rectori navis et navigio deferendis eadem est vel securitatis ratio vel communis timoris, par eorum debet esse sententia quorum causa communis existit.

The assembled people are then invited freely to communicate whatever they may know of the candidate's actions or morals that might rightly debar him from entering upon the exalted office of the priesthood.

"Should anyone therefore have anything against them, let him in God's name and for God's sake come forward with confidence, and speak."

Great God! If that had only been done or heeded in the case of two of my quondam fellow students, what a world of misery might have been prevented, and what scandals might have been avoided that nearly broke the heart of the aged bishop who had imposed hands on them! One of them was the son of a well-to-do contractor. His mother was a pious woman and wanted the lad to be a priest. The seminary authorities had grave doubts about him or his fitness, clever as he was. But when they expressed their fears, the pastor of the youth, urged by his parents, pleaded with the bishop that the family was respectable and one of the chief benefactors of his parish. They had a daughter in religion, and there had been several priests in the family in Ireland. The bishop yielded. Then came the sorrow. After repeated failures, and reinstatements, and coverings of the growing scandals, the

young priest was left to drift. He wandered away from Church and home, and finally became a suicide in a prison cell, crushing a glass and swallowing the fragments in an insane paroxysm of craving for drink.

The other went to a Western diocese, where he was reconstructed for a time. Then I heard or read of his death. He had been caught in a snow storm while apparently on a missionary errand of charity. But the paper mentioned indications of drink, as he was found in the drift.

These facts now came back to my memory, and I felt pity for the two boys in the seminary. They were both talented and might have made successful men of affairs whom the friction of worldly intercourse would probably have taught what the sheltering influences of the seminary rarely teaches, namely how to correct tendencies which in a cleric often remain dormant until he ceases to be subject to correction as a priest who is to guide others. I could appreciate the force of the bishop's words, as he said in his sonorous voice to the young deacons :

Beloved sons, with great fear ascend to the exalted dignity—and let your assured recommendation be heavenly wisdom, approved conduct of life, and a long-continued evidence of practical virtue.

As you have been chosen by the consent of our brethren to be our colaborers, guard unspotted in holiness the purity of your lives.

Agnosce—be mindful of what you do.

Let your conduct be in harmony with the things you are charged to do—mortify your bodies by refraining from all vice and bodily indulgence.

Let your instructions to the people of God be spiritual medicine unto them; and let the sweet odor of your lives be the delight of the Church of Christ; so that by your preaching and by your example you may build up the house of God.

Next comes the imposition of hands by the bishop and clergy. The assembled priests raise their right hands, as if in solemn witnessing of the covenant about to be ratified before God, while all pray aloud that the heavenly gifts may descend on the newly chosen ministers, so that they be enabled to fulfill rightly their mission.

The bishop chanted the Preface, which follows, with singular effect. It was evident that in singing it he was not attend-

ing to anything but the sense of the words, and somehow one can recognize that fact. It gives the chant a peculiar charm of sincerity. Apart from this the Preface is itself a magnificent piece of liturgical composition. It draws a vivid picture of the organic unfolding of the priestly hierarchy in the living Church. From the beginnings of the Mosaic and Aaronic priesthood it ascends through Eleazar and Ithamar to the fulness of sacerdotal rule, newly strengthened and sanctified by Christ's mission to the Apostles. They are the teachers of faith and preachers of the Gospel, whose priestly virtue supplies the sap of sacramental life whereby the organism bears fresh fruits, the fruits that remain for all eternity.

The ordaining pontiff appeals to God in behalf of the candidates, to "renew in them the spirit of holiness by which their example of life may become an incentive to virtue in others. May they be prudent laborers in union with us. May the spirit of all righteousness shine forth in them, so that, when they come to render an account of their stewardship," they be found not wanting.

When the young priests are invested with the chasuble, the bishop says: "Receive the priestly vestment by which is signified the charity of Christ."

Young as they are, their lack of years and of worldly experience is to be supplied by fidelity to the precepts of God that embody all wisdom and surpass the shrewdness of men. They are "by the gravity of their conduct and the regularity of their lives to prove themselves elders" among their people.

The Epistles of St. Paul to Titus and Timothy are singled out for their habitual reading, that they may meditate upon the Law of God, be convinced of its truth, and teach unto others what they believe, whilst practising what they teach.

Once more they are bidden to "preach by example, to confirm what they teach by exhortation, and in all to preserve pure and unstained the sacred trust of their ministry".

Here I am interrupted. I hear Father Melody's cheery voice on the stairway. He wants to bring me the gossip of the diocese, for he believes I am interested. He is right: I am still part of it; and my heart goes out with every movement for good among the clergy and laity.

SHEPHERD AND FLOCK.

Mitchell the attorney and I were going over to the city to have some testamentary records examined, when we were stopped on the road by a passing flock of sheep. The man in charge of the animals was shouting violently and striking at the dumb creatures nearest him in the effort to keep them in the middle of the road. The effect of his action was the very opposite of what he intended, for the frightened sheep ran hither and thither in disordered groups. One of them had in its terror crossed the footpath and got into a fenced-off plot. The driver, who had a dog by him—not of the shepherd breed—hissed at the hound, and pointed to the vagrant sheep. In a moment the dog had seized the poor sheep by the hind leg and was dragging its bleeding body forward, until, at a blow from the man's stick, it let go.

My companion was, like myself, indignant at the cruelty, and we were on the point of remonstrating with the driver when another man, evidently with some authority, interfered. What happened I know not, for we had to go on. But the lawyer said to me:

“It would have been useless to get into an altercation with that butcher boy. He cares more for the dead mutton than for the live sheep.”

Somehow some pictures of flocks I had seen in a sketch book came before me. I have heard it averred by travellers through the East, especially in the Holy Land, that there the shepherds invariably walk in front of their flocks. These follow their tender readily. The sheep are called by name, milked, and sheared, and make no attempt to escape. The collies never bite at the sheep; they simply run after and bark at them, guarding them chiefly against attacks at night.

It is a difference which one sometimes notices in shepherds of souls. There are those who clamor and shout in the sanctuary. They would drive away the sheep; only that these have no recourse except to suffer in silence and bleed. It is the method of hirelings who mean merely to live off the produce of fleece and meat. Other pastors, more wise and generous, lead at the head of their flocks. Gently and in patience they draw them, gaining through peace and example the hundredfold on earth, and the approval of the Good Shepherd.

The fact that the Eastern shepherds know and call by name the individual sheep of their flocks did always seem to me an exaggeration, although apparently affirmed in the Gospel. But recently I came across the statement in Haeckel's *History of Location*. He says that the shepherds get this familiarity by closely observing the peculiarities of the sheep. The animals are characterized by the same differences observable in other species of creation. As there are no two individuals among men who are absolutely the same in size, in the formation of their face, the quality of their hair, their temperament, character, movements, etc., so in the animal and vegetable kingdoms one rarely finds exact duplicates. The unobservant and uninitiated are incapable of distinguishing one from the other in a large number of the same species; but not so the man whose senses are alert and practised in noting traits and peculiarities.

The submissiveness of sheep is proverbial. But sometimes—notably at weening time—they break control and scamper away wildly. It is then that the mettle of a good dog is tried and needed. Everybody knows the story of Ettrick Shepherd, the associate of Walter Scott, who tells how his dog "Sirrah" at one time gathered in seven hundred sheep when the tenders were absolutely powerless to control the flock.

I believe that a good lay organizer in a parish is like a blooded collie. He can often do what the pastor cannot.

THE BURGLAR.

I must have been fast asleep in my favorite chair under the lilacs when suddenly roused into consciousness by a slight tug under the hand resting on my knee. Then I felt that the silver pen-knife which I had mechanically held between the leaves of the magazine in my lap, had slipped away. Somewhat drowsy, yet mentally alert, I opened my eyes to encounter the glance of a man who, with suave courtesy, handed me the knife, saying:

"Pardon me, Father, but you just dropped this." Then, presumably noting some embarrassment on my part, he added: "I have to apologize for intruding; but the lady of the house told me you were here, and I asked her to permit me

to see you for a few minutes on some business which you will allow me to explain. I am a broker in art objects, and have been told that you have a remarkable specimen of Botticelli. I came to ask you to let me see it, and, if it is what I am told, whether you would be willing to part with it for the gallery of a wealthy client of mine. We lost a good chance to get a fine bit of canvas attributed to Botticelli as a study for his Nativity, which was offered for sale at Milan some time ago. You may have read of it in the art journals. My friend is very anxious to get a few good pictures of the Quattrocento masters."

Now I had no particular reason to doubt this stranger's word; but somehow he made a sinister impression. His shoes were a bit down at the heels, though the upper parts were presentable enough. Moreover I had got the notion that the paper knife which I had in my hand—a fine piece of carved ivory with a silver blade—had not been picked up from the ground but deftly withdrawn from between my fingers. Probably I showed that I was a trifle nettled at the unexpected intrusion, but I said, civilly enough:

"I regret, sir, that I cannot accommodate you. I am not the fortunate owner of a Botticelli; and if I were, I should not be disposed to sell it."

I meant to close the interview, and stopped. But my visitor was not ready to go. Smiling he turned toward a rustic seat beside me, placed there for the accommodation of my sister.

"Allow me," he said. "You are no doubt a connoisseur, and one does not meet one often in this country. I understand you have traveled much and are therefore familiar with the great galleries."

I interrupted him, determined to have an end to the intrusion; for the conviction was gaining upon me that the man was a sharp of some kind and had come for a definite purpose, and that to engage with him in any lengthy conversation might somehow compromise me. So I arose and as I started toward the house intimated that I had once been interested in art but had lost taste for it of late years; also that I had an engagement and was sorry not to be able to accommodate him in what he came for. He lingered in the hall, scrutinized and commented upon an isolated bit of della Robbia which was

fastened to the wall, and finally asked point-blank might he see what pictures I had.

"Nothing worthy of your attention, sir," I said, politely opening the door to show him out with a definite, "Good day, sir".

At dinner that evening I talked over the incident with Ella. She stoutly defended the man, saying that his manner to her had been that of a gentleman, and that he had complimented her as soon as they had entered the parlor, on the artistic delicacy of the curtain shades which he could not help remarking. I should say here that when we moved into our new quarters I had made it definitely understood that anyone wishing to see me was to have free access at all times. There were a number of old friends, parishioners, priests, and persons in need, who would come. I want them to feel that my change of habitation had not altered my attitude toward them. Solitude makes misers or cranks, and develops selfishness. Sometimes it makes heroic saints. I have not the stuff for a saint of the heroic type; so I am content to keep the milk of human kindness in my lean composition for my own betterment. As a result, the guardian of our threshold understands that she is to admit readily any one who looks friendly or respectable or needy. In this way the stranger of the afternoon got into my garden.

For a like reason I have near my couch at night a connexion with the door bell. I am still hale, and prefer that if there be any call on members of our household at night, it should be on myself in the first instance, so that I might judge of the need before disturbing the servant. When a parish priest I had the same habit. There were two night bells—one connecting with the room of the curate who happened to be on sick calls, and the other close by my bed. It did not annoy me to be awakened when the door bell rang; and I wanted to be sure how often the priests were needed. Moreover it somewhat helped promptness in answering sick calls, and a sympathetic sense of common duty for the young priests to know that the pastor was aware when they were called out. Sometimes it affected the arrangement of the Masses, next morning, or other appointments.

That night my bell rang. Feeling that it could hardly be a sick call, for my neighbors were very attentive to their people, I lingered somewhat before I rose to ascertain the cause of the alarm. When I got to the door, no one was there. I returned to my bed, thinking that probably some passing reveler had pulled the bell in hilarity, or mistaking it for his own.

Next morning Mr. Ketcham of the detective bureau called to say that the policeman on duty last night had reported an attempt to force an entry into our house from the side door. The patrolman had seen the burglar in the act of trying the lock, and on arresting him had found an assortment of master keys and other instruments in his possession. Before making the arrest he had called for help from the police station. When another officer had appeared, they had rung the bell to tell me of the capture; but finding a sudden difficulty in managing the prisoner the policemen had marched on without waiting the answer at the door.

Ketcham, whom I knew, merely wished to report the case, as I might be needed on the witness stand. But he also knew that I did not care to appear in court, and hence wanted me to know that the chief would manage the matter without disturbance. He cautioned us however to be careful about locking the house and keeping watch on the premises. The offender in this case was a well known crook, the leader of a notorious gang. The judge needed no fresh preferment of charges, as a number of indictments were on record against him. When I asked the detective for a description of the burglar, a photograph was handed me, one which had some finger prints on the margin, and various hieroglyphics on the back. It was my friend the art agent of last evening. I said nothing of my experience to Ketcham; but resolved to be careful not to let unknown persons into the privacy of my household. I could not help afterward telling Father Melody about it. He thought that priests ought to be robbed occasionally to make them worldly-wise, and keep them from having the wool pulled over their eyes by all kinds of "agents" who bring all sorts of tempting investment schemes to priests.



Analecta.

SACRA CONGREGATIO CONSISTORIALIS.

DECRETUM CIRCA PROPONENDOS AD EPISCOPALE MINISTERIUM IN CANADENSI DOMINIO ET TERRAE NOVAE INSULIS.

Inter suprema Ecclesiae negotia, potissimum sane obtinet locum Episcoporum electio. Quam ob causam Apostolica Sedes, prout sui est officii, maximam de eo semper habuit rationem et, pro diversitate locorum ac temporum, varios constituit modos, ut finem optatissimum feliciter assequeretur.

Iamvero, etsi mos, qui in Canadensi ditione et in Terrae Novae Insulis huc usque pro Episcoporum propositione obtinuit, sicut et in aliis regionibus quibusdam quae more Missionum regebantur, hac vigente conditione, suis non caruit utilitatibus; attamen hodie, adiunctis rerum mutatis, minus iam accomodate respondet.

Nam, sub Missionum regimine, quum dioecesanus clerus, ut plurimum, a sacerdotibus alicuius religiosae familiae constitueretur et ex eadem Antistites solerent plerumque desumi, personae electio obvia erat, nec diuturna requirens studia. In praesenti vero conquisitio personae longiora requirit ac penitiora consilia.

Quam ob rem, haud providum nec satis utile videtur, Episcopos tunc solum convenire, quum, viduata iam Sede aliqua, novi constituendi pastoris urget necessitas; sed prudens ac salu-

bris regiminis ratio postulat, ut in re tam gravi Episcopi tempestive conveniant, viros tanto muneri idoneos maturo cum studio discernant, et Apostolicae Sedi, ad quam demum negotium deferri oportet, generali saltem modo proponant. Sic nempe fiet ut, Sede aliqua orbata pastore, Summus Pontifex, citius ac pleniore rerum notitia, de re decernere valeat.

Hisce de causis, Ssmus Dominus Noster Benedictus PP. XV, requisita prius a singulis locorum Ordinariis sententia, de consulto Emorum Sacrae huius Congregationis Patrum, statuit et consistoriali praesenti decreto praescribit, ut in posterum, in Canadensi Dominio et in Insulis Terrae Novae, pro eligendorum Episcoporum propositione, ratio, iuxta leges quae sequuntur, adhibeatur et vigeat.

1. Pro proponendis sacerdotibus ad episcopale ministerium idoneis ac dignis, conventus episcoporum fiet singulis bienniis, tempore infra assignato.

2. Conventus erunt provinciales, hoc est omnes et singuli Ordinarii dioecesium uniuscuiusque provinciae convenient simul. Excipiuntur Episcopi provinciarum Kingstoniensis et Torontinae, qui, quum hucusque consueverint pro his negotiis pertractandis simul congregari, morem hunc retinebunt, praesidente Archiepiscopo seniore. Similiter, ob peculiaria adiuncta in quibus versantur, simul convenient Ordinarii provinciarum S. Bonifacii et Reginensis cum Archiepiscopo Winnipegensi: itemque Ordinarii provinciarum Edmontonensis et Vancouveriensis, pariter in his Archiepiscopo seniore praesidente.

3. Vicarii vero Apostolici, si tempus et negotia permiserint, conventibus Episcoporum provinciae suae interesse curabunt, iisdem cum iuribus ac coeteri.

4. *Quolibet biennio*, ut supra dictum est, sub initium quadragesimae, incipiendo ab anno 1920, omnes et singuli Episcopi Metropolitano suo vel seniori Archiepiscopo sacerdotum nomina indicabunt, quos dignos episcopali ministerio existimabunt. Nil autem vetat quominus, hos inter, alterius etiam dioecesis vel provinciae sacerdotes proponantur; *sub gravi* tamen exigitur, ut, qui proponitur, personaliter et ex diuturna conversatione a proponente cognoscatur.

5. Una cum nomine, aetatem quoque designabunt candidati, eius originis et actualis commorationis locum, et officium quo principaliter fungitur.

6. Antequam determinent quos proponant, tam Archiepiscopi quam Episcopi poterunt a viris ecclesiasticis prudentibus necessarias notitias inquirere, ita tamen ut finis huius inquisitionis omnino lateat. Notitias vero quas receperint nemini patefacient, nisi forte in Episcoporum conventu, de quo inferius.

7. Nomina quae Episcopi iuxta art. 4^{um} proponent, nulli prorsus aperiant, nisi Metropolitano suo vel seniori Archiepiscopo.

8. Metropolitanus vel senior Archiepiscopus habitis a Suffraganeis candidatorum propositionibus suas adiiciat: omnium indicem ordine alphabetico conficiat, et, reticitis proponentibus, hanc notulam transmittat singulis suis Suffraganeis sive Antistitibus regionis suae ut hi opportunas investigationes peragere valeant de qualitatibus eorum quos personaliter et certa scientia non cognoscant.

9. Investigationes eiusmodi earumque causa maxima secreti cautela peragendae erunt, ut supra num. 6 dictum est. Quod si vereantur rem palam evasuram, ab ulterioribus inquisitionibus absteineant.

10. Post Pascha, die et loco a Metropolitano vel a seniore Archiepiscopo determinandis, omnes Episcopi convenient ad seligendos eos qui S. Sedi ad episcopale ministerium proponi debeant. Convenient autem absque ulla solemnitate, quasi ad familiarem congressum, ut attentio quaelibet, praesertim diariorum et ephemeridum, et amne curiositatis studium vitetur.

11. In conventu, invocato divino auxilio, praestandum erit a singulis, Archiepiscopo non excepto, tactis SS. Evangeliiis, iusiurandum de secreto servando, ut sacratius fiat vinculum quo omnes adstringuntur: post hoc regulae ad electionem faciendam legendae erunt.

12. Deinde unus ex Episcopis praesentibus in Secretarium eligetur.

13. His peractis, ad disceptationem venietur, ut, inter tot exhibitos, digniores et aptiores seligantur. Id tamen veluti Christo praesente fiet et sub Eius obtutu, omni humana consideratione postposita, cum discretione et charitate, supremo Ecclesiae bono divinae gloriae et animarum salute unice ob oculos habitis.

14. Candidati maturae, sed non nimium provectae aetatis esse debent; prudentia praediti in agendis, quae sit ex minis-

teriorum exercitio comprobata; sanissima et non communi doctrina exornati, et cum debita erga Apostolicam Sedem devotione coniuncta; maxime autem honestate vitae et pietate insignes. Attendendum insuper erit ad capacitatem candidati quoad temporalem bonorum administrationem, ad conditionem eius familiarem, ad indolem et valetudinem. Uno verbo, videndum utrum amnibus iis qualitatibus polleat, quae in optimo pastore requiruntur, ut cum fructu et aedificatione populum Dei regere queat.

15. Discussionem peracta, fiet hac ratione scrutinium:

(a) Qui omnium Episcoporum sententia, quavis demum de causa, visi sunt in disceptatione ex numero proponendorum expungendi, ii in suffragium non vocabuntur; de caeteris, *etiam probatissimis*, suffragium feretur.

(b) Candidati singuli ordine alphabetico ad suffragium proponentur: suffragia secreta erunt.

(c) Episcopi omnes, Metropolitano non excepto, pro singulis candidatis tribus utentur taxillis seu calculis, albo scilicet, nigro, tertioque alterius cuiuscumque coloris: primum ad approbandum, alterum ad reprobandum, tertium ad abstensionem indicandam.

(d) Singuli Antistites, praeunte Archiepiscopo, in urna ad hunc finem disposita taxillum deponent, quo dignum, *coram Deo et graviter onerata conscientia*, sacerdotem aeternabunt qui in suffragium vocatur: reliquos taxillos binos in urna alia, pariter secreto, deponent.

(e) Suffragiis expletis, Archiepiscopus, adstante Episcopo Secretario, taxillos et eorum speciem coram omnibus numerabit, scriptoque adnotabit.

16. Scrutinio de omnibus peracto, liberum erit Episcopis, si id ipsis placeat aut aliquis eorum postulet, ut inter approbatos plenius aut paribus suffragiis novo scrutinio designetur quinam sit praeferendus. Ad hunc finem singuli suffragatores nomen praeferendi in schedula adnotabunt, eamque in urna deponent: schedularum autem examen fiet, ut supra num. 15, litt. e, decernitur.

17. Quamvis vero Summus Pontifex sibi reservet, dioecesi vel archidioecesi aliqua vacante, per Delegatum Apostolicum, aliove modo, opportuna consilia ab Episcopis vel Archiepiscopis

requirere, ut personam eligat quae inter approbatas magis idonea videatur dioecesi illi regendae; nihilominus fas erit Episcopis in eodem conventu indicare, generali saltem ratione, cuinam dioecesi candidatos magis idoneos censeant; ex. gr. utrum exiguae, ordinatae ac tranquillae dioecesi, an potius maioris momenti, unius vel alterius sermonis, vel in qua plura sint ordinanda aut creanda; itemque utrum loco mitioris aëris et facilis commeatus, an alterius generis, et alia huiusmodi.

18. Episcopus a secretis, discussione durante diligenter adnotabit quae de singulis candidatis a singulis suffragatoribus dicentur, quaenam discussionis fuerit conclusio; denique quinam tum in primo scrutinio, tum in secundo (si fiat) fuerit exitus, et quidnam specialius iuxta art. 17 fuerit dictum.

19. Antistites a conventu ne discedant, antequam ab Episcopo Secretario lecta fuerit relatio ab eodem confecta circa nomina proposita, candidatorum qualitates et obtenta suffragia, eamque probaverint.

20. Actorum exemplar ab Archiepiscopo, a Praesule a secretis et a ceteris Episcopis praesentibus subsignatum, quam tutissime ad Sacram hanc Congregationem per Delegatum Apostolicum mittetur. Acta vero ipsa penes Archiepiscopum in Archivo secretissimo S. Officii servabuntur, destruenda tamen post annum, vel etiam prius, si periculum violationis secreti immineat.

21. Post haec, fas tamen semper erit Episcopis, tum occasione propositionis candidati tum vacationis alicuius Sedis, praesertim maioris momenti, litteras Sacrae huic Congregationi vel ipsi SSmo Domino conscribere, quibus mentem suam circa personarum qualitates sive absolute, sive relate ad provisionem dictae Sedis, patefaciant.

Datum Romae, ex Aedibus Sacrae Congregationis Consistorialis, die 19 martii 1919.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

L. * S.

+ V. Sardi, Archiep. Caesarinen., *Adsector*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

12 February, 1919: His Excellency Victor Eastman Cox, Minister of Chile to the Republic of Ecuador, made Knight of the Grand Cross of St. Gregory the Great, civil class.

23 February: Mr. Peter Lacy, of the Archdiocese of Birmingham, made Knight Commander of the Order of St. Gregory the Great, civil class.

27 February: Monsignor Napoleon Caron, of the Diocese of Trois-Rivières, made Protonotary Apostolic *ad instar participantium*.

Monsignor Louis Eugene Duguay, of the Diocese of Trois-Rivières, made Domestic Prelate of His Holiness.

Mr. James D. Ryan, of the Archdiocese of St. John's, Newfoundland, made Knight Commander, with Plaque, of the Order of St. Gregory the Great, civil class.

6 March: Monsignor Louis N. Dugal, Vicar General of the Diocese of Chatham, made Protonotary Apostolic *ad instar participantium*.

11 March: Their Eminences Cardinal Raphael Merry del Val, William Van Rossum, Donato Sbaretti, and Philip Giustini, named members of the S. Congregation of Seminaries and University Studies.

13 March: Monsignori Gustave Depreitere, V.G., and Bernard Mutsaers, both of the Diocese of Oklahoma, made Domestic Prelates of His Holiness.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

S. CONSISTORIAL CONGREGATION publishes a decree concerning the proposal of names for the episcopal office in the Dominion of Canada and Newfoundland. (See below, p. 695.)

ROMAN CURIA announces officially recent pontifical appointments.

MARYKNOLL MISSION LETTERS.

FROM FR. FORD, A.F.M., TO HIS CONFRÈRES.

(Continued.)

SEOUL, OCT. 28, 1918.

Dear Fellow Voyagers in spirit:

To continue the last letter to the Superior. After we quit Kobe we began our real pilgrimage among martyrs' footsteps and saintly relics.

Yamaguchi was our next stop. Fr. Price hates to miss Mass, so we divided Japan into sections a day apart, in order to reach some port in time for Mass every morning.

Yamaguchi is off the main line. The station is Ogori. There was no one to meet us and we had a half hour to wait before the one-horse affair pulled out for Yamaguchi. We took the only street in town and walked its limits. Prudence puts many restraints on the eyes in Japan and our curiosity is continually snubbed by shocks to common decency. It was early and folks were just lighting their fires. As the Japanese house consists of one room with a front that is merely a series of detachable screens paned with oiled paper, you feel that you are one of the household as you face it. You have no idea of the poor living conditions of Japan: neither have the natives; so they don't mind it. Very few huts boast of a pane of glass and Samson would never have won renown for pushing down the egg-box walls, and yet it is cold here even with my summer overcoat on and dragging "luggage". Meals are cooked in an iron pot embedded in sand in which a few chunks of charcoal give heat enough to boil the tea. Bishop Berlioz, I recall,

had one right beside his seat at table and occasionally he stirred the charcoal with his knife to give emphasis to some remark. Perhaps it is the only safe fire in a house of cardboard, but it fits in well with the childish play-toy existence of the Japs. They play at keeping house, and their social life seems to be all bowing and smiling. The man opposite us in the train bowed nine times to his friend on leaving—not the nervous jerk of the Frenchman, nor the courtly sweep of the cavalier, but a dignified, slow gymnastic movement from the hips up, presumably counting ten when at right angles with the legs. While babies at home are being taught to bless themselves, Japanese youngsters here are being practised in bowing.

We have had only one salute in Korea, while the Catholics of Japan do not hesitate to make a ceremony every time they meet you.

Well—on turning back along the wide street (Japan and Korea can boast of wider streets than the few towns in the United States which I have seen), we saw at the other end some whiskers and a cassock making toward us. It was Fr. Cettour of Yamaguchi. Fr. Spenner had written on ahead, guessing at the day of our arrival and Fr. Cettour stayed over at Yamaguchi for an extra day to greet us. He is a young man despite his fifty-odd years, twenty-three of which have been spent on the mission at Yamaguchi. He knew no English, but his French was slow and clear and we had a delightful day with him.

Yamaguchi boasts of four white people in a population of perhaps fifty thousand, three of them American professors at the Government University here, the other a Protestant minister; and I must not forget Fr. Cettour, though he is more native than European by this time.

We walked over the road along which St. Francis Xavier walked often in his year's stay at Yamaguchi.

CHINA, NOV. 5, 1918.

Dear Maryknoll:

Let's see—the last time we were together was at Yamaguchi. The missionary there, Fr. Cettour, accompanied us to Shimonezeki where he has another little church and house, and where

we were held up for the sixth time for secret service probes and custom officials. Japan is very efficient in petty annoyances. She has a wonderful staff of secret service men who can't speak English; they ask two or three stereotyped questions and always grunt at the answer and bow; and that is all. I stumped one by telling him my father was a "naturalized American citizen". He wanted to know what that was, so I explained in brief the geography of Great Britain and Ireland and its relation to America. He caught the words "Great Britain" and smiled: "Yes, Great Britain, yes," and was satisfied. Fr. Spenner called my attention to the curious fact that the Jap tries to smile as he speaks: the result is that his tightened lips and closed teeth prevent articulation, and when trying to speak English he cannot habituate himself to biting the consonants.

The church at Shimoneseki is easy to find, though it is a good twenty minutes from the station. You climb through back alleys and turn to the left at every opening. This would seem to bring you back to where you started from; but it doesn't, as you are climbing a hill all the time. I'm rather proud of the fact that we found the place unassisted a few days later.

The catechist was not expecting *three* for supper and I had visions of a cup of tea "sans milk, sans bread, sans everything," but Fr. Cettour smiled, waved his hand over his suitcase and produced the remains of our Yamaguchi dinner, wrapped up in the latest evening newspaper. A candle was lighted and we ate cold cuts of Fr. Price's favorite dish, in the primitive Japanese fashion before chop-sticks were invented and while the Japs still swung by their tails.

Shimoneseki is famous as being the only spot in Japan that looks like Mott Street, N. Y., by torchlight. Every one with anything to sell takes up his stand on either side of the roadway and you must run the gauntlet for half a mile of shouting, pushing, by dressed and half-dressed humans, each with a Chinese lantern swinging by his side, struggling to escape the dirty wheels of rickshaws that force their way through the throng. Shimoneseki boasts of three automobiles. One of them speeded along unmindful of the townspeople who seemed to occupy every square inch of the road the instant before, but

who managed somehow to compress themselves so as to let the yelling autoist go by. The "Bridge-crush" at City Hall in old New York is the only comparison to the crowds in Japan.

At Moji Fr. Cettour left us. There is a church here, but we had no time to call. Nagasaki was reached by morning and after a parley in Latin with an old Chinese priest he brought us to the bishop. Rooms were ready for us and after Mass we took a little siesta before dinner. Fr. Price said Mass at the altar where hangs the image of Our Lady that attracted the Urakami Christians who had never till then seen a Catholic priest. With the exception of a few words in English with Fr. Van Oyen, a Hollander Lazarist (whom we had met before in Philadelphia, San Francisco, and in Tokyo), nothing but French or our nearest approach to it was spoken. As most of the priests could speak faster than I could follow, the three or four days there were dizzy ones for me. We found relief in an American Brother of Mary from Dayton, Ohio, named John Grote, who had been recently transferred from Yokohama to Nagasaki. He was as homesick for English as we were and he piloted us for three days through Catholic Nagasaki.

Going to Urakami was delightful—a half-hour's trolley ride across the bay. As we neared the village, children came out and bowed, women, ankle-deep in muddy rice-paddies, stopped to smile, and sun-tanned workmen, struggling with loads of rice-straw or urging little horses hidden under miniature haystacks on their backs, stood and mopped their foreheads and gave us a salute. Every one was barefooted and poorly clad, but the grace of Baptism seemed to ennoble them, and somehow they were different from the pagan villagers. Urakami is a Catholic village of 7,000 souls and here, away from enervating civilization, the priests have been able to keep their people simple and honest. It recalls Arcadia, or the Curé of Ars and his flock, and as we picked our steps along the narrow cowpaths that wind with apparently no reason along the rice fields, it was painful to see signs of a new era in the life of the little village. A factory was being built and it would mean the coming of several thousand pagans into this chosen spot where the church, built by the villagers themselves, has always been the centre of attraction.

Another day we visited the sites of the two martyrdoms of Nagasaki, when the Christians of Urakami, hundreds in number, were driven along the road where we walked, and with the Christians of Nagasaki were martyred on a hill overlooking the city and in view of the harbor. Both cities, within a hundred yards of each other, are natural amphitheatres for such a sacrifice. As we knelt and kissed the spot, and looked before us as the martyrs must have gazed from their crosses, the mountains to the West were dark and purple, and behind them an orange-red sun was dying. The city lay at our feet outlining the water's edge and seemed quiet from the distance; and the sails of the Japanese junks were resting unmoved by any breeze. It is hard to visualize the clamoring crowds that threw the martyrs' bodies over the cliff into the sea and Japan to-day seems never to have risen in wrath against the Church. Yet her persecution of to-day is as effective as the bloody wars of the past. Japan controls the minds of the growing youth, and Christian education has received a setback that is almost numbing. It needs stout hearts to continue the fight to raise up a Christian generation and the Brothers of Mary are modern Christophers whose every step is harder as they carry Christ to souls.

IN KOREA, OCT. 27, 1918.

We crossed to Fusan from Shimoneseki back to which we had come from Nagasaki and the rickshaws carried us to the church. At least it had a cross on it, but a square-jawed minister told us it was the "English Catholic" church, and that the "French one was down the street". Fr. Ferrand welcomed us from a second-story window and hastened to prepare altars for us, though it took some time before we could make him realize that we were from Maryknoll. Then his joy was evident and he "spread" himself to make a dinner for us. Unhappily it was Friday, but a fish apiece with peanuts and some wine that had not been opened since Bishop Dougherty and Fr. Walsh had separately honored him with visits, were pieces of resistance to which we succumbed. We were tired after a rough night on the straits between Fusan and Shimoneseki, but we pushed on to Taikou before midnight. Fr. Vermorel welcomed us in English at the Station and we bumped

our way through a real Korean settlement till the *pousse pousse* could go no farther; then we walked.

It is hardly fair to make comparisons, as we know little of the difficulties of each mission, but our hearts warmed to Bishop Demange who in seven years has erected a series of buildings that will give him lasting consolations as the years speed by. Every one of them is urgently necessary. His cathedral, seminary, orphanage, two or three schools, young men's hall, convent and residence were designed and built on the spot with the minimum of expense, yet he has chosen well each site and left plenty of room for expansion. He began seven years ago with nothing; but an optimistic viewpoint and virility of mind, and a deep devotion to Our Lady of Lourdes have found him means to raise up a sturdy Catholic life in Taikou. He was ready for Fr. Price's inquisition and knew the details of his work. All along the line the bishops seem favorably impressed with Fr. Price's grasp of constructive details and his scholastic love of getting at the bottom of the working plan of each vicariate.

By the way, at Taikou we had the honor of greeting Fr. Robert, an older brother of the better known Procurator of Hong Kong. He is a confessor of the Faith. After months of hard living with his Christians in the mountain caves and hidden valleys he was captured, beaten and imprisoned, during the years of persecution in Korea. Unlike Henri Dorie and Just de Bretenières, he could not give his life, but he gave all he could, and it was thrilling to realize that the jolly old man who smoked his pipe with us as he brought us through the schools and orphanage of his mission in the city of Taikou, was really a connecting link with martyrs of the past. I forgot to say that Bishop Demange could not meet us at the station, because he was engaged in laying a new altar in Fr. Robert's church, the cathedral. The Bishop designed and superintended the work, inspecting it brick by brick as it rose. The bricks are made behind the Bishop's house out of clay taken from the church grounds. The workmen are Chinese and are preferred to Japanese or Koreans. The Jap is a hustler but unscrupulous, the Korean is honest but lazy, while the Chinese, with whatever defects he has, never breaks a contract and will work. I had a little talk with one of the seminarians and found

him as proficient in Latin as I was ; at least he answered me more readily than I could think up the questions. They use the same text-books as at Maryknoll—Tanquerey in Dogma and Eloy in Moral. Hand-ball seems to be their best-played game. Wherever baseball was played it was rather tame and I was always seriously afraid that the players would dislocate their arms, they threw the ball so stiffly.

SEOUL, OCT. 27, 1918.

Can you picture us? A bishop, young in spirit though his beard is almost white, with his priests, six in number, seated around the table. One priest is old in the service and his hand trembles as he lights his pipe; at his left a Korean, more reserved than his confrères, holds his long pipe, the bowl resting on the table; next to him is a young man from one of the distant missions, who is staying for the night with his brothers; then an older man, still in the fifties, who cares for the Japanese immigrants, and a younger priest, alert, with sparkling eyes, the procurator of the diocese; and still another, the life of the little group, a sick missionary recuperating from a long siege of typhoid; and, finally, we two Americans on our way to China. When the plates were removed some one threw on the table the song book of the *Paris Foreign Missions*. These men had seen much service, yet their hearts warmed to the two new confrères from America and they sang and sang, their voices sometimes husky, then clear, but always musical, the words of the hymn of greeting to new Brothers:

Amis, chantons, c'est un nouveau confrère,
 Jeune conscrit;
 Il vient aussi lutter sous la bannière
 De Jésus Christ.
 Joyeux soldats que le bon Dieu rassemble!
 Chantons, chantons.
 Il est si doux de se trouver ensemble
 Aux missions, aux missions!
 Ah! puissiez-vous retrouver la famille,
 Trésor si doux,
 Dans la gaîté, qui, comme un astre, brille
 Auprès de nous;
 La noble ardeur, dont le ciel vous enflamme,
 Est notre ardeur,
 Et nous n'avons ici qu'une seule âme,
 Et qu'un seul cœur!

And it was all from the heart. The bishop, leading the song, waved his pipe as a baton and, standing, swayed back and forth with the sturdy movement of the words. The poor oil-lamp in the centre softened the lines on the faces of these veterans and its feeble light made a holy circle over the nine of us and drew us all together. It was a simple hymn written by one of their dead confrères, whom the oldest of them knew in the seminary, but it bonded us, the old and the new, and showed that the hearts of the old were warm in welcome to the new, that all had one soul, and that boundary lines of nations were not recalled when confrères came to join their ranks.

As it ended, all were subdued by the love of God that had flashed through their hearts and then they turned the pages and sang still other songs and hymns that made me jealous of the traditions of three hundred years of fellowship in their Society; and I saw the day when we of Maryknoll will group round a common table and bridge the years of mission work and welcome younger brothers to the field.

FRANCIS XAVIER FORD.

[TO BE CONTINUED.]

DE MATRIMONII CONSUMMATIONE.

Mense praeterito "Episcopus", qui pluries jam inter col-laboratores hujus ephemeridis nec sine merito apparuit, communicavit articulum "De Matrimonii Consummatione",¹ cui propter consecraria maximi momenti, fatente ipso, exinde secutura, sine mora respondendum censeo.

In compendium redacta, quae clarissimus Auctor habet, huc redeunt: Matrimonium Christianorum est indissolubile quia a Christo in primaevam institutionem restitutum fuit, et typum gerit mysticae illius Christum inter et Ecclesiam unionis. Matrimonium in statu naturae integro non infructuosum maneret. Ergo matrimonium infructuosum non est indissolubile.

Consummatio matrimonii fit per copulam ex utraque parte perfectam. Ergo deficiente ovulo, matrimonium inconsummatum manet.

Si nulla subsecuta fuerit conceptio nulla pariter censenda erit matrimonii consummatio.

¹ See April number, pp. 426-430.

Matrimonia steriliū ergo, prae habito utriusque consensu, utpote rata tantum, a Summo Pontifice dissolvi possunt.

Libentissime concedo Matrimonium Christianorum a Christo reductum fuisse ad primaevam institutionem, si per institutionem intelligatur: unitas et indissolubilitas Matrimonii;—ast nefas esset asserere Christum restituisse Matrimonio Christiano omnia praerogativa quae matrimonii erant in statu naturae integro. Aeque jure ac cl. Auctor ratiocinatur: Jamvero in statu naturae integro matrimonium certo certius infructuosum non maneret . . . ergo matrimonium quod infructuosum prorsus manet indissolubile non est—quivis posset arguere: Jamvero in statu naturae integro mulier non pareret filios in dolore. Ergo matrimonium in quo filii in dolore pariuntur, indissolubile non est.

Certum est, quod et cl. Auctor initio articuli fatetur, matrimonium ex primitiva Dei institutione fuisse indissolubile² et postea contractum matrimonialem Christianorum a Christo elevatum fuisse ad verum propriumque Novae Legis Sacramentum, ac per hoc reductum esse ad primitivam indissolubilitatem.³ Ratio hujus omnimodae indissolubilitatis est *dignitas Sacramenti integre spectati*, nempe conjuncta cum actuali traditione mutua corporum, ac propterea cum significatione unionis indissolubilis Christi cum Ecclesia per carnem assumpta. Unde per primam traditionem mutuam corporum—perficiendo scilicet illum actum, ex quo per se generatio sequi potest, etsi per accidens fortasse non sequatur,—matrimonium ratum, quod intrinsece jam indissolubile est, consummatur, et etiam extrinsece, scilicet per dispensationem Summi Pontificis, indissolubile fit; dum Matrimonium ratum per dispensationem a Sede Apostolica, ex justa causa concessa, dissolvi potest; non solummodo, ut cl. Auctor statuit, “prae habito utriusque consensu”, sed etiam dissentiente uno ex conjugibus.⁴

² Matth. xix. 8. Ait illis: Quoniam Moyses ad duritiam cordis vestri permisit vobis dimittere uxores vestras: ab initio autem non fuit sic.

³ Matth. xix. 6. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjunxit, homo non separet.

⁴ S. Congr. die 20 Maii 1719; 28 Januarii 1720 et in Tirasonen. Matrimonii 2 Oct. 1723; Canon 1119 Codicis Juris Canonici: “Matrimonium non consummatum inter baptizatos vel inter partem baptizatam et partem non baptizatam, dissolvitur tum ipso jure per sollemnem professionem religiosam, tum per dispensationem a Sede Apostolica ex justa causam concessam, utraque parte rogante vel alterutra, etsi altera sit invita.”

Rectissime cl. Adversarius dicit matrimonium consummari per copulam perfectam, nec ullus Theologorum ei in hoc adversabitur; at, in conceptu quid sit copula perfecta, toto coelo differt ab omnibus. Consentientibus omnibus Theologis et constanti praxi Ecclesiae, copula perfecta, per quam matrimonium consummatur, est non solummodo illa ex qua actualiter generatio sequitur, sed etiam illa ex qua per se generatio sequi potest, etsi per accidens non sequatur.

Conjuges qui copulam perfectam perficere queunt, sensu Theologico potentes sunt, et prima vice perficientes actum conjugalem, qualem a natura praescribitur, consummant matrimonium, sive mulier concipiat eo actu sive non. Si non concipit, est per accidens, quia per se concipere potest; et hoc est unicum quod requiritur, ut conjuges fiant una caro consummando matrimonium.

Numquid Sanctus Paulus describens horrendam fornicationis turpitudinem, dicendo: "An nescitis, quoniam qui adhaeret meretrici, unum corpus efficitur? Erunt enim, inquit, duo in carne una",⁵ non intendit indicare Christianum, per ipsum actum fornicationis membra Christi facere membra meretricis seu una caro effici cum illa, sive meretrix concipiat sive non?

Idem contingit in matrimonio.

Ex doctrina Ecclesiae scimus, matrimonium primario institutum esse in naturae officium, ad propagationem; unde generatio est finis intrinsecus et essentialis, et sine generatione, actuali vel possibili, matrimonium non concipitur. Verum quidem est, post Adae praevaricationem huic fini primario sedationem concupiscentiae accessisse tamquam finem secundarium;⁶ at, solummodo ad sedandos concupiscentiae motus, seclusa finis primarii possibilitate, matrimonium consistere nequit. Hinc ex constanti praxi Ecclesiae omnes ii, qui non possunt perficere copulam perfectam, tamquam impotentes, a matrimonii contractione arcentur, et ii solummodo, qui possunt peragere copulam perfectam, matrimonium inire possunt.

Steriles autem matrimonium inire possunt.⁷

⁵ I Cor. vi. 16.

⁶ I Cor. vii. 2-9.

⁷ Canon 1068, § 3. Sterilitas matrimonium nec dirimit nec impedit.

Ergo steriles possunt peragere copulam perfectam.

Certissimum est steriles non concipere.

Nihilominus copula sterilium ex supradictis potest esse perfecta. Ergo copula perfecta potest existere sine conceptione, et restat, ut copula perfecta definiatur, non cum cl. Adversario, illa ex qua generatio sequitur, sed cum omnibus Theologis et Canonistis et praxi judiciali Ecclesiae: illa ex qua conceptio sequitur vel saltem per se sequi potest, etsi per accidens non sequatur.

Hic profecto est sensus Ecclesiae. Contrahebatur ex Jure Canonico impedimentum affinitatis ex sola copula perfecta, et fundamentum hujus impedimenti erat quia per copulam vir et mulier fiunt una caro et ita conjunctiones suas secundum sanguinem sibi invicem communicant. Numquid unquam fuit praxis Ecclesiae expectare utrum mulier conciperet? Nonne immediate post copulam contrahebatur impedimentum affinitatis sive conceptio secuta esset sive non?

In dispensatione super matrimonium ratum praecedere debet juridica probatio de non-consummatione matrimonii; scilicet: testimonium septimae manus et inspectio corporum. Numquid haec corporum inspectio instituitur ad inveniendum utrum mulier sit praegnans? Minime gentium; secus enim non omitteretur in viduis et in illis qui ante matrimonium, vel post separationem cum alio viro commercium carnale habuerunt.⁸ Nec inspectio mulieris nec testimonium septimae manus requireretur a S. Congregatione, si solummodo a conceptione penderet matrimonii consummatio. Absque his testimoniis, quae tantummodo probant moralem certitudinem de non consummato matrimonio, S. Congregatio posset expectare unas hebdomadas et inveniret certissima argumenta de conceptione vel non-conceptione. Haec corporum inspectio et testimonium septimae manus, quae unice instituuntur, ad inveniendum utrum copula carnalis intercesserit, manifeste ostendunt Ecclesiam copulam perfectam considerare tamquam indicium sufficiens matrimonium fuisse consummatum, etsi conceptio non secuta sit.

⁸ Canon 1976. In causis impotentiae aut inconsummationis requiritur inspectio corporis utriusque vel alterutrius coniugis per peritos facienda, nisi ex adiunctis inutilis evidenter appareat.

S. C. S. O. Instr. 25 Junii 1883, § 49: "Haec mulieris inspectio omittenda erit, si ea vidua sit, aut constituerit, post separationem a conjuge, cum quo lis est, aut etiam ante, cum alio viro commercium habuisset.

Affert cl. Auctor in sui favorem auctoritates SS. Thomae et Alphonsi, et in Postscripto declarat: "Operae pretium videtur indicare quam mire cum doctrina hodierna physiologica quadrent ea quae hac de re habet Sanctus Thomas. Docet enim Sanctus Doctor, vestigia premens Aristotelis, etc." . . . Ad hoc dico, Sanctus Thomas, ubi hac in re premens vestigia Aristotelis, est certissime contra doctrinam physiologicam hodiernam. Aristoteles (de generatione animalium, C. XIX) omnino negat mulieres habere semen, intendens ab illis solummodo administrari sanguinem menstruaem. Testatur plures adductos fuisse ad hypothesin, quod semen muliebre esset necessarium ad generationem, eo quod plures feminae durante copula carnali excernunt aliquem humorem, experiendo veneream voluptatem, at, cum plures feminae anaphrodisiacae sunt et concipiunt absque sensu venerei delectatione, concludit, seminationem mulieris omnino innecessariam esse ad conceptionem.

Utrum Sancto Thomae notum esset systema hodiernum de conceptione et evolutione embryologica valde dubito, nec tam facile ex ejus scriptis eruitur ac cl. Auctor videtur admittere. Loquitur Angelicus de commixtione seminum, de sanguinis commixtione, de seminatione mulieris, sed ex pluribus adjunctis probabilissimum videtur S. Thomam in hac materia sequi Aristotelem, qui, ut jam supra innui, tenet mulierem nullum dare semen ad prolis conceptionem, sed sanguinem aut alteram materiam quae ex seminatione virili foecundatur.

Requirat Sanctus Doctor pro contractione affinitatis omnia quae ei videbantur necessaria ad copulam ex qua generatio possibilis est. At, si loquitur de seminatione mulieris, quamvis hic terminus optime quadrata cum doctrina physiologica hodierna, non intendit ovulationem mulieris, nec multo minus ingressionem nemaspermatis in pronucleum femineum sed ejaculationem femineam seu secretionem diaphani, viscosi humoris, quae cum delectatione venerea locum habere solet.

Utrum Sancto Alphonso foecundatio, prout hodie concipitur, nota esset etiam dubitari potest, quamvis eo tempore non solummodo doctrina Galeni et Hippocratis, sed et systema medicorum Hollandicorum Graafii et Leeuwenhoekii plurimum divulgatum esset. Quando affert S. Doctor l. c. ab Auctore: "semper praesumi seminationem etiam mulieris, quando ipsa in coitu

magnam senserit voluptatem, esto seminationem non adverterit", procul dubio intendit jaculationem femineam, cum ovulatione et foecundatio absolute insensibiles sunt. Sic et aliis locis, ubi loquitur de cohibitione seminationis in muliere, de expectatione seminationis uxoris, de excitatione mulieris ad seminationem, etc., seminatio mulieris cum excitatione venerea converti potest, cum haec ultima a libera voluntate pendens excitari possit, prior autem spontanea est, independens a voluntate.

Concludendo dicam :

Ea, quae clarissimus Auctor ex physiologia profert, scilicet ad generationem prolis requiri non solum sperma viri, sed etiam ovulum feminae, verissima sunt, cum sine his generatio haberi non possit.

Copula physiologice perfecta, ex qua conceptio sequitur, est illa, in qua elementa viri et mulieris mediante congressu sexuali uniuntur et principium dant evolutioni embryologicae foetus.

Copula perfecta, per quam conjuges fiunt una caro, est illa, quae inter eos, qui sunt potentes, habetur et ex qua generatio sequitur vel sequi potest.

Steriles, quamquam generare nequeunt, sunt potentes. Perficientes primo actum conjugalem, ponunt actum ex qua per se generatio sequi potest, etsi per accidens certissime non sequatur; fiunt una caro, matrimonium ratum inter eos existens consummant et reddunt indissolubile.

In hypothesi cl. Adversarii matrimonium ratum inter steriles non existeret, quia laborarent impedimento impotentiae.

Argumenta quae cl. Auctor affert ex auctoritate S. Thomae et S. Alphonsi non sunt ad rem.

Doctrina cl. Auctoris tantum valet quantum valent argumenta ejus; atqui nec ex probatis auctoribus, nec ex sensu Ecclesiae, nec ex ulla scholae doctrina probat conceptionem requiri ad consummandum matrimonium.

Ergo, cum melior sit conditio possidentis, rejicienda prorsus est doctrina Auctoris, ex qua, ipso fatente, sequerentur maximi momenti in praxi consecratoria, quae consecratoria, ut nemo infitias ibit, essent omnino aliena a scholae Catholicae doctrinis et Ecclesiae et fidelium sensu.

MIKOSA.

RESPONSA QUAEDAM AD ANIMADVERSIONES PRAECEDENTES.

Nolim Adversarius appellari: veritatem quaero, non victoriam.

Vis argumenti ex evectione matrimonii ad primaevam institutionem "Mikosam" effugit. Tota enim in eo vis est quod matrimonium Christianorum debeat esse saltem quoad essentialia perfectum ut sit indissolubile. Oportet ergo ut consummatio, quae utique essentialis perfectio est, sit citra controversiam posita. Atqui actus conjugal ex quo nulla sequitur conceptio potius consummationis attentatio quam consummatio est dicenda. Parturitio autem absque dolore aliquid mere accidentale habendum est.

Dictum est "praehabito utriusque consensu" tantum ad innuendum prolem habendi desiderium idque solum posse eo pacto causam sufficientem esse dissolutionis.

Voces "per se" et "per accidens" ad verum ac genuinum sensum omnino revocari oportet. Vir fecundus et mulier fecunda capaces sunt copulae per se aptae ad generationem, licet per accidens impediatur generatio. Vir autem sive mulier sterilis incapax est copulae per se aptae ad generationem, licet per accidens, puta per miraculum, habeatur generatio. Unde cum "Mikosa" dicit, "si non concipit, est per accidens," mulier, scilicet, sterilis, sed coeundi capax, verum hujus locutionis sensum pervertit. Sterilitas quidem potest esse per accidens; at, sive sit per se sive per accidens, semper efficit ut tam vir quam mulier sit incapax copulae per se aptae ad generationem; incapax quidem matrimonium consummandi, non autem matrimonium contrahendi, utpote coeundi capax.

"Ergo steriles possunt peragere copulam perfectam." Distinguo: perfecte coire possunt, concedo; matrimonium consummare possunt, sive peragere copulam per se aptam ad generationem, nego. Quod enim est per se aptum ad effectum consequendum consequitur effectum saltem ut in pluribus. Ast per copulam sterilium numquam generatur prolis, nec generari naturaliter potest.

"In hypothesi cl. Adversarii matrimonium ratum inter steriles non existeret, quia laborarent impedimento impotentiae." Quam perperam hoc asseratur viderit lector.

Fateor apud theologos recentes hanc de matrimonii consummatione sententiam non reperiri. Sed est ipsamet S.

Thomae doctrina, quae decursu saeculorum immerito est posthabita. Cur enim S. Doctor seminum commixtionem exigit? Non alia certo ratione quam quod ejusmodi commixtio ad prolis generationem necessariam prorsus esse arbitrabatur. Demus ultro atque concedamus neque S. Doctorem neque Aristotelem cognovisse quid praecise veniret nomine seminis mulieris, quamve praecise partem in prolis generatione gereret mulier. At diserte docet S. Thomas mulierem materiam proxime dispositam ad generationem sumministrare, quod nos novimus ovulum esse. Et ideo Aristotelis vestigia premere videri potest quod doctrinam de materia et forma is enucleavit.

Accedit quod, prouti in articulo praecedenti expressis verbis notavi, tota inter theologos controversia circa hoc unum versabatur, num mulieri esset semen, num mulier seminando efficienter ad prolis generationem cooperaretur. Conveniebat igitur inter omnes quum a viro tum a muliere esse sumministrandum quidquid ad prolis generationem necessariam esset ut matrimonium rite consummaretur.

Quae lis ferme ad nostra usque tempora sub iudice erat. Scimus autem nos quam certissime—id quod antecessores nostri scire omnino non poterant—ovulum mulieris ad prolis generationem necessario requiri. Causa igitur finita est—utinam finiatur et error! De hac re ne verbum quidem “Mikosa”. At nemo est qui non videat hunc totius quaestionis cardinem esse.

EPISCOPUS.

ONE THING WRONG WITH DIOCESAN RETREATS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father O'Malley's article on the subject of Diocesan Retreats in the May number is illuminating—at least from the retreat master's point of view. But it does not cover the real difficulty as many of us, who make the retreat or are expected to make it, see it.

Most of us on retreat are like the soldiers in camp. One soldier from Camp Dix told me that when the armistice was declared the chief officers got leave of absence. As a result the regular drilling ceased; so there was not much order for a while and the boys felt miserable. They would rather drill

or be let go home. So it is with the retreats. The thing has to be done and we are willing to do it. It is good for us and the bishop has ordered it. But it is a failure when there is no evidence that it is to be the genuine thing. The one man who can make it genuine is not the retreat master but the presiding officer, the bishop if you will. If he makes it understood that there is to be silence, regular attendance at the exercises, respect for those who want to make the retreat in earnest by abstaining from loud talk, gossip, and foolishness that belong to other times and places, the priests will take his indications. He may have to correct once or twice, but not much oftener.

In my past experience the bishop at retreat was mostly out of sight, leaving the impression that he didn't want to run up against disagreeable situations. He was visible at the exercises, and he gave audiences to priests who had troubles to ventilate, cases to settle, or dispensations to ask—or wires to pull. The rest of his time was, as far as we could make out, taken up with devotion, listening to the conferences, and examining his mail. The retreat master on several occasions besought and conjured the Fathers to observe silence—and even threatened. It had no effect, and he came to the conclusion that he was making a demand which for some reason or other was against approved custom.

I have attended clerical retreats in three dioceses. They were not all alike. In one the bishop was an example to all and the retreat was, I think, a success, though it should be said that the number of retreatants was not as large as in the other two dioceses. Here they have been failures, during the last seven years at least. Where silence is not observed, the foreign priests are as a rule the most noisy, and their clatter makes it impossible for anyone to keep recollected. Sleep at night is often impossible, and recitation of the office becomes a babel that can profit nobody. The remedy is not to be gotten from the retreat masters; they do their duty well enough; but they have no authority, and police methods are out of place. Where priests cannot be induced to do what every one has to do who pretends to make a retreat, the so-called diocesan retreats are a misnomer, to the injury of diocesan reputation. Let us call these biennial gatherings so-

cial reunions where we get a good opportunity to make a confession and to listen to some interesting expositions of time-honored truths, sweetened with a certain amount of flattery from the good Father who has to keep an eye on the reputation of his order and on general principles of good-fellowship. Of course the editor wont print all this; but everybody knows that I am not exaggerating, though the trouble is not the same everywhere.

TIMOTHY.

BOUNDARIES OF PARISHES IN THE NEW CODE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The boundaries of parishes are to be territorial, according to the ruling of the new Code. Hitherto in this country there were and in consequence still are several parishes within the same territory. In some places people of various languages were grouped within the same limits and attended the same parish church. The priests in charge of the parish sometimes knew the language of the people; sometimes the people had to content themselves with such care of their souls as conditions would afford. Many of course were lost to the Church for lack of priests or because they could not be ministered to in their own tongue. It was not a case of "murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration". But the twelve could "not leave the word of God, to serve the tables" (Acts 6: 1).

The Third Council of Baltimore, quoting the Second, took a step forward in parish legislation for this country: "*ut paulatim, et quatenus per adjuncta liceat, disciplina nostra hac in re Ecclesiae universae disciplinae conformetur*" (Cap. V, 32 ff). It arranged for irremovable rectorship: "*descriptis accurate limitibus, unicuique ecclesiae assignetur*". But it left appointment of parishes on national lines to the discretion of each Ordinary in his diocese, if we can judge from silence on this matter and from the actual procedure of each Ordinary in this instance.

Then we were subject to Propaganda. Now however we are governed by the new Code. "*Territorium cujuslibet dioecesis dividatur in distinctas partes territoriales; unicuique*

autem parti sua peculiaris ecclesia cum populo determinato est assignanda, suusque peculiaris rector, tanquam proprius ejusdem pastor, est praeferendus pro necessaria animarum cura" (Can. 216 § 1).

That prescribes territorial limits for parishes from henceforth. However it does not forbid Ordinaries to establish parishes "pro diversitate sermonis seu nationis fidelium in eadem civitate vel territorio degentium", but "non possunt sine speciali indulto apostolico", and with regard to such already established: "ad constitutas autem quod attinet, nihil innovandum, inconsulta Apostolica Sede" (Can. 216, § 4). The question of finances necessary for a parish is not the principle consideration: "si prudenter praevideat ea quae necessaria sunt aliunde non defutura" (Can. 1415, § 3). Territorial boundaries for parishes are traditional law both for the erection and the dismembering of parishes. The Third Council of Baltimore as well as the Second quoted it: "Concilium Tridentinum dein Episcopis injunxit, ut in civitatibus et locis, ubi nullae essent parochiales ecclesiae, quamprimum fieri curarent". III Plen. Conc. c. V, 31. Trident. Sess. XXIV, de Ref. c. 13.)

The wisdom of the new Code is apparent. On the one hand it does not disturb past arrangements. It confirms the basic rule for new parishes. On the other hand, it does not coerce adverse conditions to the detriment of the faithful. "Exceptio firmat regulam." Ordinaries are credited with such zeal for the good of souls, to petition for the required special Apostolic indult whenever necessary.

Conditions in this country were—they will perhaps be so no longer—different from those in other countries. Foreign languages are still frequent in some districts. People speaking them could not be spiritually cared for, especially in the first generation, unless they were served in a language they could understand. Will it be so no longer? While the Church helps to unify the nation, it does not forget its first duty, saving of souls through the medium of preaching: "vocem meam audiunt" (St John 10: 3 and 7). Will there be continued immigration from countries where our language is unknown? This language question is not confined to the German; there will be greater concern about the Slavic, Oriental,

and Italian. Exuberant patriotism can be no guide in this matter. Theory and practice may be at variance.

In the report the Ordinaries are to make to the Holy See there are two pertinent questions. The first in Chapter I: "An adsint paroeciae per linguas seu nationes distinctae et an per familias et non territorio divisae, et quo jure?" The second in Chapter III: "Utrum numerus Ecclesiarum in singulis oppidis vel paroeciis fidelium necessitati sufficiat?" The *quo jure* in the first is not prohibitive but explanatory. It may be both necessary and useful to establish parishes on national lines. The other, at first sight, seems to look to convenience of numbers rather than to benefit of populous parishes. However, multiplying churches does not necessarily mean new parishes, they may be chapels of ease or succursals: "ut utilius bono fidelium consulatur: quae tamen pars non est dismembrata, sed suum retinet nexum cum reliquo paroeciae territorio, ita ut populus hisce curatis ab Ordinario speciali ratione commissus non desinat pertinere ad parochum totius paroeciae." (*Act. Apost. Sedis*, Annus XI, vol. XI, p. 49). That may be a solution in perplexing cases.

JOS. SELINGER.

REMOVABILITY OF PASTORS OF "NATIONAL" CHURCHES.

To the Editor, THE ECCLESIASTICAL REVIEW.

After reading the article, in the May number of the ECCLESIASTICAL REVIEW, on "They are Parishes and their Pastors are Parish Priests," it seemed to me that the writer excluded from this class "national" parishes and their pastors by the reference he makes to them, so that the conclusion would seem to be justified that these parishes and their pastors are not "canonical," therefore the pastors need not say the prescribed *Masses pro populo*. Is this correct?

In the recently promulgated decrees of the "Sixth Boston Synod" pastors of national parishes are designated as "removable parish priests," without any distinction. In many dioceses certain national parishes had been declared "irremovable" by their bishops before the new Code obtained, and candidates for the pastorate of these were and are still subject to the formula of a concursus in case of a vacancy. Now, if

the above statements are correct, the point of the irremovability of these would naturally arise, and with it the question: Have these parishes been reduced by the new Code to the status of "removable parishes", as the general terms of the Sixth Boston Synod seem to indicate?

SACERDOS ANCEPS HAERENS.

May 4th, 1919.

THE CATHOLIC PULPIT.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the numerous articles and communications on Preaching, published lately by the REVIEW, I do not remember having seen that any mention was made of Cardinal Newman's short discourse on "University Preaching." In my edition of his works (Longmans, 1902) it is included in the volume entitled *Idea of a University*.

I have read that admirable short treatise time and again, and learned something new from it at every reading. It is not, as the title would indicate, a plea for, or a treatise on specialized sermons for University audiences. What the Cardinal says there with his usual simplicity and depth is applicable to all sermons, and can and should be taken to heart by all preachers. Indeed, outside of the Pope's letter on the subject, I know of no other who expounds the whole matter so lucidly and convincingly and in such a brief compass, as does Newman. Even Manning is diffuse in comparison.

Now that so much emphasis is laid, and justly so, on this important part of the pastoral office, every priest will find it well worth his while to look up and digest that seemingly forgotten little treatise of Newman. Both the matter and the manner of its presentation will amply repay him for his pains.

SACERDOS.

IRREGULARITAS EX DELICTO.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March 1919 number of the REVIEW on page 304, there appear a question and response on the irregularity arising from the usurped exercise of a sacred order one does not possess. In the answer it is stated that the seminarian in the

case does not incur the irregularity because the law affects only clerics. May I submit that this is an erroneous interpretation of Canon 985, n. 7. The statement made is quite true in the old law, but the new Code distinctly states, "Qui actum ordinis, clericis in ordine sacro constitutis reservatum, ponunt." The law therefore is not confined to clerics, but now includes even laymen. Of course now as before this irregularity is incurred only when the offence amounts to a grievous sin (c. 986), hence only the lack of "malice prepense" could excuse the seminarian from the irregularity.

J. J. H.

NEW METHOD OF NOMINATING BISHOPS FOR CANADA AND NEWFOUNDLAND.

In the *Analecta* of this number of the REVIEW is given a decree of the S. Consistorial Congregation outlining the method of proposing names for bishoprics in the Dominion of Canada and Newfoundland. The new mode of procedure will become effective in Lent of 1920. In substance the plan is the same as that now observed in the United States, and prescribed by a similar decree (25 July, 1916) since April of 1917.¹

Hereafter, instead of the nomination of three candidates for a vacant see, the bishops are to convene every two years to propose an indefinite number of eligibles for episcopal appointment. The names of the candidates, with pertinent credentials, are to be presented to the Holy See, and from the list the Sovereign Pontiff will select the bishops.

ELECTORAL PROVINCES.

In order to facilitate the meeting of the bishops who have to propose candidates for the episcopate, the Church in Canada is divided into seven groups. The suffragans of Halifax, Montreal, Ottawa, Quebec, meet under their metropolitans. The ecclesiastical provinces of Kingston and Toronto form a separate group under the presidency of the senior archbishop. Similarly the provinces of St. Boniface, Regina, and Winnipeg unite in a single convention; so do the two provinces of Edmonton and Vancouver. Vicars apostolic combine with their metropolitans.

¹ ECCLESIASTICAL REVIEW, January, 1917, pp. 58-63.

PRELIMINARY NOMINATIONS.

Every two years, at the beginning of Lent, each bishop is to send to the archbishop or senior bishop at the head of his group a list of names of priests well known to him (they need not belong to his own diocese), whom he deems worthy and competent to fill the episcopal office. To secure adequate knowledge he is free to make inquiries. But all the information thus obtained is in the strictest sense confidential, and may not be revealed to anyone outside the conference of bishops. Nor is the bishop free to make known to anyone, except the metropolitan or senior archbishop with whom he officially communicates, the names thus proposed.

To the names presented are to be added statements regarding the native origin, present residence, and official position of the proposed candidate.

The metropolitan makes an alphabetical list of all the names received by him, together with those he himself may wish to propose, and sends a copy to each of the suffragans for the purpose of obtaining from them their own judgment or knowledge of the candidates proposed. In this list there is to be no mention of the source from which the names were received. The injunction of secrecy to safeguard the reputation of the persons concerned is so strict that the bishops are cautioned to abstain from seeking further knowledge rather than run the risk of manifesting matters which the individual has a right to consider private and affecting his reputation.

DISCUSSION AND FINAL NOMINATION.

Sometime after Easter the bishops are invited to meet. The convocation is to be in the manner of an informal conference without advertisement that might lead to public comment.

At the meeting, which opens with prayer, all the bishops present are to take the oath of secrecy regarding the transactions.

The rules governing the proceedings of the conference are definitely announced, and a secretary of the conference is elected from the bishops present.

Then follows an examination of the lists in the hands of the presiding metropolitan, in order to determine the most

worthy and capable candidates ("digniores et aptiores"). These are to be selected with strict impartiality, after being discussed with discretion and in the spirit of true charity, consulting solely the good of Christ's Church.

The determining factors in the selection of candidates are: sufficiently mature age, approved by prudence and ripened experience, ecclesiastical learning, sound principles of faith and doctrine, unblemished conduct and sincere piety on the one hand; on the other, administrative ability, strength of character, disposition and health which give promise of successful and edifying government in the episcopal office.

When all undesirable candidates have been eliminated by open discussion of their actual merits the remaining "probatissimi" are voted upon, each candidate separately, in alphabetical order.

The voting takes place by secret ballot, each bishop receiving three balls (white, black, and colored) for the purpose. The white ball means "approved"; the black "disapproved"; the colored is to indicate abstention from voting. The two balls remaining in the hands of the bishops are placed in a separate urn after the actual votes have been deposited in another. The number of balls in the election urn (which must correspond to the number of bishops present) is then noted by the presiding archbishop, whilst the secretary takes down each name and count.

If it be thought desirable to reduce the list further to such candidates only as are preferred from among those presented by the first count, a new election by ballot may follow.

The final list agreed upon by vote is the one to be reserved for transmission to the Holy See.

ADDITIONAL INFORMATION.

The Sovereign Pontiff reserves to himself the right to obtain through the Apostolic Delegate further information regarding the candidates presented by the bishops, so as to ascertain their fitness for certain dioceses about the needs of which the Holy See alone has complete and all-sided knowledge.

If a bishop deems it advisable, he may also express separately to the Roman authorities his private views regarding certain candidates whose names he knows to be on the lists.

Whatever is said in the conference regarding the candidates, their special fitness or worthiness for the episcopal office, etc., is to be minutely recorded by the secretary.

Before the conference adjourns, the secretary is to read the minutes of the proceedings, that they may receive the approval of the assembled bishops.

A copy of these proceedings is then made, and signed by the archbishop, presiding, by the secretary and by all the members of the conference. This authenticated copy is transmitted to the Holy See through the Apostolic Delegate.

The original minutes are to be kept for a time (one year, or less if advisable) in the secret archives of the archiepiscopal chancery. After that they are to be destroyed.

PLEA FOR A LARGER MISSIONARY OUTLOOK.¹

To the Editor, THE ECCLESIASTICAL REVIEW.

Two years ago, I wrote editorially as follows (in *Our Sunday Visitor*) on "Our Duty Toward the Pagan and the Heathen".

God has commanded the Church to teach all nations; therefore, it goes without saying, the Church is equal to the task, if only men and means can be secured to work the field. The spread of the faith should have been more rapid in the past, and should now go on far more swiftly than it does. It is true that the national feeling in some countries against the relinquishment of a centuries-old traditional religion has been the greatest obstacle to the introduction of the faith. However, did not Francis Xavier and others succeed marvellously even against this obstacle?

To-day the sentiment of heathendom has greatly changed, and the prestige of America has changed this former bitter feeling against Christianity into one quite sympathetic. Hence, it is the Church's pressing duty to evangelize all peoples, and to do it quickly. Consider how rapidly the Western world, the different countries of Europe, were converted from paganism and barbarism to Christianity. The work was all completed more than a thousand years ago. Quick work was done in South America, in Mexico, in the Philippines, and even in this country by the pioneer missionaries among the Indians. "Now is the acceptable time" for the conversion of the Orient, but

¹ This communication was intended for the April number of the REVIEW, but was held over for lack of space.

greater systematic effort must be employed, men in large numbers must be sent to these fields, the sacrifices of Christians must support them, and the prayers of Christians must back their labors.

It should put Catholics to shame to think that Protestant laymen have recognized these needs first; or, rather, that they first took action commensurate with the big problem. The Laymen's Missionary Movement, a few years ago, set out with the determination of placing 25,000 men in the Foreign Mission field during this generation, to contribute \$1,000 annually to the maintenance of each, or \$25,000,000 a year for all of them.

Now, remember, the 24,000,000 Protestants in this country alone are aiming at the accomplishment of this feat; the Protestantism which is so disunited, which seems to be so powerless at home, which is the constituent of several hundred irreconcilable sects.

Raise this sum! Why, my dear reader, at the last Protestant Missionary Congress it was reported that the annual gifts to Home and Foreign Missions by the Protestants of the United States amounted to \$50,000,000—twice the amount needed to support 25,000 missionaries at \$1,000 a year each. The startling figures do not look so big when we consider that they represent only \$2.00 per member each year.

You will say that Catholics could not begin to do anything like this because of their greater poverty, because of their expensive parochial school system, etc. Yes, they could, (1) because their Church does not need money for many other purposes for which Protestants are assessed; for instance, the support of the widows and orphans of preachers, the higher salaries of Protestant ministers (and the far lower cost of maintaining Catholic missionaries); (2) because it is unnecessary for any individual to contribute much. It is only necessary that *all* give *several mites annually*. All that is needed is *system*. Just think at what cost our forbears received the faith, and how easily it became our inheritance. It is the faith which the Apostles themselves spread over the earth; which 10,000,000 members (risking everything to embrace it) finally died for in the first three centuries; which Patrick, Boniface, Augustine, Martin, Ansgar, Cyril and Methodius, Stephen, and other zealous missionaries brought to the countries from which our grandparents recently moved; the faith which inspired the Crusaders, which moved the Sons of Loyola to penetrate the wilds of our forests in behalf of the savage Indians, which to-day should mean more than life to every one of us. Yet, I ask you again, how much have *you* given, not in any one year's time, but in your lifetime? How much, do I hear most of you acknowledge—not one dollar? The Catholic Church is obligated by its very mission to look upon the quick conversion of the pagan nations as its

business proposition, to deliberate on the best way to secure workers for these portions of the vineyard, and to devise a system which will give them bread and clothing while they are doing the most urgent work of God here on earth.

While Protestants were not more astonished than the un-churched at the success attending the effort to raise \$25,000,000 for Home and Foreign Missions during the year 1917, a single denomination (the Methodists) is now going out after \$85,000,000. It is expected to raise \$20,000,000 in *the one week* from 26 April to 4 May. Sixty thousand laymen have consented to address Methodist congregations in four-minute speeches during that week. Some big city dailies have agreed to give advertising space free of charge to assist the campaign, and 160 "Ad" clubs offer to work for the movement without any pay. The work of "training the workers" for the big "Drive" is now in progress. The Presbyterians, who are not one-third as numerous as the Methodists in the United States, have set \$70,000,000 as their goal for five years; but they recently raised \$39,000,000 this year in one month.

Protestant churches at home thrive better because of this activity in behalf of missions. Their leaders are so convinced of this that they are ever aiming at greater endeavors in this direction. They have learned that stories of missionary experiences delight as well as enthuse an audience, and they have learned that the best way to make people appreciate what they have at home is by portraying the sad conditions of those who lack it abroad. The Protestant leaders have discovered that church-workers like to take hold of big tasks, and since they keep an eye on big men and cultivate their interest, they always have workers equal to the task to be performed.

It was John R. Mott, the director of several Y. M. C. A. Drives for War Welfare Work, who urged the bishops of the Methodist Church in this country to celebrate its centenary by raising \$85,000,000 for general church needs. The Methodists have since decided to make it \$105,000,000. Of course, they expect to "go over the top". Recently 3000 lay delegates met in Chicago to consider this problem and to receive instructions; 1500 Methodist ministers were also in attendance, each pledging to do more than his quota.

Charles S. Ward, who has headed many big "Drives", said at this Convention :

The centenary will be put over primarily by business men. We want the big business men of every church to sacrifice time to do it. I have enlisted a million men in these drives, hundreds of thousands whom I know personally, and I never knew one who was not blessed by reason of the sacrifices he made.

I have had the pleasure of carrying in my pocket a subscription for \$1,000,000. If other churches will follow the example of the Methodist church in this centenary, there will not be a man or woman in the world who will not have a chance to receive the gospel.

More than two years ago, before we had learned how big "Drives" are conducted, I reminded our clergy of the excellent opportunity we have over the Protestant denominations in our "Six Weeks Self-Denial Season".

Few of our people fast during Lent as the letter of the law prescribes; the Church's Lenten laws have been so modified that there is little genuine penance performed by the generality of Catholics. Why should we not inaugurate, and *now*, a concerted movement to secure voluntary self-denial offerings from our people for a big General Fund, asking that much of their penance take this form of "almsgiving".

There are 5,000,000 Catholic families in the United States. During the whole season of Lent it would seem that an offering of \$2.00 per family should be a small one; yet the grand total would be \$10,000,000 for the needs of the Church at home and abroad.

This money would have additional power because of the blessing which would accompany it; for every contribution would be made from the supernatural motive of penance; every offering would tell of some mortification voluntarily performed; children would be urged to give what they save from staying away from the movies; men, some of the money which they would otherwise have spent on tobacco, cigars, or liquor; ladies, what they would have given to the confectioner, what they would have spent for shows, house parties, etc. If the Protestant people observed Lent as Catholics do, if they came out to church twice a week in half as large numbers as Catholics do—O, what an advantage would be taken of the opportunity to get millions of quarters and dollars for the missions.

Our Catholic organizations have meant well in the past, but not until the war did they seemingly know how to proceed. We have several big national organizations, which, at their annual conventions, resolve to undertake this or that work; they appoint committees to devise ways and means for its accomplishment. But this is usually as far as the organizations get. The committeemen have business or religious interests of their own to look after; no arrangement is made to pay for travel and hotel expenses or for the time which must be spent on their problems. In consequence, the full membership of the committee never meets, and the project dies a-borning.

Big works need not only big men behind them, but the undivided attention of these men. To conceive, to devise ways and means, are the smallest portion of the work; workers must be enlisted and enthused, in order that they may in turn enthuse the thousands and millions who are expected to give. The first thing that Protestants think of when calculating to "put over" something big is, "How much will we pay the men who will give their time, talents, and work to this project?" "Where will we get the money to pay them with?"

If we raised a first fund (this year), provision could be made to use some of it for the financing of such big enterprises as referred to. *It pays to pay* men for their services; they cannot accomplish much when their attention is divided; their attention must be centered on one thing; and that one thing must be their job.

There is no good reason why we should not copy the business methods of our competitors, legitimate methods conceived by our country's most successful business men, methods which have been tried out and proved most effectual.

It is greatly to be wished that our Catholic leaders were behind a movement based on considerations tersely presented by a Methodist leader as follows:

The people of the non-Christian countries will ask why the benefits of Christianity have not been brought to them earlier. Shall we answer, because there was no church with the faith and the courage to undertake the task?

So here is a chance for everyone to make an investment in the kingdom of human souls. Here is an opportunity to look through your catalog of investments once more and take a block of stock in

the kingdom of God. We have eight days to raise \$35,000,000. Some say we will make it \$50,000,000 before the thing is over. But we must go over the top in these eight days.

We are thinking in terms of the world and not in the confines of the state or nation. The response that comes from the church everywhere is the voice straight from the heart of a great Protestant body stirred to the very depths of its soul, thirsting in its ardor for the healing of the nations.

No opposition has developed so far as to this great move to make the world safe for Jesus Christ. It is not a move of a few fanatics, but of every member.

In the Centenary movement we will have a capitalizing of the resources of the church, both material and spiritual. The capital is to be turned over to the directors to go into the business of spreading the healing salve of Christianity over the sore places of the world.

The system has been mapped out by representative business men of the church and is based on a scientific survey of the world.

J. F. NOLL.

Huntington, Indiana.

THE OBLIGATION OF A BEQUEST FOR MASSES.

Qu. "Three thousand dollars to St. Ives' Church for Masses for one year"—how is this clause in a will to be carried out?

A. says: Give one thousand five hundred to the church funds, and let the pastor say as many Masses in the year as he is allowed by Canon Law to say.

B. says: The priest is to say or have said 365 Masses and take \$365.00 for that purpose and let the rest go to the church funds.

C. says: The money is to be disposed of by the pastor for 365 Masses, to be said either by himself or some one else. Nothing is to be placed in the church treasury.

The reasons given by A. and B. are that the bequest is for the church, and that it should get the benefit as fully as possible. The reason given by C. is that, as the sum was for Masses to be said within one year, the money is due to those who say the 365 Masses.

What is the opinion of the REVIEW?

Resp. The bequest must be disposed of in conscience according to the testator's intention, as far as that can be ascertained not merely from the barren terms of the will but from all the known circumstances of the case. The phrase "for Masses for one year" in a church which is definitely named means that the priest or priests of that church are to celebrate

Masses during the term of one year according to the testator's intention. For this service they are to have the benefit of three thousand dollars.

The bequest does not say three thousand Masses (which in that case would have to be said with the application of the usual diocesan stipend), but "Masses for one year". The testator puts a burden, a definite obligation upon a definite parish church, the character and personnel of which are assumed to have been known to him when he made his will. For this obligation he offers three thousand dollars. Whence we must conclude that if the pastor of said church accepts the obligation, the benefit accrues to him in full.

The obligation is not left undefined. The will designates an institution, a church, that is to say the clergy ministering to that church, as known to the testator. Hence, if there be but one priest, the possibility of saying Masses for one year is limited to him—not for the saying of 365 Masses, but for as many Masses as he as pastor is permitted to say by the laws of the Church (not by the parish circumstances that call for funeral or nuptial or other Masses that permit of a substitute celebrant). This would mean that he is to give all the intentions for Masses which are at his *personal* disposal, for the testator. The *Missa pro Populo* is *not* his to give away.

If there be more than one priest attached to the church, the term "to St. Ives' Church" would include the assistant priests who share the administration. Hence the pastor would have to divide the three thousand dollars in proportion to the number of Masses said by them according to the intention designated by him. For the testator had in all probability no thought that there could be any hindrance to such an arrangement. But if the parish duties make the daily celebration of Mass for the testator's intention during one full year impossible (and here we must count the 365 days of a civil year), the obligation on the part of the church or its rector in accepting the bequest according to its terms would still be either to get substitutes to say the required number of Masses with a proportionate stipend for the same, or else to get substitutes for parish functions which prevent the saying of these Masses. The stipend for each of the Masses of the bequest would always have to be in proportion, and not merely according to the custom or statute of the diocese.

RINGS WORN BY CLERICS AT MASS.

Qu. May a member of a religious community in which the priests wear a ring to which they are entitled by their profession, celebrate Mass wearing this ring?

Resp. From the canons of general legislation as well as the new Code it appears that the wearing of a ring at Mass is not permitted to simple priests without a special Apostolic indult. Even where the ring is a legitimate token of office, such as the doctorate, a priest may not wear it during liturgical functions. That privilege is reserved as a mark of ecclesiastical authority to bishops and prelates. Nor does custom establish a right of this kind, as has been declared by the Sacred Congregation (S. R. C. in Piscien. 9 March, 1894). The constitutions of the community in question, if approved by the Holy See in general terms, should contain the expressed approval for the wearing of the ring at Mass. At other times it is of course merely the mark of religious profession, and implies no assumption of ecclesiastical authority.

UNIFORM COLOR OF VESTMENTS.

Qu. Is it permitted to wear vestments of different colors at sacred services? For instance, to wear a white stole and purple cope at Vespers, or the same at Benediction? I would be very grateful for enlightenment on this matter.

C. J. J.

Resp. The cope and stole worn at Vespers and Benediction of the Blessed Sacrament should be of the same color. The Sacred Congregation in a decision of 27 May, 1911, answering a question proposed by the Master of Ceremonies of Westminster Cathedral: "*Cujusnam coloris debet esse, stola presbyteri exponentis, quando Benedictio SSmi Sacramenti immediate sequitur Vesperas solemnes, nec celebrans cum pluvialistis recedit a choro?*"—replied: "*Ejusdem coloris ac paramenta celebrantis*".

A LEGAL FORFEIT.

Qu. Will you kindly give a solution of the following case? A., a real estate owner, has a house for sale. B., after inspecting this house, offers to buy it from A. Both enter into an agreement whereby

B. is to pay A. the sum of \$25.00 before entering into the house, and thereafter certain sums at intervals agreed upon in their contract. B. delivers the first payment of \$25.00 to A. One week afterward, before he has moved into the house, B. for some unknown reason informs A. that the house does not suit him. He wishes, therefore, to break the agreement, and lays claim to the money paid to A. On the other hand, A. contends that the money belongs to him, since B. failed to live up to his part of the contract, and, also, because it is the custom of real estate owners to keep money paid to them under such circumstances. To whom does this sum of twenty-five dollars rightfully belong? Did B. by his action deprive himself of all right to this money?

Resp. The sum of twenty-five dollars paid before assuming possession of the property which B offered to buy was evidently required by A, the real estate owner, as what is known in law as a forfeit in case the purchaser refused to fulfill the agreement. Such forfeit is commonly understood to be not only a token of good faith in the prospective buyer before taking possession, but also a fair compensation for the accidental loss of opportunities to sell the same property to any other party who might have made offers in the meantime. A is entitled to the forfeit both in law and conscience, and if B failed to realize the condition, he should have obtained a receipt for the money stating that it was returnable to him in the event of his withdrawing from the transaction.

DISTRIBUTION OF HOLY COMMUNION DURING MASS.

Qu. May a priest vested in surplice and stole begin to give Holy Communion while another priest is beginning to celebrate Mass at the main altar? I assume the case of a church in which there is a large concourse of communicants, necessitating the distribution of Communion by two priests in order that the altar may be free in time for the next Mass.

Resp. There is no law forbidding the distribution of Holy Communion within or outside the Mass according to the needs of the faithful. Hence in case of necessity the procedure above mentioned would be admissible.

It is, however, manifestly to the prejudice of general devotion and the reverence due to the Blessed Sacrament and the

Holy Sacrifice of the Mass, to make the foregoing method the norm in a well-regulated parish. Unfortunately we are creatures of habit, bad as well as good. What has been the rule for a long time in the matter of timing the Masses on Sundays and holidays of obligation is supposed often to be a necessity. It is the part of pastoral wisdom to arrange the time of the services so as to consult piety and the reverence due to God, rather than misapply the principle "sacramenta propter homines," to the loss of devotion to the Real Presence.

KISSING THE BISHOP'S RING.

Qu. In meeting a bishop on a railway train or at a public gathering, is it obligatory to kiss his ring?

Resp. The bishop wears his ring in token of authority; and to kiss it is a public profession of obedience and reverence. There is moreover a special indulgence (Pius X, 18 March, 1909) to be gained by the act. But whilst the expression of this obedience, reverence or devotion, may be made at any time or place, it is not obligatory, except on official occasions or in the liturgical worship when the rubrics prescribe it as part of the regular ritual. Outside these occasions the rules of good sense and propriety which guide us in making profession of faith and loyalty are to be followed. When a public assembly brings together a body of Catholics who feel free and unembarrassed in expressing their devotion, the kissing of the bishop's ring is quite proper; otherwise it will be neither expected, nor probably understood by the public unfamiliar with Catholic devotion.

OPEN CASKET AT FUNERAL MASS.

Qu. Is there any ruling in the rubrics that prohibits the coffin being left open during the funeral Mass of a priest?

Resp. General custom, recognized by the rubrics (Tit. VI, 17), "presbyteri habeant caput versus altare," sanctions the practice of having the body exposed to view during the Mass and Absolution, unless there be special regulations, as during epidemic, for closing the coffin during the obsequies.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

Dr. Torrey's Theory : The Aftermath.

A fancied Aramaic source of the first part of Acts has long been in the stock of vagaries upon which the higher critic freely draws.¹ None of these high-steppers on the show-track of criticism made any attempt at fair play, until Dr. Torrey was entered on the lists. His attempt was futile; in reality it was a foul and a sham. He made much show of learning, and then drew conclusions that his philological studies did not warrant.² It is interesting to note the aftermath of Dr. Torrey's study.

I. Wilson. Whole-hearted is the applause given to Torrey by William Jerome Wilson, Professor of Latin and Greek, College of the Pacific, San José, and Instructor in N. T. Greek, Pacific Unitarian School for the Ministry, Berkeley, California. He argues from both textual and higher criticism.

1. *Textual Criticism of Wilson.* The theory now becomes an admitted fact. Torrey worked on the hypothesis that Luke knew Antiochian, not Judean Aramaic. For Antioch is some 275 miles away from Judea; and an Antiochian could not possibly understand his language as spoken at such a distance. How could a New Yorker ever understand Boston English? Wilson stretches this hypothesis much further. He thinks to find Luke ignorant of constructions that are common to all dialects of Aramaic and to other Semitic languages. We instance three of these "errors" of Luke.³

(a) Acts 1:2, "My first account, Theophilus, I drew up concerning all that Jesus did and taught from the beginning until that day on which He was taken up to heaven, after He had, *by the help of* the Holy Spirit, given instructions to the Apostles whom He had chosen". The last injunctions of our Lord, laid upon the Apostles in most solemn form,⁴ were accompanied by the illuminations and inspirations of actual

¹ Cf. "The Aramaic Acts", ECCLESIASTICAL REVIEW, April, 1919, pp. 461 ff.

² Cf. "Dr. Torrey on Acts", ECCLESIASTICAL REVIEW, May, 1919, pp. 577 ff.

³ *Harvard Theological Review*, January, 1918, pp. 74 ff.

⁴ Matthew 28:18 ff.; and Mark 16:15 ff.

grace,—i. e. “*by the help of the Holy Spirit*”. This activity of the Spirit Luke indicates by the preposition *διὰ*. The construction is usual in Attic and Hellenistic.

Oh, thinks Wilson, that was not in the source of Luke. The Aramaic document had the preposition *ܐܢܝܢ* ; and meant “in the case of, in the matter of, concerning”. The original text read: “after He had given instructions *concerning* the Holy Spirit”. Luke misunderstood. The inspiring Author of Scripture was wrong. So Wilson sets things right. What gaping gullibility is demanded of us, if we are to gulp down this “correction of Luke”.

(b) Acts 15 : 14, “Simon has narrated *how* God first visited the gentiles, to choose from them a people to bear His name”. Wilson sees an error in *καθώς*, Vulg. “*quemadmodum*”, *how*. He has not established the Aramaic source of Luke. But once this is boldly assumed, the San José professor makes still more bold in an arbitrary reconstruction of the text. The original Aramaic had *kedhî*. This word is rather loose and flexible in use, somewhat as the Hebrew *ká'ashér*; and means “like, as if, according to, according as”. Luke did not know this, poor fellow; the Holy Spirit and not Dr. Wilson guided him. So Luke erred; and the Church erred with him. A voice from the Pacific rescues us. That far cry translates: “Simon has made a report, *which sounds as if his main contention were correct*, viz. that at the very start God looked ahead to take from among the Gentiles a people for his name”.

All this is fancy-fetched. The meaning of *καθώς* is quite clear; it stands for *ὥς*, a particle which introduces an indirect discourse.⁵ Witness to this interpretation is the Vulgate *quemadmodum*, analogous to the English *how*. Luke's Hellenistic use of *καθώς* parallels the construction of *quemadmodum* in the Pandects and Latin rhetoricians.⁶ There is no need whatsoever to hunt for an Aramaic source of this clear Hellenistic sentence.

(c) Acts 12 : 25, “Barnabas and Saul returned *to* Jerusalem, after they had fulfilled their ministry”. Here the text is doubtful; some witnesses favor *to*, others *from* Jerusalem. In either case, according to Dr. Wilson, Luke was wrong.

⁵ Luke 8 : 47; Acts 10 : 28 and 38.

⁶ Cf. Forcellini, De Vit edition. Prato: Aldine, 1871.

The original Aramaic had a "dative of advantage." The text read: "They returned when they had finished their service to Jerusalem". Luke erred in think that his source wrote of *a return to* or *from* Jerusalem. "This is a hard thing to believe of Luke, and yet in view of some of the other errors of which he has been convicted it is not wholly unthinkable".⁷ What is most unthinkable is that any one should palm off such gratuitous assertions as textual criticism.

2. *Higher Criticism of Wilson.* Since this Unitarian corrector of Luke is thus unscientific in manhandling the sacred text of Acts, we expect to find him Quixotic and extravagant in the free-lance field of higher criticism. Our expectation is fulfilled. Dr. Wilson argues, from two literary *facts* (?) in Acts 1-15: 35, to a complete Aramaic document as the source of our history of the early Church. This Aramaic book was written c. A. D. 49-50. Luke got it in Palestine; and did the best he could in the translation thereof that is now extant.

The first stylistic *fact*, trumped up by Wilson, is the "degree of literary and artistic unity discoverable in the section 1-15: 35." It is all fabricated *à parti pris*. The fiction is most artistic. There is the Ascension to astound the reader at the very start. Then Matthias is chosen to complete the twelve. That number 12 is part and parcel of the artistic unity of the fabrication. The day of Pentecost, on which tradition taught that the Torah was given, is fittingly selected for the spiritual baptism. All leads up in unity of motif to the *glossolalia*. Here again occurs the number 12. The ecstatic utterances of the 12 are understood by folk from 12 regions of the world. And all ends happily in the admission of the gentiles into the Church.

To all this trumpery of Dr. Wilson, we make reply that there is in Acts a unity of fact narrative, which is in keeping with the purpose of Luke. That purpose is to supplement his Gospel; to tell the history of the Church from the Ascension to c. A. D. 64. Facts are given as they occurred: they are not made to order by a partisan propagandist of an universal Jahwistic religion. Why, by Wilson's method one might reject as spurious every historical document which showed an orderly arrangement of its narrative. There is such a thing

⁷ *Harvard Theological Review*, January, 1918, p. 84.

as a philosophy of history. Great and fundamental principles, be they good or evil, effect a uniform trend of events in a nation's history. And the uniform trend of events at the dawn of Christianity was due to the unity of its members in the Mystic Christ, the Church. All were charged with the same dynamic, grace; all were vitalized by the same principle of supernatural life.

Moreover, Dr. Wilson is most arbitrary in the shrinkage of fifteen to twelve nations, that understood the Apostles in their own tongue.⁸ Without a shred of argument, he merely says:

Harnack is surely right in suggesting the rejection of the reference to "Judea" in verse 9, and to the "Cretans and Arabians" in verse 11, thus leaving an even twelve, again the sacred number.⁹

Why is Harnack "surely right"? Because this wild suggestion fits in with Wilson's wilder theory. Only by such unwarranted juggling with the inspired text, and by prostituting his reason to the very degradation of imbecility, may one conclude with Dr. Wilson that this narrative of the beginnings of Christianity "is manifestly enough artificial, an imaginary reconstruction of an early period from the standpoint of a later one".¹⁰ To this Californian professor we may fittingly apply the indictment he makes against his straw man, the supposititious Aramaic source of Luke: He "has controlled his sources, and not been controlled by them; he has skilfully adapted his material to his own ends".¹¹

Because of this skill, peculiar to the higher critic, Dr. Torrey welcomes Professor Wilson most heartily to the ranks of those benevolent Aramaic scholars who would substitute "such stuff as dreams are made of" for the inspired text of Acts.¹²

As for the rest, Dr. Wilson seems not to know what *glossolalia* means. He wrongly uses the term to indicate the miracle of the gift of tongues on the first Pentecost day. In virtue of that Divine favor, men from fifteen different parts of the world understood, as if in their own tongue, the exposition of Christian doctrine that they heard from one and the same

⁸ Acts 1:6 ff.

⁹ *Harvard Theological Review*, July, 1918, p. 326.

¹⁰ *Ibid.*, p. 326.

¹¹ *Ibid.*, p. 327.

¹² Cf. "Fact and Fancy in Theories concerning Acts", by Charles C. Torrey, *American Journal of Theology*, January, 1919, p. 75.

Apostle. The Pauline *glossolalia* was a very different charisma. The word *glossolalia* is not in the New Testament; it is derived from the phrase *γλωσσαῖς λαλεῖν*, which is frequent in 1 Corinthians 12-14. By virtue of this *glossolalia*, a charisma rated by St. Paul as less edifying to the Church than that of prophecy, ecstatic utterances were given forth by the faithful. These utterances were so strange as not to be understood, unless interpreted by one to whom their meaning was revealed. Any outsider, from one of the fifteen peoples who understood the Apostles on the first Pentecost, would not be edified in the faith at hearing these strange words, due to *glossolalia*; rather would he incline to look upon the ecstasies of the Pauline community as insane.¹³

The second stylistic *fact*—rather figment or airy nothing—devised by Wilson as a prop to Torrey's theory, is "the psychological conceivability of such a process of slavish literal and yet none too accurate translation as is here postulated on the part of Luke, the companion of Paul."¹⁴ That "psychological conceivability" is "here postulated" without the least warrant in the realm of fact, and with the most preposterous warrant in the realm of fancy. It flies in the face of Divine inspiration of Acts, and of all historical evidence that favors the Lucan narrative.

II. **Bacon.** Since Dr. Torrey is Professor of Semitic Languages at Yale, quite naturally his colleague, Dr. Benjamin W. Bacon, Professor of New Testament Criticism and Exegesis, Yale University, must needs ransack both brain and Bible so as to have something new to say *à propos* of Aramaic Acts. These two clinical demonstrators in Yale's school for Biblical surgery might give to Old Eli the notoriety that has so unfairly been the exclusive boast of Tübingen, if they would only see fit to dub their *Vorstellung* the "Yale-theory on Acts"; and in this wise "give to airy nothing a local habitation and a name".

1. *Antecedents of Bacon in regard to Acts.* Dr. Bacon is well known for his utter lack of respect in treating God's Word. He nonchalantly sets forth Galatians as contradicting Acts in regard to St. Paul; the former is a Gospel of Paul's independ-

¹³ Cf. 1 Corinthians 14.

¹⁴ *Harvard Theological Review*, July, 1918, p. 324.

ence, the latter is witness to "his complete dependence on the Twelve" and on the Mosaic ordinances.¹⁵ The Yale professor takes Acts to "be a result of the combining process without the later restoration".¹⁶ "Separate Acts" were put together, just as the Diatessaron of Tatian came into being; and no Rab-bula, Bishop of Edessa (+ A. D. 435), ever took them apart again. These "separate Acts", according to Bacon's divisive criticism, were local accounts of the spread of Christianity in Jerusalem, Samaria, Antioch, etc.; and they were sutured into our present narrative by B. His redaction "we cannot reasonably date earlier than late in the reign of Domitian (81-96 A. D.)".¹⁷ This "personal adherent and ardent devotee of Paul" yielded

more or less, when writing the story of Christianity's triumph over Judaism some twenty-five years after Paul's death, to the spell of later veneration for the personal followers of Jesus. In any case the evidences of "idealisation" are admittedly abundant in the Lukan story.¹⁸

Hence we should not accept Acts as God's Word:

We must insist upon discrimination between the more trustworthy and the less, and are now aware of certain general preconceptions which decidedly affect Luke's representation, particularly as regards Paul's earlier career, and his relations to the Twelve.¹⁹

Since Dr. Bacon deems parts of Acts less trustworthy than the rest, and rates them as untrustworthy precisely because of *preconceptions* that prevented Luke from stating the historical truth, we are not surprised to find him admitting the modernistic theory of the evolution of Christianity:

Whatever individualistic ideals may be superadded out of the profound and mystical doctrines of the Oriental religions of incarnation, redemption, resurrection, whatever Paul did toward Hellen-

¹⁵ *The Making of the New Testament*. By Benjamin W. Bacon. In "Home University Library" (London: Williams and Norgate, no date), p. 57.

¹⁶ *The Beginnings of the Gospel Story*. By Benjamin Wisner Bacon. (New Haven: Yale University Press, 1909), p. 234.

¹⁷ *An Introduction to the New Testament*. By Benjamin Wisner Bacon. (New York: Macmillan, 1907), p. 229.

¹⁸ *Commentary on the Epistle of Paul to the Galatians*. By Benjamin W. Bacon. (New York: Macmillan, 1909), p. 15.

¹⁹ *Ibid.*, pp. 16-17.

izing the faith, Christianity remains from its foundation ethical and social.²⁰

The Christianity of this Congregational minister is ever shifting, ever changing with our own ideas. "Because our religion is living, it changes with our conceptions of the universe and our relation to it. If it were dead it might be stationary; not otherwise".²¹ So Christianity is what you will. It is not a Gospel of Jesus; but a Gospel about Jesus. Christianity is not a religion founded by Christ. "Jesus had no idea of founding a new religion". Without Christ, and independent of Him, the Gospel about Jesus became a world-religion. "This was the work of Paul". Jesus never intended that His Gospel should so evolve and spread over the whole world. And "it certainly was not till after his death that his disciples extended their view to this broader horizon".²²

2. *Bacon up to Date.* To a modernistic Protestant minister of this type, the divisive criticism and destructive work of Torrey is most welcome. True, Dr. Bacon finds some fault with Dr. Torrey's *Composition and Date of Acts*.²³ It contains an "overstatement as to the absence of Semitisms from II Acts (p. 7) and the absence of revision by the Greek editor from I Acts, e. g., in 1: 18-20 (Note τὴν ἐπισκοπὴν in vs. 20)." ²⁴ And yet Dr. Bacon admits the use of an Aramaic source by B in I Acts; has no fault to find with the so-called corrections of Luke; and is sympathetic even with Torrey's view as to the time of final redaction of the book:

These inferences, it must be confessed, are so momentous as to cast even the revolutionary proclamations of Harnack into the shade.²⁵

In the end, Bacon clings to his former divisive criticism of Acts, while stressing with Torrey the use of an Aramaic source by B. This Greek *Autor ad Theophilum*, he thinks, was dependent chiefly on Josephus, a Greek Acts of Paul, and an Aramaic Acts of Peter. Each document was adapted to the

²⁰ *Christianity Old and New.* By Benjamin W. Bacon. (New Haven: Yale University Press, 1914), p. 21.

²¹ *Ibid.*, p. 24.

²² *The Founding of the Church.* By Benjamin Wisner Bacon. (London: Constable & Company, 1910), p. 11.

²³ Cambridge: Harvard University Press, 1916.

²⁴ "More Philological Criticism of Acts", *American Journal of Theology*, January, 1918, p. 4.

²⁵ *Ibid.*, p. 4.

other; what one lacked, the other supplied. And where does the Holy Spirit, the Author of Acts, come in? Not at all. R had his own preconceptions; and idealized facts, so as to accomplish the purpose of a skilful rhetorician.

The Aramaic Acts Bacon will not assign to so early a date as Torrey postulates. "Three egregious anachronisms" preclude its having been written before the death of Paul. These "egregious anachronisms" are elaborate bosh which passes for argument in Yale's School for Religion.

1.° Acts 5:35-37 makes Gamaliel, c. A. D. 30, put the revolt of Theudas before that of Judas of Galilee. But the latter was A. D. 6-7, "in the days of the census"; the former was, according to Josephus,²⁶ A. D. 44-49.

Hence the author of I Acts is wrong by forty years. He must have written long after the two revolts; else he would not have so misled poor, benighted R.

We reply that this difficulty was successfully met by Origen.²⁷ Theudas in Acts is not Theudas of Josephus. This is the opinion of eminent commentators, whom Bacon haughtily ignores.

2.° Acts 10:1 speaks of Cornelius, commander of the Roman soldiers at Cæsarea; and Acts 12:19-23 tells how Agrippa, at Cæsarea, threatened war upon Tyre and Sidon. Did Agrippa not know of this officer? "Can it be that the author of I Acts did not remember that the rule of the procurators . . . in Cæsarea did not begin till after the death of Agrippa",²⁸ A. D. 44? Bacon opines that the compiler, not the author of I Acts is to blame "for this bad 'break'". R ignorantly switched the pericope 9:32—11:18 forward; it originally followed 12:1-23.

Our answer is that this second "egregious anachronism" is a castle in the air. What downright tomfoolery is bamboozling Bacon's pupils! There is no "break" whatsoever here. Cornelius was merely a *ἐκατονάρχης*, a commander of an hundred men. Could there not possibly have been an hundred Roman soldiers at an important seaport town before the death of Agrippa? Cæsarea was not yet capital of the province. No procurator was there. Agrippa threatened no war. Tyre and Sidon depended on him for their food-supply; that was why they sought to win back his favor.

²⁶ *Antiquitates*, xx, 5, 1. ²⁷ *Contra Celsum*, I, 57. ²⁸ Bacon, loc. cit., p. 9.

3.^o Acts 11:27-30 puts the famine of A. D. 46-48 before the death of Agrippa (Acts 12:23). But this famine was a year or two after he died. In regard to this "egregious anachronism", we indict Dr. Bacon of egregious bunkum. Acts 11:27-30 does not state that the famine of A. D. 46-48 took place before the death of Agrippa; it merely tells that Agabus at that time prophesied the famine which occurred later on in the reign of Claudius (A. D. 41-54). Of course, Dr. Bacon does not admit prophecy. So he goes in for charlatanry; and perverts the statement of Luke.

Not admitting the supernatural elements of the early history of the Church, except in so far forth as they were evolutions of the ever-shifting Christian conscience, Dr. Bacon is satisfied that I Acts was written

in the later years of Domitian, when expressions such as "suffering for the Name" (Acts 5:41) had begun to obtain currency, and when theories of apostolicity such as those of 1:8, and of the gift of "tongues" like that of Acts 2:1-12, had had time to supersede the *realities* reflected in the Pauline Epistles.²⁹

You see, the "accretions" in Christianity, which were due to Paul, are rated as *realities* by contrast with the supernatural elements of I Acts.

As an instance of the cocksureness of this Sir Oracle in the divisive criticism of the New Testament, we append his detailed, overweening, free-and-easy, account of how we at last got the Acts of the Apostles. The Holy Spirit does not enter into consideration. Acts is Christless and Spiritless in this summary of its make-up:

A single pervasive hand is responsible for the final form of the entire Apologia ad Theophilum. . . . This post-apostolic, gentile, Greek writer is the author of Luke 1:1-4, the translator of Luke 1:5-2:52,³⁰ and possibly some further *relatively late* fragments from the Hebrew, the transcriber of practically the entire Gospel of Mark, the translator from the Aramaic of considerable portions of the Gospel and nearly the whole of I Acts, and the revising editor of the appended Greek document *solely concerned with the missionary fortunes of Paul* which has been designated II Acts.³¹

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²⁹ Ibid., p. 9; italics are ours.

³⁰ So away goes the story of the Virgin Birth.

³¹ Bacon, loc. cit., p. 10.

Criticisms and Notes.

SPIRITISM AND RELIGION. "Can You Talk to the Dead?" Including a Study of the Most Remarkable Cases of Spirit Control. By Baron Johan Liljencrants, A.M., S.T.D. With foreword by Maurice Francis Egan, LL.D., late United States Minister to Denmark. The Devin-Adair Co.: New York. 1918. Pp. 295.

If, as Virgil long ago observed, the man is happy who has been able to know the causes of things, a special degree of felicity should be due to him who succeeds in getting at the cause of the events to the investigation of which the work before us is devoted. Who is it, or what is it, that does the strange and uncanny things of the spiritistic seance? Is it man or demon? If man, is it man in the flesh or the discarnate souls of men who *do* return from the unknown bourne to quiet or to disturb their brethren who still linger on the shores of time? "Hitherto," Dr. Egan tells us, "the strictly orthodox Christian has said of all spiritistic manifestations that were not on the surface fraudulent: 'It is the Devil of course'." But this, Dr. Egan says, is to make "His Satanic Majesty rather ridiculous than terrible". Perhaps it is. All the more so if the poor "conservative Christian" were to accept every sort "of blood-curdling statements without examination, or, like the late believers in Leo Taxil, preferred his special Devil and did not want to be disturbed in his belief in him!" This naive simplicity of "the orthodox Christian" will, it is to be hoped, be henceforth forever dissipated by the vivid light which the magisterial thesis of the present brilliant young academician floods into the darksome cabinets of the mediums. For, Dr. Liljencrants, "strictly orthodox as he is, is one of the first to approach this delicate subject with an open mind. He is nothing if not scientific."

Before the appearance of this book, "the conservative Catholic" who for one reason or another has been unable to go to more original sources, has had to depend largely upon Dr. Raupert's *Modern Spiritism* for information on these matters (though there are a few other easily accessible Catholic authorities). Dr. Raupert, before his conversion, had considerable personal experience of spiritistic phenomena, and while perhaps not quite so critical in his methods as Dr. Liljencrants, and certainly not so precise nor nearly so copious in regard to the sources of the facts alleged, approached "the delicate subject" with a no less "open mind". He reached a different conclusion, it is true, as to the principal agencies back of spiritism, but that was simply because with the evidence before him the logic of the facts forced him thereto—namely, that a certain proportion of spiritistic events is due to the intervention of an extraneous intelligence and

that that intelligence is of a character inimical to man. Dr. Raupert, though an "orthodox Christian", was not looking for any devils, much less for any "special devil", but he did think that the hypothesis of diabolical agency was the only one that could consistently explain *some* of the phenomena. For the facts and the reasons that lead Dr. Raupert to this conclusion the reader may consult *Modern Spiritism*.

The author of the work before us has reached the opposite conclusion; namely, that the phenomena of spiritism "do not exceed the powers of nature, and that, where deliberate fraud is absent, they can be referred to psychological causes". Modern manuals of Moral Theology, he goes on to say, "do not support this view, but it is to be noted that the theologians have referred the phenomena to diabolic agencies only where a natural causation would be inadequate for their explanation. Of course, this standpoint must be admitted, but at the same time it must be admitted that psychical research has failed to show the inadequacy of a natural causation in the vast quantity of phenomena which has fallen under its investigation." While the author believes "that the devil not only can but actually does interfere in the order of things, as has been shown, for instance, in cases of diabolic possession, but no case should be accepted as diabolical in the absence of sufficient evidence. It is possible, then, that spiritistic phenomena have been preternaturally caused; but, on the other hand, over thirty years of careful investigation on two continents have failed to produce evidence for such contingency. [The author refers to the work of the Societies for Psychical Research.] In themselves, then, apart from their interpretation, the phenomena, generally speaking, must be held to be of a non-moral character. This verdict, however, is complicated by the circumstances under which the phenomena occur. We do not speak of those fraudulently produced, for it is evident that such practice cannot be licit. The genuine phenomena, taken as a whole, depend upon automatic action on the part of the medium, exerted under the influence of a 'secondary personality', that is to say, in a state of dissociation of the rational faculties."

In calling the phenomena "non-moral", Dr. Liljencrants does not mean to imply that spiritistic practices are lawful. For he elsewhere points out their immorality, the basic malice of them, consisting as it does "in their opposition to the virtue of Religion in that they explicitly attribute to creatures what belongs to God alone. For our knowledge of a future life and of those who have already entered upon it can come only from God. To seek it from the spirits of the departed, then, is not only vain and useless, but is an explicit paying of divine honor and tribute to them. Besides this basic malice of superstition, the spiritistic practices involve a direct danger of relig-

ious perversion in so far as the lucubrations of the mediums are accepted as revealed religious truths. . . . Finally, although remote, the danger of diabolical intercourse cannot be said to be totally absent."

While, as he says, "scientifically conducted experiments with mediums have both led to advancement in psychological science and helped to check the spread of superstition by uncovering fraud and furnishing natural explanations of the phenomena", nevertheless, "considering the objective nature of the phenomena in itself there is nothing unlawful in their provocation, so long as the medium is safeguarded against injury. But even though the investigator should be immune from superstition, this is rarely the case with the medium."

As regards the participation by Catholics in such matters, the author notes that, till recently theologians have considered it allowable to join a circle already prepared for performance if the sitter in question renounces all intercourse with spirits, and takes a merely passive part in the performance as such, provided that there is a laudable reason for participation, such an investigation of the causes of the phenomena or exposure of fraud, and that all danger of perversion and scandal is excluded. For under such circumstances his co-operation is remote and given for a grave reason.

However, all coöperation in spiritistic performances has been forbidden in the decree of the Holy Office dated 17 April, 1917. The decree, which was given in the August issue, 1917, of the present REVIEW, need not detain us here. Regarding it, Dr. Liljencrants aptly observes that it "clearly contemplates active or passive presence at spiritistic seances, and rightly condemns it. Whether the decree contemplates laboratory work with entranced persons, which is conducted wholly without reference to spirits of any kind, is not stated. And until the decree is extended to cover even this aspect of the case, we do not presume to enlarge its very definitely expressed scope by claiming that it condemns the foe of Spiritism along with Spiritism itself."

The foregoing excerpts may suffice to indicate the author's attitude toward the moral aspect of the subject. For further details on this head we must refer the reader to the book itself.

As regards his opinion on the cause of the phenomena in question, it will be noticed that it is in the first place negative; namely, that the evidence for a preternatural origin of the facts is not sufficient. In the second place, his opinion, in so far as it is positive, refers the *psychical phenomena* to the activity of a "secondary personality", "a subliminal self", and telepathic communication. Not, as he admits, that these *explain* spiritism, but that they "cover a number of facts" which, though as yet but dimly explored, are "to a large extent capable of experimental reproduction" (p. 247).

We have emphasized above the *psychical phenomena*, for we do not find any explicit *positive* assertion respecting the cause of the *physical* phenomena. We presume that psychological causality would be here inadequate. And yet we are not certain that Dr. Liljencrants would endorse this presumption. For, having argued both subtly and strongly against the common spiritistic hypothesis (namely, the evocation of discarnate souls), he subjoins: "Granting that the evocation of the dead *de facto* would be impossible, the only other alternative is by no means to be found in communication with demons, for the experimental evidence at hand points to living human minds as the source of the alleged communications or to the *automatism of the medium as that of the physical phenomena*" (italics ours).

Now, we do not believe that any psychological causality is proportionate to such physical phenomena as are described, for instance, at length in Professor Crawford's *The Reality of Psychic Phenomena* and the same writer's *Hints and Observations for the Investigating of Spiritualism*.¹ The former of these two volumes contains the record of a series of (87) experiments on levitation and allied phenomena carried on with the most rigid scientific caution and precision, in the Goligher family, Belfast, Ireland. The moral, or rather the physical (we might call it), *possibility* of fraud or delusion was entirely excluded, and the effects produced were such as could be explained by no automatism, secondary personality, etc. The medium was not in trance. She coöperated physically, intelligently and above board with Crawford in the effects produced. The professor, a hard-headed *quondam* Belfast Presbyterian (he lost his Christian belief through Spiritism), was convinced that he had the coöperation of invisible intelligences whom he regarded as discarnate souls. The detailed account of the *physical* phenomena (Crawford calls them *psychical*, because of their super-physical origin) can be read in the books mentioned above.

Now, concerning these occurrences, one may ask: 1. Are they genuine; i. e. did they really happen? 2. Were they wrought by discarnate souls, as Mr. Crawford thinks they were? 3. And if not, by whom (for the agents were personal)?

1. As to their reality, we, of course, have to take Mr. Crawford's word for it, since we are not in a position to examine the witnesses; namely, the Goligher family (seven in all) and other spectators who frequently attended the seances. The testimony of Professor Crawford, however, is fully as reliable as that of any other man of science, such as Crookes, Lodge, Wallace, Myers, Podmore, James, Hyslop,

¹ The first of these two volumes was reviewed in the last December, and the second in the last February issue of this REVIEW. Both books probably appeared before the publication of the work before us.

and the rest. However, for testimony to Crawford's character and that of the mediums, we can appeal to the following experience of Sir William Barrett, a veteran scientist and a psychical researcher of long-established authority, in his well-known work *On the Threshold of the Unseen*. We give the experience he describes in full, as it is typical of the numerous phenomena effected in the Goligher circle. "In the following case," says Sir William, "I was indebted for my introduction to the sitting to Dr. Crawford—lecturer on Mechanical Engineering at the Queen's University and at the Technical College, Belfast, a trained scientific man holding the D.Sc. degree. Dr. Crawford had for some months been investigating the remarkable physical phenomena that occurred in a small family circle of highly respectable and intelligent working people in Belfast. The medium was the eldest daughter of the family, a girl, Kathleen, of some 17 years.² The family had become interested in Spiritualism and had sat regularly one or two evenings a week for a year or more,³ to see if they could obtain any evidence of survival after bodily death. They made a sort of religious ceremony of their sittings, always opening with prayer and hymns, and when at last phenomena came, their unseen visitors were greeted with delight and respect. Obviously they were uncritical, simple, honest, kind-hearted people; Dr. Crawford having assured himself they had no pecuniary or other motive such as notoriety to gain, was allowed, and indeed welcomed, to make a searching and critical investigation. This he did, devising elaborate and ingenious apparatus to test the phenomena, which he is describing in a work he is about to publish.⁴ *Inter alia* he found that the weight of the medium increased as the amount of the weight of the table or other object which was levitated had decreased.⁵

"I was permitted to have an evening sitting with the family, Dr. Crawford accompanying me. We sat outside the small family circle; the room was illuminated with a bright gas flame burning in a lantern, with a large red glass window, on the mantelpiece. The room was small and as our eyes got accustomed to the light we could see all the sitters clearly. They sat round a small table with hands joined together, but no one touching at the table.⁶ Very soon knocks came and messages were spelt out as one of us repeated the alphabet aloud. Suddenly the knocks increased in violence, and being encour-

² The events occurred three years ago. Kathleen is now 20. She is not the only medium of the family; all the members share in the power more or less.

³ Two to three years.

⁴ The works mentioned above.

⁵ The scientific theory of this is discussed at length by Crawford in his recent book.

⁶ Joined hands were not essential, as Crawford shows in his book.

aged, a tremendous bang came which shook the room and resembled the blow of a sledge-hammer on an anvil. A tin trumpet which had been placed below the table now poked out its smaller end close under the top of the table near where I was sitting. I was allowed to try and catch it, but it dodged all my attempts in the most amusing way; the medium on the opposite side sat perfectly still, while at my request all held up their joined hands so that I could see no one was touching the trumpet, as it played peep-bo with me.⁷ Sounds like the sawing of wood, the bouncing of a ball, and other noises occurred, which were inexplicable.

"Then the table began to rise from the floor some 18 inches and remained so suspended and quite level. I was allowed to go up to the table and saw clearly no one was touching it, a clear space separating the sitters from the table. I tried to press the table down, and though I exerted all my strength could not do so; then I climbed up on the table and sat on it, my feet off the floor, when I was swayed to and fro and finally tipped off. The table of its own accord now turned upside down, no one touching it, and I tried to lift it off the ground, but it could not be stirred, it appeared screwed down to the floor. At my request all the sitters' clasped hands had been kept raised above their heads, and I could see that no one was touching the table; when I desisted from trying to lift the inverted table from the floor, it righted itself again of its own accord, no one helping it. Numerous sounds, displaying an amused intelligence, then came, and after each individual present had been greeted with some farewell raps the sitting ended.

"It is difficult to imagine how the cleverest conjurer with elaborate apparatus could have performed what I have described; here were a simple family group of earnest seekers, on whose privacy I had intruded and who had suffered Dr. Crawford for 6 months or more⁸ without any remuneration whatever" (pp. 46-48).

After this experience it seems idle to ask was any fraud or delusion possible in the circumstances. The evidence shows that if such were possible in one or another case, it was practically impossible in the eighty-seven described with details by Crawford.

2. Were the invisible operators, the intelligences who at Crawford's request produced the phenomena, discarnate souls? According to theological reasoning, we must answer no. For the arguments, consult Pohle-Preuss's *Eschatology*.

3. What, then, were the nature and character of the operators? That they were evil spirits seems to be the only logical conclusion.

⁷ This, some would say, is making the Devil ridiculous.

⁸ Two or more years.

That they were *intelligences* is certain from the circumstances described by the Professor. That they were *evil* is certain from the doctrines they communicated (through no automaton or telepathy) to Crawford and the Golighers—doctrines that are contrary to those taught by Christ. It is, of course, easy to ridicule the hypothesis that devils come at a man's bidding to elevate tables, tinkle bells, juggle trumpets, etc. But it is hardly less ridiculous to cast such ridicule, seeing that we cannot say what the Devil will do or not do to serve his purpose. That purpose need not be known to us; nor need it be proximate. It may be extremely remote and extremely complex. Having the assurance of divine revelation, we know that Satan is ready at all times and places to decoy human souls to their ruin, and will welcome any chance, however trivial, that will serve his malign purposes. We have but to leave ourselves passive and he will embrace the opportunity of invasion. Let us be active in quest of forbidden modes of communicating with the other world and there will be no form or phase of deceit that he will not employ if it serves his designs.

Dr. Liljencrants, after careful sifting of the evidence at command, concludes that the case for preternatural—diabolical—interference in spiritistic performances is not proven. This is his opinion and it is well that it should have been presented and maintained as ably as is done in the present volume, in view especially of the fact that "the conservative" may be too prone to give the Devil more than his due. On the other hand, the present reviewer, after considerable acquaintance with the literature of the subject, is persuaded that the naive conservative Christian is much nearer to the whole truth than the critical scientists and that it is the latter who fail in justice to His Satanic Majesty.

There are more things in heaven and earth
Than we can dream of or that nature understands.
We learn not through our poor philosophy
What hidden cords are touched by unseen hands.

However this may be, the greater value of the present work consists in its wealth of criticism of the spiritistic hypothesis and its conclusion that the hypothesis of the spiritists, who attribute the phenomena to discarnate souls, is unfounded, irreligious, and baneful; for it is this hypothesis that is leading countless men and women away from the Christian revelation and jeopardizing their sanity alike of body, mind, and soul.

From this point of view we are inclined to accept Dr. Egan's estimate that *Spiritism and Religion* is on the whole the "nearest thing to what we really need", and even to regard, with Dr. John A. Ryan, the work as "the best book on that subject in the English language".

It is comprehensive, critical, solid, sane, and just. And "it is scientific without being dry".

A GENTLE OYNIO. Being a Translation of the Book of Koheleth, commonly known as Ecclesiastes, stripped of later additions. Also its Origin, Growth, and Interpretation. By Morris Jastrow, Jr., Ph.D., LL.D., Professor in the University of Pennsylvania. Philadelphia and London: J. B. Lippincott Company. 1919. Pp. 255.

Professor Jastrow, whose scholarship is attested by his published labors in the field of Babylonian and Assyrian literature, interprets the Book of Koheleth from the standpoint of the higher, including textual criticism. As a result of his study, he assigns the original authorship to a Palestinian philosopher of the Ptolemean era, who seeks to depict life for his contemporaries much as Pascal, or before him Shakespeare, might have done had he lived in Aramaic surroundings. "The book in its present form is the result of manipulations at various hands." Its additions, "in the form of comments, insertions and counter arguments, constitute over one-fourth of the present book." The purpose of this transformation was, according to Dr. Jastrow, "to make the utterances in the book conform to the traditions of Solomon, to whom an uncritical age ascribed the authorship, and to make the teachings more palatable to the pious and conservative, who were to read it as part of a sacred collection". The present volume aims to restore the original form of Ecclesiastes in English by a critical study of the style of language, the sequence of thought, and the demands of poetic parallelism. At the same time the author essays to explain the character and purpose of the extraneous material.

Those of us who maintain the sacred tradition which assigns the book to a single inspired author will naturally be reluctant to admit the conclusion of a composite character of the book, and the theory of its artificial introduction into the canon of Scripture, toward which Dr. Jastrow's argument tends. The demonstration that the book of Ecclesiastes, as we have it to-day, is the work of several editors who in succeeding ages revised the original, and adapted it to new purposes, would not of itself deny to it Scriptural inspiration. Nor does the process of successive adaptations by additions, eliminations, or alterations disprove the single human authorship of the book, provided the changes are not such as to affect the original message intended by the Divine Author. Dr. Jastrow argues plausibly against both assumptions, although his purpose is merely to establish the literary worth of the book as part of the Palestinian records. In this aim our author does not, of course, stand alone; for the book of

Ecclesiastes has been learnedly discussed, especially within the last half-century, by Oriental scholars, rationalist and orthodox. All of them have recognized the difficulties presented by the text in its present form, and various have been the theories to account for what seem to be most glaring contradictions in sentiment as well as language throughout its pages.

Among the more recent authorities to whom Dr. Jastrow chiefly refers, are the Cambridge professor Dr. McNeil and the American Biblical scholar Professor George Barton. These, with numerous other writers, favor the collective authorship which eliminates the idea of a single inspired original, but both avoid extravagant assumptions which seek to account for the differences in the text as we have it. Siegfried thought he had found five distinct writers of the book; Professor Haupt manages to rearrange the different passages so as to discover an incipient unity, whilst he held that fully half of the book consists of additions and glosses, though of a secondary nature to the main purpose of the composition. Dr. Jastrow distinguishes three sets of additions: those of the "Pious Commentator", those of the "Maxim" commentators, and Miscellaneous Comments and Glosses. The real author, who adopts the *nom de plume* of Koheleth, antedates Ben Sirach. The school of exegetes to which Driver and the English critics generally belong will, we fancy, accept Dr. Jastrow's division without demur, though they might differ from him in the method of arriving at it.

But there are others, who start in their investigation from the accepted fact of a Divine revelation. With no less erudition, but with faith in a tradition vouched for as sacred by the Messianic institution whose credentials challenge private judgment and the laws of modern criticism, they have examined the book of Ecclesiastes, and the results do not support the verdict of the rationalist critics. They manage, nevertheless, to account in a reasonable way for the difficulties upon which the new exegesis rests its dissentient conclusions. Thus Bickell, whose ability as a Semitic scholar cannot be questioned, endeavored to bring consistency or some sort of logical sequence into the book of Ecclesiastes by rearranging the parts. He admits, of course, non-substantial additions and changes. His theory is similar to that of Haupt, whilst they differ widely in detail. And although there are serious objections to be urged against both plans, since they are not uniformly supported by the metrical character of the composition, and furthermore seem to assume the codex form of the original, yet we may justly allow that transposition did occur in parts at least. For the rest, we know that the desultory treatment of subjects here complained of may be found in all the wisdom literature of the Old Testament, and furnishes in itself no solid proof against consistent authorship.

Among the prominent writers who deal exhaustively with our subject is Professor Zapletal, the Swiss Dominican. Although I do not find his name mentioned by Dr. Jastrow, the work can hardly have escaped the latter, since critics in the *Athenæum* and the *Revue Biblique*, and the *Revue Critique* spoke of it in high terms. Its second edition appeared considerably later than either McNeil or Barton, whom our author quotes. Father Zapletal examines the various theories with conscientious care and comes to the conclusion that there is no lack of literary unity, such as would necessarily force a critic to deny the single authorship of the book, substantially as we have it in the canon. Zapletal points out that Koheleth simply presents to us various aspects of life, not in logical order, but as they passed before his vision, just as they do in the actual circle of human observations. He notes human inconsistency in others, smiles at it, and then finds it in himself. As a result, he regrets his former estimates and reverses them. He is a sceptic one moment; the next he finds himself overpowered by the realization of God's presence. He trusts and rejoices, and then is disappointed and stricken with remorse. Hence his verdict on things human is *Vanitas vanitatum vanitas*. In this way "thoughts" and "maxims" are formulated for our instruction. In many ways the writer echoes the wisdom of Solomon, just as his own experiences are repeated by Ben Sirach, who evidently regarded Ecclesiastes as a seer whose wisdom came from on high. Thus Professor Zapletal finds a unity in the book which combines the three great themes of God as the Creator or conservator of all things, Sheol as the condition caused by sin, and Retribution by which every good enjoyed on earth, as well as every ill done, must be paid for in time. No doubt one may raise any number of objections when what we call the reasonableness of modern criticism is applied as the chief test of authorship; but the motives of credibility which make for the supernatural sources of Scriptural wisdom are amply sufficient to counterbalance the evidence of individual judgment when both are backed by equal erudition and opportunities for forming an estimate.

The gentle scepticism of Koheleth is then, we hold, nothing more than the presentation of different moods, just as the apparent contradictions may be reconciled by allowing for the varying aspects of the same theme in shadows or lights. The same difficulties are to be found in all the Old Testament books both historical and didactic. Yet the wisest minds of all ages have found ways of recognizing the unity of source and purpose in the various inspired writings. Successive ages and fresh studies have shed continually fresh light upon the interpretation of the old records, without prejudice to their inspired character. Catholics enjoy a large latitude in this respect, since the nature and extent of Biblical inspiration is not narrowed

down to a literal interpretation for truths not otherwise defined. We know that the Pentateuch has undergone various transformations at the hands of Joshua and other inspired writers, but it remains no less the work of Moses as the first secretary of Jahweh, who recorded the unalterable truths by which mankind was to learn wisdom. The same is true of the Psalter and other parts of the original Divine Revelation. Thus Koheleth may well be accepted as the reflections of a Hebrew seer, inspired to write down what he saw and felt concerning the men and things about him, not in the didactic form of the modern scholastic, but as the comments of an observer.

Apart from the criticism and conclusions on the origin and purpose of Ecclesiastes, Dr. Jastrow's book furnishes a valuable translation. No one who reads these observations of the "Gentle Cynic" can fail to profit by the shrewd wisdom, whether he recognize it as the product of a Divine force instructing man, or as the natural outpouring of a Hebrew philosopher. The work is from God in any case. The parable may be fiction, but that does not prevent it from being the subject of an inspiration which makes it the chant of eternal truths. We call Ecclesiastes a Divine prophet. Dr. Jastrow believes him to be the Antisthenes of the Jewish people, interpreting for them the wisdom and virtue of Socrates. The book is published in a singularly attractive garb.

THE MEANING OF ARCHITECTURE. An Essay in Constructive Criticism. By Irving K. Pond, O.E., A.M., (Hon.), Architect, Member of the National Institute of Arts and Letters, Fellow and Past President of the American Institute of Architects. Illustrated with drawings by the author. Boston: Marshall Jones Company. 1918. Pp. 226.

BEYOND ARCHITECTURE. By A. Kingsley Porter. Boston: Marshall Jones Company. 1918. Pp. 211.

To no class of readers more than to the clergy do these two books appeal. To the priest are committed the rearing and the keeping and the beautifying of the temple of God, and upon his intelligent appreciation of the meaning of the sacred structure will depend in large measure the consciousness of his relation to the Holy Places and the fidelity with which he fulfils his obligations thereto. The above books are admirably suited to beget and foster such an appreciation. The one reveals the intellectual and the spiritual meaning conveyed by sincere architecture; the other deals with the spiritual ideals and truths that all genuine art, and notably architecture, embodies—ideals and truths which lie beyond the materials that art has to fashion into significant forms. The *meaning of architecture* is interpreted by a

study of its typical forms wherein the Greeks above all embodied it. That *which lies beyond architecture* is illustrated by the classic works, particularly in their most expressive ideality, as exemplified in the highest degree by the creations of the medieval builders.

Probably the most interesting, as they seemingly are the most original chapters of Mr. Pond's book, are those in which he brings to light the significance of the Grecian types in contrast with the Egyptian. There will be little risk in surmising that to most people, otherwise intelligent and well informed, a column, be it Doric, Ionian, or Corinthian, conveys no intellectual conception. The column is a sort of perpendicular structural support. Associated with its fellows, it sustains the overlying beams whereon rests the edifice above. The column is usually fluted and terminates in a capital composed of several segments. These may be variously decorated, according to the three conventional types. The base of the column is likewise sometimes more or less ornamented. Fluting, decorations of base and capitols—these are the esthetic features of a device whose *raison d'être* is utility—that is, to support the superincumbent structure. That the device happens to be adorned is simply to please the eye and to gratify man's innate sense of beauty. That its highest meaning is to convey an intellectual idea to uplift man's soul by suggesting spiritual ideals—this, it is safe to say, is at most but vaguely, if at all, apprehended by the average beholder, especially if he has been prepared by no study of the venerable monuments of the classic ages, when the arts were sincere and true to their higher mission, and the misleading slogan of "art for art's sake" had not as yet debased the artist's intellect and aspirations. It is only by a study of those classic forms, such as is presented in the volumes above, that one gets away from the banalities, ugliness, insincerities, hypocrisies of what passes for modern art. We should like to confirm this statement by some examples of Mr. Pond's analysis of the Grecian types and show how he brings out the spiritual significance of the ascending shaft in its meeting with the several structural elements of the entablature. But, besides our present spatial limits, the difficulty of expressing the subtle meaning without the accompanying graphic illustrations deters us from making the attempt. Besides, the reader will have the pleasure as well as the profit, it may be hoped, of personal discovery by studying the book itself.

While the reviewer has nothing but praise for the substance and still more for the form of the author's theories, he may not pass unnoticed their limitations and errors. Mr. Pond is an artist. He has spiritual instincts and a sincere appreciation of lofty and noble ideals. He is not, however, a philosopher. And not having Catholic faith—that is, a grasp of the universal—he fails to see the intellectual sig-

nificance of that whereof art is or should be the handmaid; namely, religion. One need not, therefore, be surprised to read that, whereas "philosophy is the child of intellect, religion is the child of emotion", and that this is the sense in which religion was understood and employed by the contemporary disciples of Christ. Mr. Pond therefore sets aside religion inasmuch as it expresses "the creeds, dogmas, and rituals which later grew up around Christ's name". He forgets St. Paul's insistence on the *verbum sanum* and the admonition that Timothy should attend to doctrine, etc. Mr. Pond's "working definition" of religion is that "it is an expression in terms of goodness of an acceptance of the conditions which environ existence" (p. 23). After reading this "working definition" one again need not be surprised that the "belief in the continuation of this [the present] life in a future state of existence is the product of emotionalism". (Is this "a modern thought"?) Or, that the conception of "immortality as residing in the ever-broadening influence which character exerts on generations yet unborn", indicates a "more poised and intellectual attitude" of mind (p. 207). One recalls the hollow-voiced song of George Eliot:

O, may I join the choir invisible,
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity—

and the rest. Mrs. Cross-Lewes has doubtless long ere this time got a different conception of immortality. It is the soul that carries its individual identity into eternity.

The net value of the volume for the lover of architecture lies chiefly in its disciplinary power. It will teach him to observe and to look for the intellectual symbolism of art, for the thoughts and aspirations which the great builders wrought into their monuments. Though it is not unlikely that Mr. Pond has read out of or into the classic forms subtler and more spiritual conceptions than the builders themselves were aware of, nevertheless the excess, if such there be, will heighten the educational value by the contrast it suggests in regard to the banalities, insincerity, and materiality of modern architecture.

In concluding this all too inadequate account of the volume may we not express the hope that a table of contents will be given a place in a future edition? In these strenuous times it is inconsiderate to abandon the reader without any guiding index or even without the help of "running lines".

We have given so much space to *The Meaning of Architecture* that we can afford but little to Mr. Porter's essays on what lies *Beyond*

Architecture. The volume is the logical, though undesigned, sequel of the one which we have thus far considered.

To discover what really lies "beyond architecture", what spiritual message the art of building has to convey, one should not be content with a study of the classic forms; one must go to the great medieval structures, in which architects who hid their identity in their art chanted the melodies of their hearts into the blocks of imperishable granite. If architecture (objective) be "frozen music", then the motifs that sang themselves from the souls of those unknown builders may still be heard in the harmonious façades, spires, buttresses, and stained glass of the medieval cathedrals. It is to the credit of Mr. Porter who, though not a Catholic (we infer this fact from the indication of an exaggerated evolutionism advocated by him on page 16), possesses that spiritual insight which usually goes along with intelligent supernatural faith and which enables him to understand and appreciate the true ideals that actuated the medieval artists. Moreover, he has the courage to express his convictions regarding the greatness of those truly Catholic builders and the real religious source of their greatness as founded on the principles of faith, purity of life, and discipline of mind and heart.

Lastly, he possesses the art of worthy expression. Much has been written by non-Catholics in praise of the medieval cathedrals and their builders. Even Mark Twain sets aside his habitual penchant to be funny at the expense of sacredness, and warms to reverent tones as he sings of "the dream in stone" which is the Cathedral of Milan. Out of all the wealth of non-Catholic laudations heaped upon those architectural miracles, it may be doubted if there is any tribute more worthy, more penetrating, more glowing (though withal, justly restrained), than that which is found in the two chapters of this volume, entitled "Art in the Middle Age" and "The Gothic Way". If the book contained nothing else, those two chapters alone would make the work much more than "worth while".

Mr. Porter is no sentimentalist. He recognizes and points out that one of the chief sources of the grandeur of medieval architecture lay in the logical and the philosophical discipline and culture of those times. This he proves at some length. Moreover, he shows that the main reason why the modern mind does not appreciate the art of those days is because we have lost our spiritual heritage and are content to feed the mind on conceptions and ideals less noble and refined. The reviewer has to restrain his desire to quote the author at length in this connexion, but he may be permitted to indulge his liking with just this one passage, because it hits the line of cleavage:

"The modern schoolboy reads in his history of the three monastic vows of poverty, chastity, and obedience. He shrugs his shoulders in contemptuous amusement and passes on.

"The modern architect sees the Gothic cathedral. He wonders a moment, shrugs his shoulders in bewilderment, and he passes on.

"That the modern world has often failed to appreciate the art of the thirteenth century is, I think, very largely due, paradoxical as the statement may seem, to the very greatness of Gothic. The medieval cathedral is composed with an intellectual power that baffles the twentieth-century observer. It is, indeed, the same poetic content that makes the monastic vows incomprehensible to the schoolboy and the Gothic church incomprehensible to the architect. The medieval mind was essentially different from ours.

"It is difficult for us of the twentieth century whose ideals are wealth, self-indulgence, and individualism to understand how for centuries poverty, chastity, and obedience were the enthusiasms for which men sacrificed and labored. A gulf which is not to be bridged separates the Gothic point of view from the pragmatic modern age. The medieval conception seems to us outlived, as austere and morose as Puritanism. The thought of renunciation chills us."

With this quotation we must stop, but not without the hope that the reader will be attracted to the pages in which the author develops his ideas on the influence of joy in art creation, as well as to the chapter wherein, not without a pathetic vein, he shows the hopelessness of the proposal frequently heard in these days of rebuilding and "restoring" the monuments of Gothic art which the war has laid low: "Let the destroyed monuments of France stand as ruins, but poetic, beautiful ruins, not machine-made modern churches" (p. 65).

Literary Chat.

A writer, Z. J. M., directing attention in the May issue of the REVIEW to the eminently practical and reliable work, *Potter's Sacred Eloquence*, as a manual of instruction in pulpit oratory for seminarists and priests, expressed his regret that the book was, as he thought, out of print. The Frederick Pustet Company, of New York, who are the publishers of the book, inform us that they have a sufficient stock of copies of the volume on hand to supply any present need. The price is one dollar; and those who desire a manual which can hardly be improved upon as a guide in the much discussed efforts to secure good preaching will do well to make this book their own.

Priests who have a care that the musical service in their churches be devotional and edifying will do well to read an article, in the April number of the *Catholic Choirmaster*, which deals with the use, or the abuse, of operatic and secular music in Catholic churches, under the title "The Sacrilege of the Organ Loft". It is from the pen of the Editor, Mr. Nicola A. Montani, whose excellent work of organization and direction of sacred choruses has received ample recognition from the clergy and the musical world, especially of Philadelphia. He points out and aptly illustrates the vulgarizing and sacrilegious character of attempts, on the part of indiscriminate

inating choir leaders, to introduce the ball-room and operatic concert atmosphere into the hallowed precincts of the sanctuary and church. Priests who are unfamiliar with secular music may not recognize at once their responsibility in this respect; yet the harm often done, particularly to young people, is apt to be permanent and to counteract much of the good that a pastor seeks to effect by his devotional exercises and his preaching.

In this connexion we again would recommend the *Catholic Chormaster* to all who are interested in liturgical music. It is well edited and printed; and the cost is such a mere trifle (one dollar a year) that a priest, even if he knows nothing of music, can hardly afford to neglect so easily procurable an aid for the guidance of his choir leader or teacher in school. Address the Rev. Dr. James Boylan, St. Charles Seminary, Overbrook, Pa., who gives his best services to the propaganda of the work with a view to assisting in enhancing the worship of Holy Church.

The Nemesis of Mediocrity, by Ralph Adams Cram, which was reviewed at length in our April number, now appears in a third impression, with a Postscript. The latter addition gives Dr. Cram occasion to correct some minor oversights and to qualify his original thesis regarding our lack of great leaders. For, as he says, there is one field in which real leadership has manifested itself since the *Nemesis* was first issued (a year ago): the field of action. Since the great Eighteenth of July, men of action have leaped to the front with a swiftness matched only by quality. Foch, Haig, Pershing, and others hardly less prominent, are mentioned. And so we see that in six months the lack of four years was supplied.

In the meanwhile, however, the peril of war has given place (at least for the moment) to the far greater peril of an untimely "peace" wherein the masters of our destiny flounder as in the first years of conflict. Paris at the present moment, or Europe for that matter, can hardly be called a center and source of serene confidence. "Secret diplomacy" has yielded to a con-

fusion of words which are again being employed with notable success for the concealing of thoughts. Russia and Germany are midnight mysteries with no Sherlock Holmes to probe their sinister depths. No one really knows anything about anything, and he is told less—so far as the real things are concerned. Meanwhile the old influences become operative again; the old two alternatives, conservatism and radicalism, or under the new nomenclature, reactionism and Bolshevism, offer themselves as the only choice; while the third alternative (which always exists and is always right, and is never recognized or victorious) finds neither leaders nor adherents, although the Great Alternatives represent only a mean minority on either hand.

Legislation grows more leaderless and imbecile; ridiculous individuals are increasingly chosen for important executive and diplomatic positions; organized religion is either silent on the one hand or, on the other, offers as its great solution the raising of some hundreds of millions for the purpose of bringing the blessings of Methodism or Puritanism to the benighted peoples of the Catholic countries; philosophy is merged in the sentimental pacifism or the parlor Bolshevism of the weekly press; art and letters wander in the "vast inane" and the feeble gleams of an old liberty are extinguished in the water-floods of doctrinaire legislation. (Boston, Marshall Jones Co.)

There is no dearth of sermon books. We have them in every form, big and little; and in every degree of quality, good, bad, and indifferent. And yet there is room. And room there ought to be for sermons such as we find in Father Skelley's, O.P., *Doctrinal Discourses for the Sundays and Chief Festivals of the Year*. We have received only the second volume of the collection, which is planned to embrace five volumes. Whether any other portion of the projected series has been issued we know not. The second volume comprises Sermons for the Sundays of Lent and Passiontide, on to the second Sunday after Easter.

Father Skelley's sermons commend

themselves for the solidity of their matter and the perfection of their form. They are truly doctrinal discourses. They teach. They state, declare, establish the Christian doctrine. Moreover, they are eminently practical. Mindful of his Master's saying, *veritas speculativa extensione fit practica*, he brings out in a natural, easy fashion the logical fruitage for life and conduct of the truths of faith.

A no less admirable feature of these discourses is their method. In this respect they are perfect. Each sermon is preceded by a synopsis containing a succinct but lucid survey of the discourse. The several portions of the former are numbered to correspond with the developmental parts of the latter. The digest being, therefore, at once a key and a résumé, the busy priest who uses these sermons as helps for the pulpit need hardly ever be taken empty-handed. The book is published by the Dominican Sisters, Aquinas Academy, North G and 11th Streets, Tacoma, Wash.

Most intelligent persons know or think they know the grounds upon which Ireland claims political independence; and they understand the justice of her demands. As regards unhappy Poland, whose story is no less pathetic than that of Erin, relatively few of us are well informed. Some one has said not unfacetiously that people think of Poland in extremes, namely, "as a land of romance where everybody plays the piano marvelously or sings, or else digs in the coal mines, if they do not happen to belong to the rank of those who can claim wonderful titles and live in the quaint old palaces for which the country is famed."

Those who want to get true and sane ideas on the Polish question will do well to read a little volume compiled by Mr. Anthony J. Zielinsky, under the title *Poland in the War of Democracy*. The book contains a brief outline of Polish history and establishes clearly and soundly the justice, historical, intellectual, political and moral, of Poland's claim to national autonomy. The work is introduced and recommended by Archbishop Glennon

and by U. S. Senator Weeks of Massachusetts.

Essays in Occultism, Spiritism, and Demonology, by the Very Rev. Dean W. Harris, of Toronto, is a collection of short chapters on matters that never more than to-day are exercising a baneful influence on men and women. With the lapse or the obscuration of faith, the determination to wring from the dead the secrets of their life "on the other side" has become a morbid craze, a passion none the less baneful because of the attempt to justify its gratification on the motive of scientific research, and all the more hurtful because it invites converse with extraneous intelligences whose maleficence is so insidious because they masquerade as angels of light or as the souls of the departed returning to solace their friends still dwelling on the hither shore.

We have a number of books, notably those by Mr. Raupert, in which competent authorities point out the danger, physical as well as mental and moral, of collusion with these malign intelligences. Father Harris has the same object in view in the essays just mentioned. But, besides the subject of spiritism, he touches upon certain other strange phenomena, such as supernormal insight and bifocation. Regarding all these mysterious experiences he says many things which, if not wholly new, are instructive and helpful. Although the work is not as thorough nor as critical as one would like it to be, nor quite as accurate in some parts (for instance, on the subject of miracles; pp. 14 ff.), as a plain popular treatment it will no doubt be found informing and of interest to many. B. Herder Book Co., St. Louis, Mo.)

It has been repeatedly remarked in these pages that the dissertations presented to the Catholic University Faculty by candidates for academic honors are valuable contributions to the literature of their respective fields. This is notably the case with the dissertation on *Spiritism and Religion*, a review of which appears in the present number. It is a scholarly and a critical production; and more remarkable

in respect to both of these qualities, in view of the fact that its author is still well within the age assigned by the Romans to youth—*juventus*.

Baron Johan Liljencrants was born in 1885, as we learn from the biographical note appended to the dissertation. After a distinguished academic and military career—having received the commission of second lieutenant when he was but twenty-one and made *Officier d'Académie* when twenty-three—he pursued post-graduate studies at Princeton and at Washington. A convert to the faith, he was received into the Church in 1910 and was ordained to the priesthood in 1915.

Not less significant of the author's academic culture than the dissertation on Spiritism is the elenchus of theses contained in the volume. These comprise an unusually wide range of subjects within the fields of philosophy, theology, exegesis, and history. Under the last-mentioned branch are formulated a number of propositions upon which the author's nationality gives him a special authority to speak. *Mutatis mutandis*, they embody the principles of the Reformation generally—principles which were not limited to Scandinavia, nor to the sixteenth century.

Another dissertation, presented to the Catholic University for academic honors, which is sure to rank foremost in its field is a volume bearing the title *The New Law of the Church on Matrimony*, by Dr. Joseph Petrovits. Being the latest work on the new Marriage Laws, the author has been able to survey all that has thus far appeared on the subject, and to bring his work abreast with the most expert canonical exegesis. Besides this feature, the treatment is as comprehensive as possible. No aspect of the subject is omitted. The volume, which is being published by John Joseph McVey (Philadelphia), is announced to appear by June 20th.

Books on marriage in conformance with the new Code are multiplying apace. *Preparation for Marriage* is the title of a small volume which brings within the limit of some eighty

pages the questions and explanations that priests need to present to parties who come to them in view of matrimony. It is a practical little guide—a time and labor-saver. The author is the Rev. J. A. McHugh, Professor at the Catholic Foreign Mission Seminary, and the publishers are the Benziger Bros., New York.

The same publishers have recently brought out a new impression of René Bazin's well-known novel *The Barrier*. The English translation first appeared some nine years ago and won popular favor largely through its charming portrayal of a fine type of Catholic womanhood. Two scenes depicted by Bazin can hardly be effaced from the memory of one who has read *The Barrier*. The first is the men's nightly watch before the tabernacle in the Church of Montmartre, the other the evening devotions of the poverty-stricken toilers in the Church of the Kremlin in the suburbs of Paris. These are pictures in which Bazin's insight into the souls of *men* vies with the magic power of his literary artistry.

Cardinal Gasquet's *Religio Religiosi* deserves a place by the side of Cardinal Manning's *Religio Viatoris*. As in the latter the eminent Archbishop of Westminster formulated with rigorous precision and with infrangible logic the grounds of faith that had appealed to and mastered his mind, the learned Benedictine Cardinal sets forth the principal reasons of his Catholic faith and the actuating motives of his religious life and profession. The *Religio Religiosi* is therefore concretely the author's *apologia pro vita sua* and abstractly an apology for the monastic life in the Church. Under the one aspect it possesses the interest of a religious autobiography, and under the other the intellectual and spiritual value of a reasoned defence of the religious system. The offspring of a widely cultured mind and a deeply spiritual soul, it wins the reader by its personal note, a note all the more potent by reason of its delicate reserve; while it illumines and elevates his mind by its wealth of principle and argument.

The writing of the book was occasioned by the confession on the part of a prominent literateur of his inability "to understand the reasonableness or utility of the religious life". As not a few non-Catholic minds suffer from a like inability, the *Religio Religiosi* has before it the mission to enlighten the unbelieving. The faithful, and even religious themselves, may derive from its perusal a more intelligent conception and a deeper appreciation of the value of the Higher Life. (London: R. and T. Washbourne.)

America's Answer is the title of a bright little brochure, neatly made and pictured, that points out the great opportunity now awaiting the boys of America. The spirit of loyalty and service is still aglow and the writer of the pamphlet believes in directing it toward the great cause of Christ—the saving of souls in the mission fields, abroad and, at our doors. It is a call to the standard and should find a response in the chivalrous heart of our youth. Intended first for boys, its message is independent of sex or age. It is a good booklet to spread in school and sodality. (Chicago: The Loyola University Press.)

The second number of the *Reconstruction Pamphlets* issued by the Administrative Committee of the National War Council is, both as regards sound economic theory and practical wisdom, a follower worthy of its predecessor. The first number, it may be remembered, presented a general review of the social and industrial problems facing the world to-day, and a survey of the remedies proposed by various theorists for the solution of them. Those who read the document carefully were impressed by the broad and comprehensive outlook which it embodies. That some of the statements and proposals should have met with criticism—unfriendly criticism—at the hands of those who were unfavorably disposed to the principles underlying its proposals, was of course

to be expected. On the whole, however, its wisdom and sanity won for it general approval and endorsement.

The second pamphlet deals specifically with *Land Colonization*. If the fundamental problem of economics is always "the stomach question", that problem has now more than ever before pushed itself to the surface and clamors for a speedy solution. That solution, at least in part, is to be found by settling the ex-service men on the land. Not, of course, that the boys from the camps and the decks are to be transported to the soil, but that the Government should devise such ways and means as may attract them to build up homes for themselves on the land.

"Back to the farms" has been, as everybody knows, the slogan of economists for many a day. How the cry can make itself heeded is what is engaging the attention of our statesmen at the present moment, and the Secretary of the Interior has communicated to the Governors of the various states a draft of a bill which they are requested to present to the State legislature for appropriate action. The leading points of this bill are given in the pamphlet before us, together with other interesting information and practical suggestions regarding the whole subject of *Land Colonization*. The specifically Catholic aspect and interest in the movement are, of course, pointed out. (The National Catholic War Council, Washington, D. C.)

As announced on the front cover of this issue of the REVIEW, the Title-page and Index of the volume (the sixtieth) which this number concludes, will be sent to subscribers with their July copy. It would be well to call this fact to the attention of your binder, for fear he may overlook the notification on the cover.

Readers who have back copies of the REVIEW to dispose of will find, on the back of the Contents page, a list of the numbers wanted.

Books Received.

THE MOST BELOVED WOMAN. The Prerogatives and Glories of the Blessed Mother of God. By the Rev. Edward F. Garesché, S.J., author of *Your Neighbor and You, Your Interests Eternal*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1919. Pp. 155. Price, \$1.00 *postpaid*.

SERMONS ON OUR BLESSED LADY. "House of Gold." By the Rev. Thomas Flynn, C.C., author of *The Master's Word*. Benziger Brothers, New York, Cincinnati, Chicago. 1919. Pp. xv—340. Price, \$2.00 *net*.

PREPARATION FOR MARRIAGE. Necessary Questions and Explanations for Pastors according to the new Code of Canon Law. By the Rev. J. A. McHugh, O.P., S.T.Lr., Professor of Dogmatic Theology in the Catholic Foreign Mission Seminary, Ossining, N. Y. Benziger Brothers, New York, Cincinnati, Chicago. 1919. Pp. 89. Price, \$0.60 *net*.

DOCTRINAL DISCOURSES. For the Sundays and the Chief Festivals of the Year. In five volumes. By the Rev. A. M. Skelly, O.P. Second Volume: From the First Sunday in Lent to the Second Sunday after Easter, Inclusive. Published by the Dominican Sisters, Aquinas Academy, Tacoma, Wash. 1919. Pp. x—320. Price, \$1.50.

THE MISSAL FOR SUNDAY USE. P. J. Kenedy & Sons, New York. 1918. Pp. xxv—1268. Price, \$2.00.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in Usum Adolescentium a J. S. Hickey, O. Cist., concinnata. Volumen III: Theodicaea et Ethica. Editio quarta, recognita et adaucta. Dublinii: apud M. H. Gill et Filium; New York: Benziger Fratres; St. Louis: B. Herder. 1919. Pp. x—529. Price, 6/- *net*.

THE WORDS OF LIFE. A Handbook of Explanations for those seeking Knowledge of the Catholic Faith. Compiled by C. C. Martindale, S.J. P. J. Kenedy & Sons, New York. Pp. 58. Price, \$0.65 *postpaid*.

MYSTICISM, TRUE AND FALSE. By Dom S. Louismet, O.S.B., author of *The Mystical Knowledge of God* and *The Mystical Life*. P. J. Kenedy & Sons New York. 1918. Pp. xv—145. Price, \$1.90 *postpaid*.

A SUMMARY OF INDULGENCES GRANTED TO THE THREE ORDERS OF ST. FRANCIS and a Selection of the More Common Indulgences Granted to the Faithful. Compiled by a Priest of the Order of Friars Minor Conventual of St. Francis. Seiz Bros., New York. 1919. Pp. 62.

A GENTLE CYNIC. Being a Translation of the Book of Koheleth, commonly known as Ecclesiastes, stripped of Later Additions, also its Origin, Growth and Interpretation. By Morris Jastrow, Jr., Ph.D., LL.D., Professor in the University of Pennsylvania. J. B. Lippincott Co., Philadelphia and London. 1919. Pp. 255. Price, \$2.00 *net*.

MEXICO UNDER CARRANZA. A Lawyer's Indictment of the Crowning Infamy of Four Hundred Years of Misrule. By Thomas Edward Gibbon. Doubleday, Page & Co., Garden City, N. Y. 1919. Pp. x—270. Price, \$1.50 *net*.

LES CATHOLIQUES FRANÇAIS ET L'APRÈS-GUERRE. Par M. l'abbé Beaupin. Bloud & Gay, Paris ou Barcelone. 1918. Pp. 159.

L'AVENIR FRANÇAIS. Tâches nouvelles. Par Henri Joly, de l'Académie des Sciences morales et politiques. Bloud & Gay, Paris ou Barcelone. 1917. Pp. 239.

THE MIRACULOUS BIRTH OF OUR LORD. By Herbert E. Hall, M.A., Corpus Christi College, Cambridge; author of *The Shadow of Peter, The Petrine Office*, etc., etc. Third edition. Catholic Truth Society, London. 1919. Pp. 40. Price, 3d.

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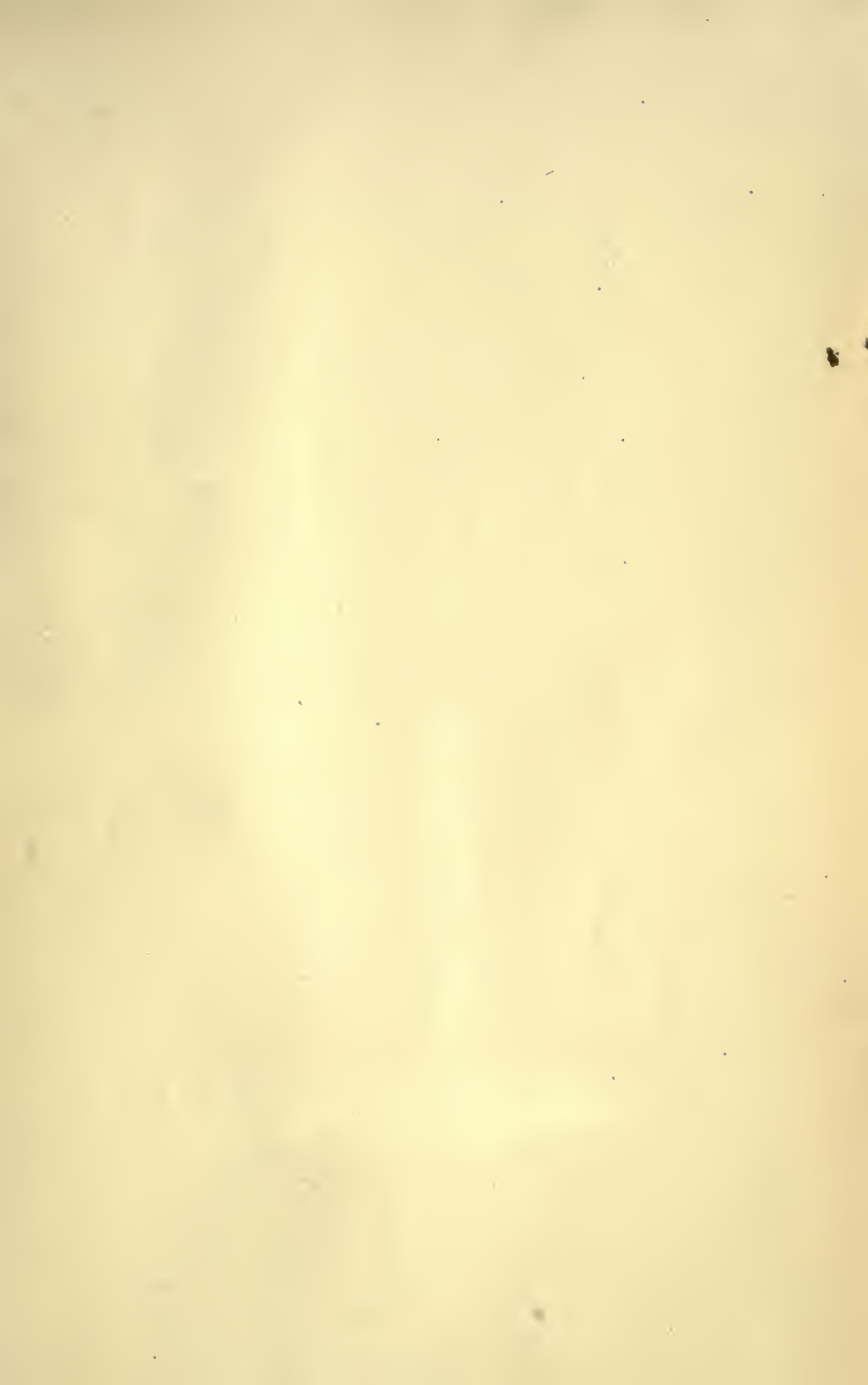
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